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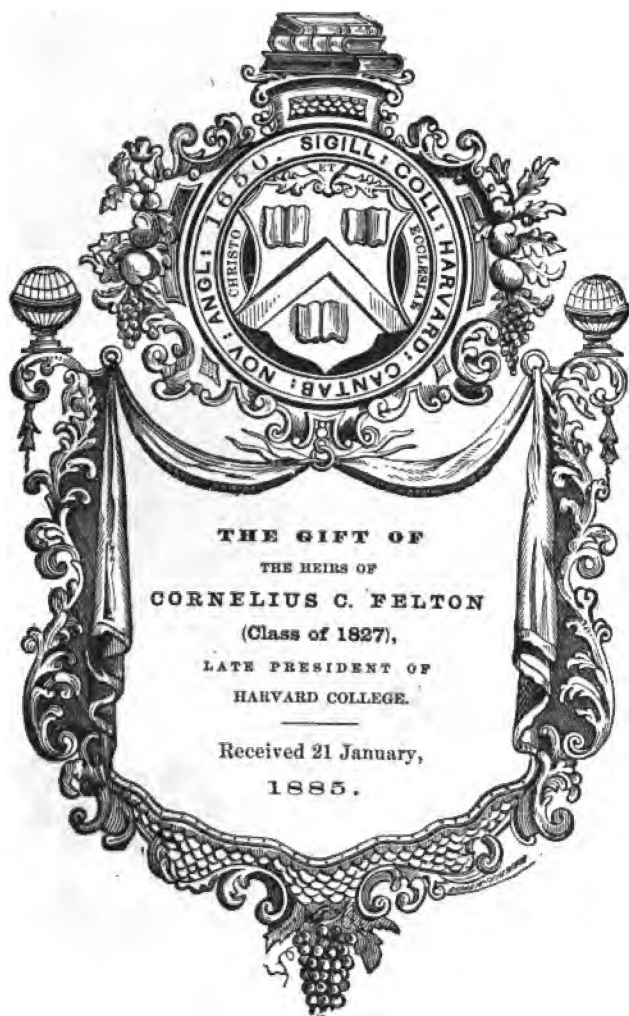
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THIS WORK
IS
Respectfully Inscribed
TO
SAMUEL H. TAYLOR, A. M.,
PRINCIPAL OF PHILLIPS ACADEMY,
AS A
Testimonial of Respect
FOR
HIS HIGH REPUTATION AS A SUCCESSFUL INSTRUCTOR OF YOUTH,
AND HIS VALUABLE CONTRIBUTIONS
TO THE CAUSE OF CLASSICAL LITERATURE.

P R E F A C E.

THE Greek Reader, which the editor now offers to his friends and the public, comprises selections from the Fables of *Æsop*, the Jests of Hierocles, the Apophthegms of Plutarch, the Dialogues of Lucian, Xenophon's *Anabasis* and *Cyropædia*, Homer's *Iliad* and *Odyssey*, and the Odes of Anacreon. It was the editor's design, at first, to have made extracts from none but the Attic authors. But on further reflection it appeared best to him, to insert in the beginning of the work the usual selections of fables, jests, dialogues, and short pithy sayings, which are so well adapted to awaken and command the interest of the young student, and conduct him by easy and pleasant stages, to the more sedate and difficult pages of history and poetry. It will be seen that the selections in this part of the work, contain the easiest portions of the respective authors, which with the aid of the Notes and References will be easily mastered by the young student.

The remaining portion of the prose selections embracing nearly fifty pages, is made up of extracts from Xenophon, whose writings, especially the *Anabasis* and *Cyropædia*, are so well adapted to the wants and capabilities of the youthful mind. The extracts from this author embrace those portions, which combine an easy and simple style with stirring incidents, in order that the student may be inspired with interest in the subject of his recitation. The selections from Homer have been made with reference to the same

general principles. The parting of Hector and Andromache in the Iliad, and the adventures of Ulysses as detailed in the twelfth book of the Odyssey, seemed to the editor highly suitable to be selected for the present work. The selections from Anacreon are intended to comprise his sweetest and purest effusions.

The Text appears in the newly imported type called the Porsonian, which has been received with great favor in some of the recent publications of the editor. The beautiful proportion and bold outline of the letters, make it far more attractive, than any other specimen of Greek type which has yet appeared. A generous spacing has been observed between the lines and words, in order that the page may not appear crowded, but open, and clear to the eye. This in the opinion of the editor is of no small importance, in a work designed for those who are just commencing the study of the Greek language, and who are not yet very familiar with the characters in which it is written.

The Notes are intended to be quite copious, yet not so much so as to weaken habits of self-reliance, or beget the practice, so fatal to sound and independent scholarship, of depending upon others for the solution of every point of more than ordinary difficulty. The editor has endeavored always to keep in mind, the age and standing of the students for whom this Reader has been prepared, and to adapt it to their reasonable wants and capacities. How far he has succeeded in this most difficult part of an editor's task, must be left to the judgment of an intelligent public.

The References are made to the Greek Grammar of Prof. E. A. Sophocles, and to Kuhner's Elementary Greek Grammar, translated by Mr. S. H. Taylor of Andover, Mass. Occasional references are made to Prof. Crosby's Grammar, and to that of Buttmann, translated by Dr. Robinson, a revised edition of which has recently appeared. These references the editor regards of great importance,

and he would urge upon all students who may use this Reader, a careful examination of them, as highly essential to rapid progress combined with accurate scholarship.

The Lexicon has been carefully prepared, and yet so liable are words to be overlooked, in forming and arranging a lexicon for any particular author or collection, that the editor fears some words in the text may have been inadvertently omitted. He will feel thankful to teachers who may use this book, if they will forward to him any corrections of this sort for a subsequent edition if it shall be demanded. The principal parts of the verbs are carefully given to guide the student in their formation. All anomalous or strange forms are intended to be inserted, in order that the time of the pupil may not be exhausted in laborious and oftentimes fruitless efforts to find some word occurring in the lesson before him. The logical order of arrangement has been observed in the definitions, as being more natural, and adapted to impress more distinctly upon the mind the internal history and characteristics of a word, than any fanciful or arbitrary arrangement which might be adopted.

The editor acknowledges, in this part of his work, his indebtedness to the valuable Lexicon of Pickering (a work which is an honor to our land) and that of Liddell and Scott. In the selections from Homer, he has derived much assistance from Crusius' Homeric Lexicon, translated by Prof. Henry Smith D. D., now President of Marietta College.

With these remarks, and a sincere renewal of thanks for the favor with which his previous publications have been received, the editor commits this work to teachers in academies and classical schools, hoping that they will find it a useful auxiliary in the preparation of students for the collegiate stage of education.

NEW-YORK FREE ACADEMY, *March 13th 1852.*

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ABBREVIATIONS AND EXPLANATIONS.

S.	stands for	Sophocles's	Greek	Grammar.
K.	"	"	Kühner's	"
Butt.	"	"	Buttmann's	"
N.	"	"	Note.	
cf.	"	"	compare, consult.	
κ. τ. λ.	"	"	καὶ τὰ λοιπὰ = etc., &c.	
sc.	"	"	scilicet.	

The references to Kühner are to his Elementary Grammar translated by Mr. S. H. Taylor, Principal of Phillips Academy, Andover, Mass. Whenever Kühner's School Grammar translated by Edwards and Taylor is referred to, the name is fully given.

GREEK READER.

FABLES OF ÆSOP.

1. THE LIONESS.

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς
ἓνα τίκτειν,—ἓνα, ἔφη, ἀλλὰ λέοντα.

2. THE WOLF.

Λύκος ἰδὼν ποιμένας ἐσθίωντας ἐν σκηνῇ πρόβατον,
ἐγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο
ἐποίουν!

5

3. THE FOX AND THE GRAPES.

Βότρυας πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τού-
τους ἐπειρᾶτο καταφαγεῖν. Πολλὰ δὲ καμουσα καὶ μὴ
δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν,
ὄμφακες ἔτι εἰσίν.

4. THE FLY AND THE OX.

Κώνωψ ἐπὶ κέρατος βοὸς ἐκαδέσθη καὶ ἡϋλει· εἶπε 10
δὲ πρὸς τὸν βούν, εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω.
Ὁ δὲ ἔφη, οὔτε ὅτε ἤλθες ἔγνω, οὔτε ἂν μένης μελήσει
μοι.

5. THE PEASANT AND THE SERPENT.

Γεωργὸς χειμῶνος ὥρα ὄφιν εὐρών ὑπὸ κρίους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκείνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

6. THE WOMAN AND THE HEN.

- 5 Γυνή τις χήρα ὄρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὠὼν αὐτῇ τίκτουσαν. Νομίσασα δέ, ὥς, εἰ πλείους τῇ ὄρνιδι κριδὰς παραβάλαι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελῆς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

7. THE BOY AND FORTUNE.

- 10 Ἐγγυὺς φρέατος παῖς τις ἐκοιμᾶτο. Ἐπιστᾶσα δὲ αὐτῷ ἡ Τύχη ἐβόα· Ἀνάστα καὶ ἄπελθε ἐντεῦθεν, μή πως κάτωθεν τοῦ φρέατος πέσης, καὶ ἐμὲ τὴν Τύχην καταμέμψωνται πάντες.

8. THE HARES AND THE FOXES.

- 15 Λαγωοὶ ποτε πολεμοῦντες ἀετοῖς, παρεκάλουν εἰς συμμάχίαν ἀλώπεκας. Αἱ δὲ ἔφασαν· Ἐβοηθήσαμεν ἂν ὑμῖν, εἰ μὴ εἶδειμεν, τίνες ἦτε καὶ τίσι ποθεμεῖτε.

9. THE FAWN.

- Νεβρός ποτε πρὸς τὸν ἐλαφον εἶπε· Πάτερ, σὺ καὶ μείζων, καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερφυᾶ φέρεις πρὸς ἄμυναν· τί δὴ ποτ' οὖν οὕτω
20 τούτους φοβῇ; Κἀκεῖνος γελῶν εἶπεν· Ἀληθῆ μὲν ταῦτα φῆς, τέκνον· ἐν δ' οἶδα, ὥς, ἐπειδὰν κυνὸς ὑλακὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ' ὅπως, ἐκφέρομαι.

10. THE KID AND THE WOLF.

Ἐριφος ἐπὶ τινος δώματος ὑψηλοτάτου ἐστώς, ἐπειδὴ
λύκον τινὰ παριόντα εἶδεν, ἐλοιδορεῖ αὐτόν. Ὁ δὲ λύκος
ἔφη· ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλ' ὁ τόπος ἐν ᾧ
ἴστασαι.

11. THE RAVEN.

Κόραξ νοσῶν τῇ μητρὶ ἐπεφώνει· Εὐχου τοῖς θεοῖς, ὦ 5
μητέρα μου, καὶ μὴ θρήνηι. Ἡ δὲ πρὸς αὐτὸν ταῦτα βοῶσα,
ἔφη· Καὶ τίς σε, τέκνον, τῶν θεῶν ἐλεήσει; τίνος γὰρ
κρέα ὑπὸ σοῦ οὐκ ἐκλάπη;

12. THE WOLF AND THE LAMB.

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσ-
καλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι 10
θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν·
ἀλλ' αἰρετώτερόν μοι ἐστὶ θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ
διαφθαρῆναι.

13. THE OLD MAN AND DEATH.

Γέρων ποτέ, ξύλα ταμῶν ἐξ ὅρων, καπλὶ τῶν ὤμων
ἀράμενος, ἐπειδὴ πολλὴν ὁδὸν ἐπηχθισμένος ἐβάδισεν, 15
ἀπειρηκώς, ἀπέθετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐλθεῖν
ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος, καὶ τὴν
αἰτίαν πυνθανομένου, δι' ἣν αὐτὸν καλοίη, ὁ γέρων ἔφη,
Ἵνα τὸν φόρτον τοῦτον ἄρας ἐπιθῇς μοι.

14. THE BOY WHO WAS BATHING.

Παῖς ποτε λουόμενος ἐν τινι ποταμῷ, ἐκινδύνευεν 20
ἀποπνιγῆναι. Ἰδὼν δὲ τινα ὁδοιπόρου, τοῦτον ἐπὶ βοήθειᾳ
ἐκάλει. Ὁ δὲ ἐμέμφετο τῷ παιδί ὡς τολμηρῷ. Τὸ δὲ
μειράκιον εἶπε πρὸς αὐτόν. Ἀλλὰ νῦν μοι βοήθει, ὅστε-
ρον δὲ σωθέντι μέμψῃ.

15. THE ASS IN THE LION'S SKIN.

Ἦνος δορὰν λέοντος ἐπενδυθεὶς λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος βιαίτερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐ-
5 τὸν ἔπαιον.

16. THE LION, THE ASS, AND THE FOX.

Λέων καὶ ὄνος καὶ ἀλώπηξ κοινωνίαν ποιησάμενοι, ἐξ-
ἦλθον πρὸς ἄγραν. Πολλῆς οὖν θήρας συλληφθείσης,
προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς. Ὁ δέ, τρεῖς
μερίδας ποιησάμενος ἐκ τῶν ἴσων, ἐκλέξασθαι τούτους
10 προὔτρεπετο. Καὶ ὁ λέων θυμωθεὶς τὸν ὄνον κατέφαγεν.
Εἶτα τῇ ἀλώπεκι μερίζειν ἐκέλευσεν. Ἡ δ', εἰς μίαν
μερίδα πάντα σωρεύσασα, ἐαυτῇ βραχύ τι κατέλιπε. Καὶ
ὁ λέων πρὸς αὐτήν· Τίς σε, ὦ βελτίστη, διαιρεῖν οὕτως
ἐδίδαξεν ; Ἡ δ' εἶπεν, τοῦ ὄνου συμφορά.

17. THE ASS AND THE GRASSHOPPER.

15 Ἦνος ἀκούσας τεττίγων ἀδόντων, ἤσθη ἐπὶ τῇ εὐφωνίᾳ,
καὶ ζηλώσας αὐτῶν τὴν ἡδύτητα εἶπε· Τί σιτούμενοι τοι-
αύτην φωνὴν ἀφίετε ; Τῶν δὲ εἰπόντων, Δρόσον, ὁ ὄνος
προσπαράμενων τῇ δρόσῳ, λιμῶ διεφθάρη.

18. THE FOX WHO HAD LOST HIS TAIL.

Ἀλώπηξ ἐν παγίδι ληφθεῖσα, καὶ ἀποκοπέσης τῆς
20 οὐρᾶς διαδράσα, ἀβίωτον, ὑπ' αἰσχύνης, ἡγείτο τὸν βίον.
Ἐγνοῦσιν οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νοουθετῆ-
σαι, ὥς ἂν τῷ κοινῷ πάθει τὸ ἴδιον συγκαλύψειεν αἰσχος.
Καὶ δὴ πάσας ἀδρoίσασα, παρήνει τὰς οὐρὰς ἀποκόπτειν,
ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν
25 βάρος προσσηρτημένον. Ἵπολαβοῦσα δέ τις αὐτῶν εἶπεν·

ὦ αὐτῇ, ἀλλ' εἰ οὐ σοὶ τοῦτο συνέφερεν, οὐκ ἂν ἡμῖν αὐτὸ συνέβούλευες.

19. THE HORSE AND THE ASS.

Ἄνθρωπός τις ἵππον εἶχε καὶ ὄνον· ἐπεφόρτισε δὲ πλείω τὴν ὄνον· ἥτις δὴ καὶ ὀδεύσασα μετὰ πολλοῦ τοῦ βάρους, πρὸς τὸν ἵππον ἐβόα· Λάβε ἀπὸ τοῦ βάρους, καὶ 5 κούφισόν με ὀλίγον· οὐ γὰρ δύναμαι ταῦτα πάντα βαστάζειν· καὶ εἰ μὲν βούλει, ζήσομεν ἐν τῷ βίῳ· εἰ δὲ μὴ πεισθῆς μοι, ὄψει με τεθνηκυῖαν. Ὁ δὲ οὐκ ἐπέισθη ἐλεῆσαι τὴν ὄνον· καὶ παραχρῆμα θανοῦσα ἐπεπτώκει. Τοῦ δὲ κυρίου θέντος πάντα τῷ παναθλίῳ· Τί μοι συνέβη ἄρτι 10 τῷ τάλαιπῳρῳ; εἶπε· μὴ θελήσας γὰρ μικρὸν λαβεῖν ἐκ τοῦ βάρους, ἰδοὺ ἅπαντα βαστάζω σὺν τῷ σάκκῳ.

20. THE PHYSICIAN AND HIS PATIENT.

Ἰατρὸς νοσοῦντα ἐθεράπευε. Τοῦ δὲ νοσοῦντος ἀποθανόντος, ἐκεῖνος πρὸς τοὺς ἐκκομίζοντας ἔλεγεν· Οὗτος ὁ ἄνθρωπος, εἰ οἴνου ἀπείχετο, καὶ κλυστήρσιν ἐχρήτο, οὐκ 15 ἂν ἐτεθνήκει. Τῶν δὲ παρόντων ὑπολαβὼν τις ἔφη. ὦ βέλτιστε, οὐκ ἔδει σε ταῦτα νῦν λέγειν, ὅτε μηδὲν ὀφελὸς ἐστίν, ἀλλὰ τότε παραινεῖν ὅτε τούτοις χρῆσθαι ἡδύνατο.

21. THE BIRDS AND THE PEACOCK.

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοῖος ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ αἰτὸς ἡμῶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

22. THE TORTOISE AND THE EAGLE.

Χελώνη θεασαμένη αἰτὸν πετόμενον, ἐπεθύμησε καὶ αὐτὴ πετάσαι. Προσελθούσα δὲ τοῦτον παρεκάλει, ἐφ' 25

ὃ βούλεται μισθῶ, διδάξαι αὐτήν. Τοῦ δὲ λέγοντος, ἀδύνατον εἶναι, καὶ ἔτι αὐτῆς ἐπικειμένης καὶ ἀξιούσης, ἄρας αὐτήν, καὶ μετέωρος ἄρθεις ἀφήκεν ἐπὶ τινος πέτρας, ὃθεν κατενεχθεῖσα διεβράγη καὶ ἀπέθανεν.

23. THE LION AND THE FOX.

5 Λέων γηράσας, καὶ μὴ δυνάμενος δι' ἀλκῆς ἑαυτῷ τροφήν πορίζειν, ἔγνω δι' ἐπινοίας τοῦτο πράξαι. Καὶ δὴ παραγενόμενος εἰς τι σπήλαιον, καὶ ἐνταῦθα κατακλεισθεῖς, προσεποιεῖτο νοσεῖν χαλεπῶς. Καὶ οὕτω τὰ παραγενόμενα ἐπισκέψεως χάριν παντοῖα ζῶα συλλαμβάνων
 10 κατήσθιεν αὐτά. Πολλῶν δὲ θηρίων ἀναλωθέντων ὑπ' αὐτοῦ, ἀλώπηξ τὸ τέχνασμα αὐτοῦ συνιῆσα καὶ γνοῦσα, παρεγένετο πρὸς αὐτόν, καὶ στᾶσα ἔξωθεν καὶ ἄποθεν τοῦ σπηλαίου, ἐπυνθάνετο αὐτοῦ πῶς ἔχοι. Τούτου δὲ εἰπόντος, καλῶς, καὶ τὴν αἰτίαν ἐρωτῶντος, δι' ἣν οὐ κάτεισι,
 15 καὶ οὐκ εἰσέρχεται ὧδε, ἡ ἀλώπηξ ἔφη. 'Ἄλλ' ἔγωγε εἰσῆλθον ἂν, εἰ μὴ ἐώρων πολλῶν εἰσιόντων ἵχνη, ἐξιόντων δὲ οὐδενός.

24. THE DOG AND THE WOLF.

Κύων πρὸ ἐπαύλεώς τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόντος, καὶ βρῶμα μέλλοντος θύσειν αὐτόν, ἔδειτο, μὴ
 20 νῦν αὐτόν καταθῦσαι. Νῦν μὲν γάρ, φησί, λεπτὸς εἰμι, καὶ ἰσχνός· ἂν δὲ μικρὸν ἀναμείνης, μέλλουσιν οἱ ἔμοι δεσπότηται ποιήσειν γάμους, καὶ γὰρ τῆνικαῦτα, πολλὰ φαγών, πιμελέστερος ἔσομαι, καὶ σοὶ ἡδύτερον βρῶμα γενήσομαι. Ὁ μὲν οὖν λύκος πεισθεὶς ἀπῆλθε· μεθ' ἡμέρας δ' ἐπα-
 25 νελθὼν εὗρεν ἄνω ἐπὶ τοῦ δώματος τὸν κύνα καθεύδοντα, καὶ στὰς κάτωθεν πρὸς ἑαυτόν ἐκάλει, ὑπομιμνήσκων αὐτόν τῶν συνθηκῶν. Καὶ ὁ κύων· 'Ἄλλ', ὦ λύκε, εἰ τὸ ἀπὸ τοῦδε πρὸ τῆς ἐπαύλεως με ἴδοις καθεύδοντα, μηκέτι γάμους ἀναμείνης.

25. THE HERDSMAN.

Βουκόλος, ἀγέλην ταύρων βόσκων, ἀπώλεσε μόσχον. Περιελθὼν δὲ πᾶσαν τὴν ἔρημον, διέτριβεν ἐρευνῶν. Ὡς δὲ οὐδὲν εὐρεῖν ἠδυνήθη, ἠῤῥατο τῷ Διὶ ἂν τὸν λαβόντα μόσχον κλέπτῃν ὑποδείξῃ, ἔριφον εἰς θυσίαν προσάξῃν. Καὶ δὴ ἐρχόμενος εἰς τινα δρυμῶνα, εὗρίσκει λέοντα κατε- 5 σθίοντα τὸν μόσχον. Ἐμφοβος οὖν γενόμενος, καὶ μέγα δειλιάσας, ἐπάρας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανόν, εἶπεν. ὦ δέσποτα Ζεῦ! ἐπηγγειλάμην σοι ἔριφον δώσειν, ἂν τὸν κλέπτῃν εὕρω· νῦν ταῦρόν σοι θύσειν ὑπισχνούμαι, ἂν τούτου τὰς χεῖρας ἐκφύγω. 10

JESTS OF HIEROCLES.

1. Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνύγη. Ὡμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἂν μὴ πρῶτον μάθῃ κολυμβᾶν.

2. Σχολαστικὸς φίλῳ συναντήσας εἶπε· Καθ' ὕπνους σε ἰδὼν προσηγόρευσα. Ὁ δέ, Σύγγνωθί μοι, ὅτι οὐ 15 προσέσχον.

3. Σχολαστικὸς νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγείας· ὃ δὲ οὐκ ἠδύνατο ἀποκριθῆναι. Ὁργισθεὶς οὖν ἐξήλεγεν, Ἐλπίζω καὶ με νοσήσαι, καὶ ἐλθόντι σοι μὴ ἀποκριθῆναι. 20

4. Σχολαστικὸς ἰατρῷ συναντήσας, Συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψῃ, ὅτι οὐκ ἐνόσησα.

5. Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποθανόντος δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐξημίωνην· ὅτε 25 γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανε.

6. Σχολαστικός οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερε.

7. Σχολαστικός θέλων εἰδέναι, εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμμύσας ἐσοπτρίζετο.

5 8. Σχολαστικός, κατ' ὄναρ ἰδὼν ἥλον πεπατηκέναι, καὶ δόξας ἀλγεῖν τὸν πόδα, περιεδήσατο. "Ετερος δέ, μαθὼν τὴν αἰτίαν, ἔφη· Διὰ τί γὰρ ἀνυπόδητος κοιμᾶσαι;

9. Σχολαστικός ἰατρῷ συναντήσας ὑπὸ τοίχου ἐκρύβη.
10 Τινὸς δὲ πυθομένου τὴν αἰτίαν, ἔφη· Καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἱατροῦ.

10. Σχολαστικός ἀμυναῖαν ἔχων, ἐσφράγισεν αὐτήν. Τοῦ δὲ δούλου κάτωθεν τρήσαντος, καὶ τὸν οἶνον αἶροντος, ἐθαύμαζεν ὅτι, τῶν σημάντρων σώων ὄντων, ὁ οἶνος
15 ἐλαττοῦτο. "Ετερος δὲ εἶπεν· "Ορα μὴ κάτωθεν ἀφηρέθη. 'Ο δέ, 'Αμαθέστατε, εἶπεν, οὐ τὸ κάτωθεν λείπει, ἀλλὰ τὸ ἄνωθεν μέρος.

11. Σχολαστικός ἰδὼν στρουθία ἐπὶ δένδρου, λάθρα ὑπείσσελθὼν ὑφαπλώσατο τὸν κόλπον, καὶ ἔσειε τὸ δένδρον,
20 ὡς ὑπαδεξόμενος τὰ στρουθία.

12. Σχολαστικός σχολαστικῷ συναντήσας εἶπεν· "Εμαθον ὅτι ἀπέθανες· κάκεῖνος, 'Αλλ' ὁρᾷς με ἔτι, ἔφη, ζῶντα. Καὶ ὁ σχολαστικός, Καὶ μὴν ὁ εἰπὼν μοι πολλῷ σου ἀξιοπιστότερος ὑπάρχει.

25 13. Σχολαστικός ἐν τῷ ἰδίῳ ἀγρῷ ἐξιὼν, ἡρώτα πιεῖν ὕδωρ, εἰ καλὸν ἐν τῷ αὐτόθι φρέατι· τῶν δὲ φησάντων ὅτι καλόν, καὶ γὰρ οἱ γονεῖς αὐτοῦ ἐξ αὐτοῦ ἔπινον, Καὶ πηλίκους, ἔφη, εἶχον τραχήλους, ὅτι εἰς τοσοῦτον βάθος πίνειν ἠδύναντο.

30 14. Σχολαστικός μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε.

15. Σχολαστικός εἰς χειμῶνα ναυαγῶν, καὶ τῶν συμπλεόντων ἐκάστου περιπλεκομένου σκεῦος πρὸς τὸ σωθῆναι, ἐκεῖνος μίαν τῶν ἀγκυρῶν περιεπλέξατο.

16. Διδύμων ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι ἡρώτα· Σὺ ἀπέθανες, ἢ ὁ ἀδελφός σου;

17. Σχολαστικὸς ναυαγεῖν μέλλων, πινακίδας ἦτει, ἵνα διαθήκας γράφῃ. Τοὺς δὲ οἰκέτας ὁρῶν ἀλγούντας διὰ τὸν 5 κίνδυνον, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.

18. Σχολαστικὸς ποταμὸν βουλόμενος περάσαι ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθόμενου δέ τινος τὴν αἰτίαν ἔφη, σπουδάζειν.

19. Σχολαστικὸς ἀπορῶν δαπανημάτων τὰ βιβλία 10 αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σὺγχαيره ἡμῖν πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.

20. Σχολαστικοῦ υἱός, ὑπὸ τοῦ πατρὸς εἰς πόλεμον ἐκπεμπόμενος, ὑπέσχετο ἐνὸς τῶν ἐχθρῶν κεφαλὴν ἀγαγεῖν. Ὁ δὲ ἔφη· Εὐχομαι καὶ χωρὶς κεφαλῆς σε ἐλθόντα, 15 μόνον ὑγιῇ ἰδεῖν, καὶ εὐφρανθῆναι.

21. Σχολαστικῷ φίλος ἔγραψεν ἐν Ἑλλάδι ὄντι, βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὡς μετὰ χρόνον τῷ φίλῳ συνώφθη, εἶπε· Τὴν ἐπιστολὴν, ἣν περὶ βιβλίων ἀπέστειλās μοι, οὐκ ἐκομισάμην. 20

22. Σχολαστικὸς καὶ φαλακρὸς καὶ κουρεὺς, συνοδεύοντες, συνέθεντο πρὸς τέσσαρας ὥρας γρηγορῆσαι. Ἐλαχεν οὖν πρῶτον τῷ κουρεῖ. Ὁ δὲ μετεωριζόμενος, τὸν σχολαστικὸν κοιμώμενον ἐξύρησε, καὶ τῶν ὥρῶν πληρωθεῖσῶν διύπνισεν. Ὁ δέ, κνηθόμενος ἀφ' ὕπνου τὴν 25 κεφαλὴν, καὶ εὐρῶν αὐτὴν ψιλὴν, ἔφη· Μέγα κάθαρμα ὁ κουρεὺς· πλανηθεῖς γὰρ ἀντὶ ἐμοῦ τὸν φαλακρὸν διύπνισεν.

ΑΠΟΡΗΤΗΓΜΑΤΑ.

1. Φίλιππος Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καὶ ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὕρηκεναι, Παρμενίωνα.

5 2. Ἐπεὶ δὲ νικήσαντι τοὺς Ἕλληνας αὐτῷ συνεβούλευον ἔνιοι φρουραῖς τὰς πόλεις κατέχειν, ἔφη, μᾶλλον πολὺν χρόνον ἐδέλξει χρηστός, ἢ δεσπότης ὀλίγον καλεῖσθαι.

3. Τοῖς δὲ τῶν Ἀθηναίων δημαγωγοῖς ἔφη χάριν ἔχειν, 10 ὅτι λοιδοροῦντες αὐτόν, βελτίονα ποιοῦσι καὶ τῷ λόγῳ καὶ τῷ ᾗθει. Πειρῶμαι γὰρ αὐτοὺς ἅμα καὶ τοῖς λόγοις καὶ τοῖς ἔργοις ψευδομένους ἐλέγχειν.

4. Δυεῖν δὲ ἀδελφοῖν Ἀμφοτεροῦ καὶ Ἐκατεροῦ, τὸν μὲν Ἐκατερόν ἔμφρονα καὶ πρακτικὸν ὄρων, τὸν δὲ Ἀμφο- 15 τερόν εὐήθη καὶ ἀβέλτερον, ἔφη, τὸν μὲν Ἐκατερόν ἀμφοτερόν εἶναι, τὸν δὲ Ἀμφοτερόν οὐδέτερον.

5. Γενόμενος δὲ κριτὴς δυεῖν πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Ἐπεὶ δὲ ὑπὸ τινος ξένου κληθεὶς ἐπὶ δεῖπνον ἐν ὁδῷ 20 πολλοὺς ἐπήγετο, καὶ τὸν ξένον ἑώρα ἄδουρο βούμενον, (τὴν γὰρ οὐχ ἱκανὰ τὰ παρεσκευασμένα,) προπέμπων τῶν φίλων ἐκάστῳ, πλακοῦντι χώραν ἐκέλευεν ἀπολιπεῖν. Οἱ δὲ πειθόμενοι καὶ προσδοκῶντες, οὐκ ἤσθιον πολλά, καὶ πᾶσιν οὕτως ἤρκεσεν.

7. Τῶν δὲ Ἀντιπάτρου φίλων τινὰ κατατάξας εἰς τοὺς δικαστάς, εἶτα τὸν πώγωνα βαπτόμενον αἰσθανόμενος καὶ τὴν κεφαλὴν, ἀνέστησεν, εἰπών, τὸν ἄπιστον ἐν θριξὶ μὴ νομίζω ἀξιόπιστον ἐν πράγμασι.

8. Ἀλέξανδρος ἔτι παῖς ὢν, πολλὰ τοῦ Φιλίππου κατορ- 30 θούντος, οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομένους ἔλεγε παῖδας· Ἐμοὶ δὲ ὁ πατήρ οὐδὲν ἀπολείψει. Τῶν

δὲ παίδων λεγόντων ὅτι, Ταῦτά σοι κτᾶται, Τί δὲ ὄφελος, εἶπεν, ἐὰν ἔχω μὲν πολλά, πράξω δὲ οὐδέν ;

9. Ἐλαφρὸς δὲ ὢν καὶ ποδώκης, καὶ παρακαλούμενος ὑπὸ τοῦ πατρὸς Ὀλύμπια δραμεῖν στάδιον, Εἷγε, ἔφη, βασιλεῖς ἔξιν ἔμελλον ἀνταγωνιστάς. 5

10. Μέλλων δὲ τὴν ἐπὶ Γρανίκῳ μάχην μάχεσθαι, παρεκάλει τοὺς Μακεδόνας ἀφθόνης δειπνεῖν, καὶ πάντα φέρειν εἰς μέσον, ὡς αὔριον δειπνήσοντας ἐκ τῶν πολεμίων.

11. Ἀναξάρχῳ δὲ τῷ φιλοσόφῳ δοῦναι τὸν διοικητὴν 10 ἐκέλευσεν, ὅσον ἂν αἰτήσῃ· τοῦ δὲ διοικητοῦ φήσαντος, ὡς ἑκατὸν αἰτεῖται τάλαντα, Καλῶς, ἔφη, ποιεῖ, γινώσκων ὅτι φίλον ἔχει καὶ δυνάμενον τηλικαῦτα δωρεῖσθαι καὶ βουλόμενον.

12. Ἐπεὶ δὲ παρεσκευασμένων πάντων πρὸς μάχην, 15 ἠρώτησαν οἱ στρατηγοί, μή τι πρὸς τούτοις ἕτερον, Οὐδέν, εἶπεν, ἡ ξυρᾶν τὰ γένηια τῶν Μακεδόνων. Θαυμάσαντος δὲ τοῦ Παρμενίωνος, Οὐκ οἶδας, εἶπεν, ὅτι βελτίων οὐκ ἐν μάχῃ λαβὴ πάγωνος ;

13. Ἐπιστολὴν δὲ παρὰ τῆς μητρὸς ἀναγινώσκων 20 ἀπορρήτους λόγους κατ' Ἀντιπάτρου καὶ διαβολὰς ἔχουσαν, ἅμα τοῦ Ἡφαιστίωνος, ὥσπερ εἰώζει, συναναγινώσκοντος, οὐκ ἐκώλυσεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφελόμενος τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέδηκεν. 25

14. Ξενοκράτῃ δὲ τῷ φιλοσόφῳ πεντήκοντα τάλαντα πέμψας, ὡς οὐκ ἐδέξατο, μὴ δεῖσθαι φήσας, ἠρώτησεν, εἰ μὴδὲ φίλον ἔχει Ξενοκράτης· Ἐμοὶ μὲν γάρ, ἔφη, μόλις ὁ Δαρείου πλοῦτος εἰς τοὺς φίλους ἤρκεσεν.

15. Ἐπεὶ δὲ Πῶρος ἐρωτηθεὶς ὑπ' αὐτοῦ μετὰ τὴν 30 μάχην, Πῶς σοι χρήσομαι ; Βασιλικῶς, εἶπε· καὶ προσερωτηθεὶς, μή τι ἄλλο, Πάντα, εἶπεν, ἐν τῷ Βασιλικῶς ἔνεστι· Θαυμάσας καὶ τὴν σύνεσιν αὐτοῦ καὶ τὴν ἀνδραγαδίαν, πλείονα χώραν, ἥς πρότερον εἶχε, προσέθηκε.

16. Θεμιστοκλῆς ἔτι μεираάκιον ὦν, ἐν πότοις ἐκυλιν-
δεῖτο. Ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαρα-
θῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι
Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν
5 ἔλεγεν ὥς, Οὐκ ἔα με καθεύδειν οὐδὲ ῥαθυμεῖν τὸ Μιλτιά-
δου τρόπαιον.

17. Ἐρωτηθεὶς δὲ πότερον Ἀχιλλεὺς ἐβούλετ' ἄν,
ἢ Ὁμηρος εἶναι, Σὺ δ' αὐτός, ἔφη, πότερον ἤθελες ὁ νικῶν
ἐν Ὀλυμπιάσιν, ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι ;

10 18. Ἐπαραμένονο δὲ τοῦ Εὐρυβιάδου τὴν βακτηρίαν ὥς
πατάξοντος, Πάταξον μὲν οὖν, εἶπεν, ἄκουσον δέ.

19. Μὴ πείδων δὲ τὸν Εὐρυβιάδην ἐν τοῖς στενοῖς
ναυμαχῆσαι, κρύφα πρὸς τὸν βάρβαρον ἔπεμψε, παραι-
νῶν, μὴ δεδιέναι τοὺς Ἑλληνας ἀποδιδράσκοντας. Ἐπεὶ
15 δὲ πεισθεὶς ἐκείνος ἠττήθη, ναυμαχήσας ὅπου συνέφερε
τοῖς Ἑλλήσι, πάλιν ἔπεμψε πρὸς αὐτὸν κελεύων φεύγειν
ἐπὶ τὸν Ἑλλήσποντον τὴν ταχίστην, ὥς τῶν Ἑλλήνων
διανοομένων λύνειν τὴν γέφυραν· ἵνα σώζων τοὺς Ἑλλη-
νας, ἐκείνον δοκῇ σώζειν.

20 20. Τοῦ δὲ Σεριφίου πρὸς αὐτὸν εἰπόντος, ὥς οὐ δι'
αὐτόν, ἀλλὰ διὰ τὴν πόλιν, ἐνδοξὸς ἐστίν, Ἀληθῆ λέγεις,
εἶπεν· ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίος ὦν ἐγενόμην ἐνδοξος,
οὔτε σύ, Ἀθηναῖος.

21. Τὸν δὲ υἱὸν ἐντροφῶντα τῇ μητρί, πλεῖστον Ἑλλή-
25 ῶν ἔλεγε δύνασθαι· τῶν γὰρ Ἑλλήνων ἄρχειν Ἀθηναί-
ους· Ἀθηναίων δέ, ἑαυτόν· ἑαυτοῦ δέ, τὴν ἐκείνου μητέρα·
τῆς δὲ μητρός, ἐκείνον.

22. Ἀριστείδης δὲ ὁ δίκαιος αἰεὶ κατ' αὐτὸν ἐπολι-
τεύετο, καὶ τὰς ἐταιρείας ἔφευγεν, ὥς τῆς ἀπὸ τῶν φίλων
30 δυνάμεως ἀδικεῖν ἐπαιρούσης.

23. Ἐπεὶ δὲ τῶν Ἀθηναίων ὀρμωμένων ἐπὶ τὸν ἔξο-
στρακισμόν, ἄνθρωπος ἀγράμματος καὶ ἄγροικος ὄστρακον
ἔχων προσῆλθεν αὐτῷ κελεύων ἐγγράψαι τὸ ὄνομα τοῦ
Ἀριστείδου, Γινώσκεις γάρ, ἔφη, τὸν Ἀριστείδην ; τοῦ δὲ

ἀνθρώπου γινώσκειν μὲν οὐ φήσαντος, ἀχθεσθαι δὲ τῇ τοῦ δικαίου προσηγορίᾳ, σιωπήσας ἐνέγραψε τὸ ὄνομα τῷ ὁστράκῳ, καὶ ἀπέδωκεν.

24. Ἐχθρὸς δὲ ὢν τοῦ Θεμιστοκλέους, καὶ πρεσβευτῆς ἐκπεμφθεὶς σὺν αὐτῷ, Βούλει, φησὶν, ὦ Θεμιστόκλεις, 5 ἐπὶ τῶν ὄρων τὴν ἔχθραν ἀπολίπωμεν ; ἂν γὰρ δοκῇ, πάλιν αὐτὴν ἐπανιόντες ληψόμεθα.

25. Φωκίων ὁ Ἀθηναῖος ὑπ' οὐδενὸς οὔτε γελῶν ὤφθη, οὔτε δακρύων.

26. Μαντείας δὲ γενομένης Ἀθηναίοις, ὥς εἰς ἐστὶν 10 ἀνὴρ ἐν τῇ πόλει ταῖς πάντων ἐναντιούμενος γνώμαις, καὶ τῶν Ἀθηναίων ζητεῖν κελεύοντων ὅστις ἐστί, καὶ βοώντων, Φωκίων ἔφησε τοῦτον εἶναι· μόνῳ γὰρ ἑαυτῷ μηδὲν ἀρέσκειν ὢν οἱ πολλοὶ πράττουσι καὶ λέγουσιν.

27. Ἐπεὶ δὲ λέγων ποτὲ γνώμην πρὸς τὸν δῆμον 15 εὐδοκίμει, καὶ πάντας ὁμαλῶς ἑώρα τὸν λόγον ἀποδεχομένους, ἐπιστραφεὶς πρὸς φίλους εἶπεν· Οὐ δὴ που κακὸν τι λέγων ἑμαυτὸν λέληθα ;

28. Δημοσθένους δὲ τοῦ ῥήτορος εἰπόντος, Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, Ναί, εἶπεν, ἐμὲ μὲν, 20 ἂν μανῶσι· σὲ δὲ ἂν σωφρονῶσι.

29. Τῶν δὲ μελλόντων συναποθνήσκειν ἐνὸς ὁδυρομένου καὶ ἀγανακτοῦντος, Οὐκ ἀγαπᾷς εἶπεν, ὦ Θούδιππε, μετὰ Φωκίωνος ἀποθανούμενος ;

30. Ἦδη δὲ τῆς κύλικος αὐτῷ προσφερομένης, ἔρω 25 τηδεῖς, εἴ τι λέγει· πρὸς τὸν υἱόν, Ἐγὼ σοι, εἶπεν, ἐντέλλομαι καὶ παρακαλῶ μηδὲν Ἀθηναίοις μνησικακεῖν.

31. Ἀγησίλαος ἔλεγε, τοὺς τὴν Ἀσίαν κατοικοῦντας, ἑλευθέρους μὲν κακοὺς εἶναι, δούλους δὲ ἀγαθοὺς.

32. Θεωρήσαντος δὲ τινος Λάκωνα χωλὸν ἐπὶ πό- 30 λεμον ἐξιόντα, καὶ ἵππον ζητοῦντος, Οὐκ αἰσδάνη, ἔφη, ὅτι οὐ φευγόντων, ἀλλὰ μενόντων ὁ πόλεμος χρεῖαν ἔχει ;

33. Ὡς δὲ διαβὰς τὸν Ἑλλήσποντον ἐβάδιζε διὰ τῆς

Θράκης, ἔδεῃθη μὲν οὐδενὸς τῶν βαρβάρων, πέμπων δὲ πρὸς ἐκάστους, ἐπυνθάνετο, πότερον ὡς φιλίαν ἢ ὡς πολεμίαν διαπορεύηται τὴν χώραν.

34. Τῷ δὲ τῶν Μακεδόνων βασιλεῖ τὸ αὐτὸ ἐρώτημα προσέπεμψε. Φήσαντος δ' ἐκείνου βουλευέσεσθαι, Βουλευέσθω τοῖνυν εἶπεν, ἡμεῖς δὲ πορευσόμεθα. Θαυμάσας οὖν τὴν τόλμαν καὶ δέϊσας, ἐκέλευσεν ὡς φίλον προαίρειν.

35. Πυθόμενος δὲ μάχην γεγονέναι περὶ Κόρινθον, καὶ 10 Σπαρτιατῶν μὲν παντάπασιν ὀλίγους τεθνάναι, Κορινθίων δὲ καὶ Ἀθηναίων καὶ τῶν ἄλλων συμμάχων αὐτοῖς παμπόλλους, οὐκ ὤφθη περιχαρὴς οὐδ' ἐπηρμένος τῇ νίκῃ, ἀλλὰ καὶ πάνυ βαρὺ στενάξας, Φεῦ τῆς Ἑλλάδος, ἔφη, τοσοῦτους ὑφ' αὐτῆς ἀπολώλεκεν, ὅσοις ἀρκεῖ τοὺς 15 βαρβάρους νικᾶν ἅπαντας.

36. Ὅρων δ' ἐνίους τῶν πολιτῶν ἀπὸ ἵπποτροφίας δοκοῦντας εἶναί τινας καὶ μεγαλοφρονοῦντας, ἔπεισε τὴν ἀδελφὴν Κυνίσκαν εἰς ἄρμα καθίσασαν, Ὀλυμπιάσιν ἀγωνίσασθαι· βουλόμενος ἐνδείξασθαι τοῖς Ἕλλησιν, 20 ὡς οὐδεμιᾶς ἐστὶν ἀρετῆς, πλούτου δὲ καὶ δαπάνης, τὰ τοιαῦτα.

37. Ἀποθνήσκων δὲ τοὺς φίλους ἐκέλευσε μηδεμίαν πλαστὰν μηδὲ μιμηλὰν ποιήσασθαι (τὰς εἰκόνας οὕτω πρῶσαγορεύων). Εἰ γάρ τι καλὸν ἔργον πεποίηκα, τοῦτό 25 μου μνημεῖόν ἐστιν· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες.

38. Ἀνταλκίδας πρὸς τὸν Ἀθηναῖον ἀμαθεὶς ἀποκαλοῦντα τοὺς Λακεδαιμονίους, Μόνοι γοῦν, εἶπεν, ἡμεῖς οὐδὲν μεμαθήκαμεν κακὸν παρ' ὑμῶν.

30 39. Ἐτέρου δὲ Ἀθηναίου πρὸς αὐτὸν εἰπόντος, Ἀλλὰ μὴν ὑμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.

40. Σοφιστοῦ δὲ μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη· Τίς γὰρ αὐτὸν ψέγει;

41. Ἄλλου δ' ἐρωτήσαντος, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις, Εἰ ἥδιστα μέν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

42. Πρὸς Ἀγησίλαον πληγέντα ἐν μάχῃ ὑπὸ Θηβαίων, Ἀπέχεις, εἶπε, τὰ διδασκάλια, μὴ βουλομένους δ αὐτοὺς μηδ' ἐπισταμένους μάχεσθαι διδάξας. Ἐδόκουν γὰρ ταῖς συνεχέσιν ἐπ' αὐτοὺς τοῦ Ἀγησιλάου στρατείας μάχιμοι γεγονέναι.

43. Πρὸς δὲ τὸν ἐπιζητοῦντα ὅτι ἐγχειριδίοις βραχέσι κατὰ πόλεμον χρῶνται Λακεδαιμόνιοι, Διότι, εἶπε, 10 πλησίον τοῖς πολεμίοις μαχόμεθα.

44. Λεωνίδας ὁ Ἀναξανδρίδα, ἀδελφὸς δὲ Κλεομένους, πρὸς τινα εἰπόντα, Πλὴν τοῦ βασιλεύειν ἡμῶν οὐδὲν διαφέρεις, Ἀλλ' οὐκ ἂν, ἔφη, εἰ μὴ βελτίων ὑμῶν ἤμην, ἐβασίλευον.

15

45. Λέγοντος δέ τινος, Ἀπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἐστίν, Οὐκοῦν, ἔφη, χάριεν, εἰ ὑπὸ σκίαν αὐτοῖς μαχεσόμεθα.

46. Ἄλλου δὲ εἰπόντος, Πάρεισιν ἐγγὺς ἡμῶν, Οὐκοῦν, ἔφη, καὶ ἡμεῖς αὐτῶν ἐγγύς.

20

47. Ξέρξου δὲ γράψαντος αὐτῷ, Ἐξεστὶ σοι μὴ θεομαχοῦντι, μετ' ἐμοῦ δὲ τασσομένῳ, τῆς Ἑλλάδος μοναρχεῖν, ἀντέγραψεν· Εἰ τὰ καλὰ τοῦ βίου γινώσκεις, ἀπέστης ἂν τῆς τῶν ἀλλοτρίων ἐπιθυμίας· ἐμοὶ δὲ κρείσσων ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν 25 ὁμοφύλων.

48. Πάλιν δὲ τοῦ Ξέρξου γράψαντος, Πέμψον τὰ ὅπλα, ἀντέγραψεν· Μολὼν λάβε.

49. Πausανίας ὁ Πλειστάνακτος, πρὸς τὸν ἐρωτήσαντα διὰ τί τῶν ἀρχαίων νόμων οὐδένα κινεῖν ἔξεστι 30 παρ' αὐτοῖς, Ὅτι τοὺς νόμους, ἔφη, τῶν ἀνδρῶν, οὐ τοὺς ἀνδρας τῶν νόμων κυρίους εἶναι δεῖ.

50. Ἐπαινοῦντος δὲ αὐτοῦ ἐν Τεγέα μετὰ τὴν φυγὴν τοὺς Λακεδαιμονίους, εἶπέ τις· Διὰ τί οὖν οὐκ ἔμενες ἐν

Σπάρτη, ἀλλ' ἔφυγες; "Οτι οὐδ' ἰατροί, ἔφη, παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες, διατρίβειν εἰώσασιν.

51. Πυθομένου δέ τινος αὐτοῦ, πῶς ἂν δυνηθεῖεν 5 τοὺς Θρᾶκας νικῆσαι, Εἰ τὸν ἄριστον, εἶπε, στρατηγὸν καταστήσαιμεν.

52. Ἰατροῦ δ' ἐπισκεπτομένου αὐτὸν καὶ εἰπόντος, Οὐδὲν κακὸν ἔχεις· Οὐ γάρ σοι ἰατρῶ, ἔφη, χρώμαι.

53. Μεμφομένου δέ τινος αὐτὸν τῶν φίλων, διότι 10 ἰατρὸν τινα κακῶς λέγει, πείραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθεῖς τι, "Οτι, εἶπεν, εἰ ἔλαβον αὐτοῦ πείραν, οὐκ ἂν ἔζων.

DIALOGUES OF LUCIAN.

1. MERCURY, CHARON.

ΕΡΜ. Λογισώμεθα, ὦ πορϑμεῦ, εἰ δοκεῖ, ὅποσα 15 μοι ὀφείλεις ἤδη, ὅπως μὴ αὖθις ἐρίζωμέν τι περὶ αὐτῶν.

ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῇ· ἄμεινον γὰρ ὀρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.

ΕΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

20 ΧΑΡ. Πολλοῦ λέγεις.

ΕΡΜ. Νῆ τὸν Ἀἰδωνέα, τῶν πέντε ὠνησάμην, καὶ τροπωτήρα δύο ὀβολῶν.

ΧΑΡ. Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκέστραν ὑπὲρ τοῦ ἰστίου· πέντε ὀβο- 25 λοὺς ἐγὼ κατέβαλον.

ΧΑΡ. Καὶ τούτους προστίθει.

ΕΡΜ. Καὶ κηρὸν ὥς ἐπιπλάσαι τοῦ σκαφιδίου τὰ

ἀνεφρότα, καὶ ἡλους δέ, καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Εὖγε, καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜ. Ταῦτά ἐστιν, εἰ μὴ τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φής; 5

ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῇ, ἀδύνατον. Ἦν δέ λοιμός τις, ἡ πόλεμος καταπέμψῃ ἀθρόους τινάς, ἐνέσται τότε ἀποκερδᾶναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία.

ΕΡΜ. Νῦν οὖν ἐγὼ καθεδούμαι τὰ κάκιστα εὐχό- 10
μενος γενέσθαι, ὥς ἂν ἀπὸ τούτων ἀπολαύοιμι.

ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῇ. Νῦν δ' ὀλίγοι, ὥς ὁρᾷς, ἀφικνουῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἀμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὀφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοί, ὦ Χάρων, 15
οἷσα οἷοι παρεγίνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω, καὶ τραυματῖαι οἱ πολλοί. Νῦν δὲ ἡ φαρμάκη τις ὑπὸ τοῦ παιδὸς ἀποθανών, ἡ ὑπὸ τῆς γυναικός, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα καὶ τὰ σκέλη· ὥχροι γὰρ ἅπαντες καὶ ἀγεννεῖς, οὐδὲ ὁμοιοὶ ἐκείνοις. Οἱ δὲ 20
πλείστοι αὐτῶν διὰ χρήματα ἡκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὥς εἰκόσιν.

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, 25
πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

2. CHARON, MENIPPUS, MERCURY.

ΧΑΡ. Ἀπόδος, ὦ κατάρατε, τὰ πορθμία.

MEN. Βόα, εἰ τοῦτό σοι ἦδιον, ὦ Χάρων.

ΧΑΡ. Ἀπόδος φημί, ἀνδ' ὧν σε διεπορθμευσάμην.

MEN. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων; 30

MEN. Εἰ μὲν καὶ ἄλλος τις, οὐκ οἶδα· ἐγὼ δὲ οὐκ ἔχω.

ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ μιარέ, ἦν μὴ ἀποδοῖς.

ΜΕΝ. Κἀγὼ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον.

5 ΧΑΡ. Μάτην οὖν ἔσῃ πεπλευκῶς τοσοῦτον πλοῦν ;

ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι.

ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν.

10 ΧΑΡ. Οὐκ ἀποστήσομαί σου.

ΜΕΝ. Τούτου γε ἔνεκα νεωλκήσας τὸ πορθμεῖον παράμενε. Πλὴν ἀλλ' ὃ γε μὴ ἔχω, πῶς ἂν λάβοις ;

ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὡς κομίζεις δέον ;

ΜΕΝ. Ἦιδειν μέν, οὐκ εἶχον δέ. Τί οὖν ; ἐχρῆν
15 διὰ τοῦτο μὴ ἀποθανεῖν ;

ΧΑΡ. Μόνος οὖν αὐχῆσεις προῖκα πεπλευκέσαι ;

ΜΕΝ. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντλησα, καὶ τῆς κώπης συνελαβόμην, καὶ οὐκ ἔκλαιον μόνος τῶν ἄλλων ἐπιβατῶν.

20 ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορθμία. Τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ θέμις ἄλλως γενέσθαι.

ΜΕΝ. Οὐκοῦν ἀπάγαγέ με αὐθις ἐς τὸν βίον.

ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.

25 ΜΕΝ. Μὴ ἐνόχλει οὖν.

ΧΑΡ. Δεῖξον τί ἐν τῇ πήρᾳ ἔχεις.

ΜΕΝ. Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.

ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἡγαγες ; Οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβα-
30 τῶν ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων.

ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὅποιον ἄνδρα διεπόρθμευσας ; ἐλευθέρου ἀκριβῶς, κούδενός αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.

ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ.

MEN. Ἄν λάβῃς, ὦ βέλτιστε! δις δὲ οὐκ ἂν λάβεις.

3. MENIPPUS AND MERCURY.

MEN. Ποῦ δὲ οἱ καλοὶ εἰσιν, ἢ αἱ καλά, ὦ Ἑρμῇ; ξενάγησόν με νέηλυν ὄντα. 5

EP. Οὐ σχολή μοι, ὦ Μένιππε. Πλὴν κατ' ἐκείνο αὐτὸ ἀπόβλεψον, ὡς ἐπὶ τὰ θεξιά, ἔνθα Ἐτάκνωδός τέ ἐστι, καὶ ὁ Νάρκισσος, καὶ Νιρεύς, καὶ Ἀχιλλεύς, καὶ Τυρώ, καὶ Ἑλένη, καὶ Αἴδα, καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα. 10

MEN. Ὅστ' ἄ μόνον ὁρῶ, καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλά.

EP. Καὶ μὴν ἐκεῖνά ἐστιν, ἃ πάντες οἱ ποιηταὶ θανυμάζουσι, τὰ ὅστ' ἄ, ὧν σὺ ἔοικας καταφρονεῖν.

MEN. Ὅμως τὴν Ἑλένην μοι δείξον· οὐ γὰρ ἂν 15 διαγνοίην ἔγωγε.

EP. Τοῦτ' ἂν τὸ κρανίον ἢ Ἑλένη ἐστίν.

MEN. Εἴτα αἱ χίλιναι νῆες διὰ τοῦτο ἐπληρώθησαν ἐξ ἀπάσης τῆς Ἑλλάδος, καὶ τοσοῦτοι ἔπεσον Ἑλληνές τε καὶ βάρβαροι, καὶ τοσαῦται πόλεις ἀνάστατοι 20 γεγονάσιν;

EP. Ἄλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι

Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

ἐπεὶ καὶ τὰ ἄνδρ', ξηρὰ ὄντα, εἴ τις βλέποι ἀποβεβλη- 25 κότα τὴν βαφήν, ἄμορφα δηλονότι αὐτῷ δόξει. Ὅτε μέντοι ἀνδρεῖ, καὶ ἔχει τὴν χροιάν, κάλλιστά ἐστιν.

MEN. Οὐκοῦν τοῦτο, ὦ Ἑρμῇ, θανυμάζω, εἰ μὴ συνίεσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρο- 30 νίου καὶ ῥαδίως ἀπανθούντος ποιοῦντες.

EP. Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι·

ὥστε ἐπιλεξάμενος τόπον, ἔνθα ἂν ἐθέλῃς, κείσο κατα-
βαλὼν σεαυτὸν. Ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἤδη
μετελεύσομαι.

4. MENIPPUS AND TANTALUS.

MEN. Τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ,
5 ἐπὶ τῇ λίμνῃ ἐστῶς;

TAN. Ὅτι, ὦ Μένιπτε, ἀπόλωλα ὑπὸ τοῦ δίψους.

MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ
καὶ νῆ Δί' ἀρυσάμενος κοίλῃ τῇ χειρί;

TAN. Οὐδὲν ὄφελος; εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ
10 ὕδωρ, ἐπειδὰν προσιόντα αἰσθῇται με. Ἦν δέ ποτε
καὶ ἀρύσσωμαι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω
βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρ-
ρύεν, οὐκ οἶδ' ὅπως, αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά
μου.

15 MEN. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ
εἰπέ μοι, τί γὰρ καὶ δέη τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις·
ἀλλ' ἐκεῖνο μὲν ἐν Λυδία ποῦ τεθαπται, ὅπερ καὶ πει-
νῇν καὶ διψῇν ἐδύνατο. Σὺ δέ, ἢ ψυχὴ, πῶς ἂν ἔτι
ἢ διψῶς ἢ πίνῃς;

20 TAN. Τοῦτ' αὐτὸ ἢ κόλασίς ἐστι, τό διψῇν μου
τὴν ψυχὴν ὥς σῶμα οὔσαν.

MEN. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύομεν, ἐπεὶ
φῆς τῷ δίψει κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν
ἔσται; ἢ δέδιας μὴ ἐνδεία τοῦ ποτοῦ ἀποθάνῃς; οὐχ
25 ὁρῶ γὰρ ἄλλον μετὰ τούτου Ἀιδην, ἢ θάνατον ἐντεύ-
θεν εἰς ἕτερον τόπον.

TAN. Ὅρθῶς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος
τῆς καταδίκης, τὸ ἐπιδυμῆν πιεῖν, μηδὲν δεόμενον.

MEN. Ληρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ
30 δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου, νῆ Δία, ὅστις
τοῦναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις
πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

TAN. Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι
πιεῖν· γένοιτό μοι μόνον.

MEN. Θάρρει, ὦ Τάνταλε, ὡς οὔτε σύ, οὔτε ἄλλος
πίεται τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι οὐ πάντες,
ὥσπερ σύ, ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ 5
ὑπομένοντος.

5. **ÆACUS, PROTESILAUS, MENELAUS, AND PARIS.**

ΑΙΑΚ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην,
προσπεσών;

ΠΡΩΤ. Ὅτι διὰ ταύτην, ὦ Αἰκαέ, ἀπέθανον, ἡμι-
τελῇ μὲν τὸν δόμον καταλιπών, χήραν τε τὴν νεόγαμον 10
γυναῖκα.

ΑΙΑΚ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ
τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

ΠΡΩΤ. Εὖ λέγεις· ἐκείνόν μοι αἰτιατέον.

MEN. Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν 15
Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ
δίκαια ᾤχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου,
ἀλλ' ὑπὸ πάντων Ἑλλήνων τε καὶ βαρβάρων ἄξιος
ἄγχεσθαι, τοσούτοις θανάτου αἷτιος γεγενημένος.

ΠΡΩΤ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, 20
οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

ΠΑΡ. Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα
ὁμότεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτὸς εἰμι, καὶ
τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δέ, ὡς ἀκούσιόν τί
ἐστι, καὶ τις ἡμᾶς δαίμων ἄγει, ἔνθα ἂν ἐδέλῃ· καὶ 25
ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

ΠΡΩΤ. Εὖ λέγεις. Εἶδε οὖν μοι τὸν Ἔρωτα ἐν-
ταῦθα λαβεῖν δυνατὸν ἦν.

ΑΙΑΚ. Ἐγὼ σοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινού-
μαι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι 30
ἴσως γεγενῆσθαι αἷτιος, τοῦ θανάτου δέ σοι οὐδένα ἄλλον,
ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαδόμενος τῆς νεογά-

μην γυναικας ἐς τραπεζεύειν τῇ Τραπέδῃ, οὕτω
 φιλοκαλῶντες καὶ ἐπινουσιμῶς τραπεζῆσθαι τῶν ἄλ-
 λων. οὕτως ἐπαινεῖς, ἢ τὸ τρίτος ἐν τῇ ἀποβάσει
 ἀπεδρασε.

- 5 ΠΡΩΤ. Σύμφων καὶ ὅττι ἐμαυτοῦ καὶ ὁ Διάκῃ,
 ἀποκαταστήσῃς ἡμετέρας. Οὐ γὰρ ἐγὼ ταύτων αἴτιος,
 ἀλλ' ἡ Μελὴ καὶ τὸ ἔξ ἑγὼς πῶς ἐπισκελεύσθαι.
 ΔΙΑΚ. Οὐδὲν. Γ. μὲν ταύτους αἰτῶι :

Ὁ ΣΑΥΤΗΣ ΔΥΟ ΤΕΣ ΣΑ

- ΕΔΝ. Ἰδὼν μὲ ὁ Θάλασσα, δεινὰ πεποδῶτα.
 10 κατωδύσσων μὲν τὰ τραχήματα.

ΘΑ. Γ. τούτοις ὁ Ξανθεῖς : τίς σε ἀπέκοπσεν ;

ΕΔΝ. Ἡρόδοτος. Ἄλλ' ἐπινουσιμῶς ὅλος ὁ
 κοκοδαίμων. καὶ ἔστι.

ΘΑ. Διὰ τί δὲ σε ἀνέβλε τὸ πῦρ :

- 15 ΕΔΝ. Διὰ τὸν υἱὸν τῆς Θετιδῆς· ἐταῖ γὰρ φονεύ-
 οντα τοὺς Φρυγας ἵκετοισα, ἧ' οὐκ ἐπαύσατο τῆς ὀργῆς,
 ἀλλ' ἐπὶ τῶν νεκρῶν ἀπεδραττε καὶ τὸν βῆτον. ἐλεήσας
 τοὺς ἀλλότους ἐπῆλθεν, ἐπικύλισται θάλασσῃ. ὡς φοβηθεῖς
 ἀπόσχοντο τῶν ἀνδρῶν. Ἐσταυθεῖ ὁ Ἡρόδοτος, ἔτυχε
 20 καὶ γὰρ πλησίον πονεῖν, πᾶν ὅσον εἶμαι. πῦρ εἶχε,
 καὶ ὅσον ἐν τῇ Αἴτῃ καὶ εἶποθε ἄλλοθι φέρων, ἐπῆλθέ
 μοι· καὶ ἔκαυσε μὲν τὰς πτελέας καὶ μυρῖνας· ὤπησε
 δὲ καὶ τοὺς κοκοδαίμονας ἐχθρῶς. καὶ τὰς ἐγγελευς· αὐτὸν
 25 εἴργασται· Ὅρας δ' οὖν, ὅπως διακίμαι ὑπὸ τῶν ἐκκαυ-
 μάτων.

- ΘΑ. Θολερός, ὁ Ξανθεῖς, καὶ θερμός. ὡς εἰκός· τὸ
 αἷμα μὲν, ἀπὸ τῶν νεκρῶν· ἡ δέρμη δὲ ὡς φῆς, ἀπὸ
 τοῦ πυρός· καὶ εἰκότως, ὁ Ξανθεῖς, δι' ἐπὶ τὸν ἐμὸν υἱὸν
 30 ὁρμήσας, οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἦν.

ΕΔΝ. Οὐκ ἔδει οὖν ἐλεῖσθαι γείτονας ὄντας τοὺς
 ἄγας ;

ΘΑ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα ;

7. VULCAN AND JUPITER.

ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν ; ἦκω γάρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ διατεμεῖν. 5

ΖΕΤΣ. Εὖγε, ὦ Ἥφαιστε· ἀλλὰ διέλέ μου τὴν κεφαλὴν εἰς δύο κατενεγκών.

ΗΦΑΙ. Πειρᾷ μου, εἰ μέμνηνα ; πρόσταττε δ' οὖν τάληδες, ὅπερ θέλεις σοι γενέσθαι.

ΖΕΤΣ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθή- 10 σεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρὴ καδικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλ- λυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μου τὸν ἐγκέφαλον ἀναστρέφουσιν.

ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὀξύς 15 γὰρ ὁ πέλεκυς ἐστὶ, καὶ οὐκ ἀναιμωτὴ, οὐδὲ κατὰ τὴν Εἰλειθυϊαν μαίωσεται σε.

ΖΕΤΣ. Κατένευγε μόνον, ὦ Ἥφαιστε, θαρρῶν· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, 20 σοῦ κελεύοντος ; Τί τοῦτο ; κόρη ἔνοπλος ; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τὴν μήνιγγα παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἦπου στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων. Ἡ δὲ πηδᾶ, καὶ πυρρὶ χίξει, καὶ τὴν 25 ἄσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς· ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας μοι αὐτήν.

ΖΕΤΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος 30 γὰρ αἰεὶ θέλει μένειν· ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

Ἡ Ε. Τῷ Ἰσχυρίῳ. Ἐμοὶ μέλῃσι τὰ λευκά·
καὶ τῷ στυλῶντι πύρρι

Ζεῦ Σ. οὐ μέμνη. οὐτε ποιεῖ· τὸν οὖν οἶδε ὅτι
ἀνέστηεν εἰς.

5. THEOPHILUS, ESTELLAPHUS AND HERCULES.

5 ΖΕΥΣ Σανκτοῦ εἰς Ἀσκληπὶν καὶ Ἡράκλειν,
ἐλθόντες τὰς ἐλπίδας ὥστερ ἄνθρωποι· ἀπρεπὴ γάρ
τεῖτε καὶ εἰσέσθε τοῖ συμποσίῳ τῶν θεῶν.

ΗΡΑ. Ἄλλοι ἐθέλεις, ὦ Ζεῦ, ταυτὰ τὸν φαρμακέα
προσπελάσας; μοι.

10 ΑΣΚ. Νη Δ.α, καὶ ἀμείνων γάρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς
ἐκεραύνωσεν, ἃ μὴ θέμις ποιούντα, νῦν δὲ κατ' ἔλεον
αὐδὺς ἀθανασίας μετείληφας;

ΑΣΚ. Ἐπιλέλῃσαι γάρ καὶ σύ, ὦ Ἡρακλῆς, ἐν τῇ
15 Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκ οὖν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὁς
Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων
τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβρι-
στάς τιμωρούμενος. Σὺ δὲ ριζοτόμος εἶ, καὶ ἀγύρτης,
20 νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν
φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην,
ὅτε πρῶτον ἀνήλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθα-
ρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ
25 πυρός. Ἐγὼ δέ, εἰ καὶ μηδὲν ἄλλα, οὔτε ἐδοιλευσα
ὥστερ σί, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ, πορφύρεα ἐν-
δεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφαλῆς χρυσῷ σαρ-
δάφῃ. ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτενα τὰ τέκνα καὶ
τὴν γυναῖκα.

ΗΡΑ. Ἐν μὴ παύσῃ λαιδοροῦμένους μοι εἰς τὴν
εἰσθ. ὡς οὐ πολλὴ σε ὀνήσῃ ἡ ἀθανασία, εἴτε

ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

ΖΕΤΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ 5 συμποσίου· καίτοι εὐγνωμον, ὦ Ἡρακλῆς, προκατακλίνεσθαί σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα.

9. MERCURY, MAIA.

ΕΡΜ. Ἔστι γάρ τις, ὦ μήτηρ, ἐν οὐρανῷ θεὸς 10 ἀδελώτερος ἐμοῦ ;

ΜΑΙ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

ΕΡΜ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διασπρῶσαντα τὴν κλισίαν, εἴτα εὐδετήσαντα 15 ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκοιμημένοι παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ 20 νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, καὶ ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ 25 συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Δήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν Ἀΐδου εἰσίν. Ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κἀκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· 30 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκουτά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου

θυγατρός, ἐφ' ἣν πέπομφέ με ὀψόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖτις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· Εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησίν, ἔλθων, ἐν παρόδῳ τὴν Ἀντιόπην 5 ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἠξίωσα πεπρᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

ΜΑΙ. Ἐὰ ταῦτα, ὦ τέκνον. Χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρί, νεανίαν ὄντα. Καὶ νῦν ὥσπερ 10 ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

10. NIREUS, THERSITES, MENIPPUS.

NIP. Ἴδου δὴ, Μένιππος οὔτοσί δικάσει, πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, οὐ καλῶν σοι δοκῶ ;

15 MEN. Τίνες δὲ καὶ ἐστέ ; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

NIP. Νιρεὺς καὶ Θερσίτης.

MEN. Πότερος οὖν ὁ Νιρεὺς, καὶ πότερος ὁ Θερσίτης ; οὐδέπω γὰρ τοῦτο δῆλον.

20 ΘΕΡΣ. Ἐν μὲν ἤδη τοῦτ' ἔχω, ὅτι ὁμοίός εἰμί σοι, καὶ οὐδὲν τηλικούτου διαφέρεις, ἡλίκον σε Ὅμηρος ἐκείνος ὁ τυφλὸς ἐπήνεσεν, ἀπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοξὸς ἐγώ, καὶ ψεδνός, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δέ, ὦ Μένιππε, ὅν τινα καὶ 25 εὐμορφότερον ἡγῇ.

NIP. Ἐμέ γε τὸν Ἀγλαίας, καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

MEN. Ἄλλ' οὐχὶ καὶ ὑπὸ γῆν, ὥς οἶμαι, κάλλιστος 30 ἦλθες· ἀλλὰ τὰ μὲν ὅστ' ὁμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐδρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτό, καὶ οὐκ ἀνδρώδες ἔχεις.

NIP. Καὶ μὴν ἔρου Ὅμηρον, ὁποῖος ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.

MEN. Ὀνειράτά μοι λέγεις· ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὥς δὲ Μένιππε;

MEN. Οὔτε σύ, οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ἄδου, καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

EXTRACTS FROM XENOPHON'S ANABASIS.

BOOK I. 2. §§ 1-27.

MARCH FROM SARDIS TO TARSUS.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 10
 πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν
 παντάπασιν ἐκ τῆς χώρας· καὶ ἄθροίζει ὡς ἐπὶ τού-
 τος τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα
 στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι
 ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συν- 15
 αλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ
 εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προε-
 στήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγγέλλει
 λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς
 ἀκροπόλεις φυλάττειν. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον 20
 πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ
 στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπρά-
 ξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν
 αὐτοὺς κατάγοι οἰκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· ἐπί-

στεουν γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν
 εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν
 παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους.
 Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους
 5 καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ
 ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ
 Ἀχαιὸς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ
 ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους
 δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ
 10 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι
 μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δέ, κατα-
 νοήσας ταῦτα καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ
 Πεισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ἢ ἐδύ-
 νατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. Καὶ βασι-
 15 λεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνηους τὸν Κύρου
 στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὠρμᾶτο ἀπὸ Σάρδεων· καὶ
 ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς παρασάγγας
 εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ
 20 εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶ ἡν ἐξευγμένη πλοίοις
 ἐπτά. Τοῦτον διαβάς ἐξελαύνει διὰ Φρυγίας σταδμὸν
 ἕνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην,
 εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά·
 καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ
 25 πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ
 Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρα-
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκου-
 μένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία
 ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖ-
 30 νος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτόν
 τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ
 ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν
 βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Ἔστι
 δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ

ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκρο-
πόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς
τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρὸς ἐστὶν εἴκοσι
καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι
Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας καὶ τὸ δέρμα 5
κρεμάσαι ἐν τῷ ἄντρῳ ὃθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ
ποταμὸς καλεῖται Μαρσύας. Ἐνταῦθα Ξέρξης, ὅτε ἐκ
τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
δομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρό-
πολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ 10
ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χι-
λίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας
Κρήτας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ Συρα-
κούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ
Ἀκρὰς ἔχων ὀπλίτας χίλιους. Καὶ ἐνταῦθα Κῦρος ἐξέ- 15
τασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ
παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν
μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα
εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας 20
τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔδυσε καὶ
ἀγῶνα ἔθηκε· τὰ δὲ ἄλλα ἦσαν στλεγγίδες χρυσαῖ·
ἐδεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει
σταδμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν,
πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. Ἐν- 25
τεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας τριάκοντα
εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμει-
νεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς
πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας
ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν 30
ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα
μὴ ἀποδιδόναι.

Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνή
τοῦ Κιλικῶν βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ

δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέ-
 δωκε Κῦρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα
 καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέ-
 γετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. Ἐντεῦθεν
 5 δ' ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς Θύμ-
 βριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν
 κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ
 λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνον κεράσας αὐτήν.
 Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς
 10 Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς.
 Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ
 στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν
 ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην,
 15 οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς
 ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος
 καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. Ἐθεώρει
 οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρή-
 20 λαυνον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ
 τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα
 ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶ-
 νας φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθα-
 μένας. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα
 25 πρὸ τῆς φύλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ
 τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι
 τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φύλαγγα. Οἱ δὲ
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε,
 προβαλλόμενοι τὰ ὄπλα ἐπήρσαν. Ἐκ δὲ τούτου θάπτου
 30 προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο
 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Τῶν δὲ βαρβάρων
 φόβος πολὺς καὶ ἄλλοις καὶ ἥ τε Κίλισσα ἐφυγεν ἐκ τῆς
 ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια
 ἔφευγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνάς

ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἤσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας εἰκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα 5 ἐξελαύνει διὰ τῆς Λυκαονίας σταδμοὺς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμίαν οὔσαν. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ 10 αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταδμοὺς τέτταρας παρασάγγας εἰκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασι- 15 λειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. Ἐντεῦθεν ἐπειρώντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἰ τις ἐκώλυεν. Ἐλέγετο δὲ καὶ Σύννεσις ἐπὶ τῶν ἄκρων φυλάτ- 20 των τὴν εἰσβολήν· δι' ᾧ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Σύννεσις τὰ ἄκρα, ἐπεὶ ἤσθητο τό τε Μένωνος στρατεύμα ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν 25 ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σῆσα- 30 μον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

Καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταδμοὺς

μου γυναικός, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

5 ΠΡΩΤ. Οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακέ, ἀποκρινούμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

ΑΙΑΚ. Ὅρθως. Τί οὖν τούτους αἰτιά;

6. XANTHUS AND THE SEA.

ΞΑΝ. Δέξαι με, ὦ Θάλασσα, δεινὰ πεπονθότα.
10 κατὰσβεσόν μου τὰ τραύματα.

ΘΑ. Τί τοῦτο, ὦ Ξάνδε; τίς σε κατέκαυσεν;

ΞΑΝ. Ἡφαιστος. Ἄλλ' ἀπηνδράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

ΘΑ. Διατί δέ σοι ἐνέβαλε τὸ πῦρ;

15 ΞΑΝ. Διὰ τὸν υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλούς ἐπῆλθον, ἐπικλύσαι θέλων, ὥς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ἔτυχε
20 καὶ γὰρ πλησίον που ὦν, πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποδι ἄλλοθι, φέρων, ἐπῆλθέ μοι· καὶ ἔκαυσε μὲν τὰς πτελέας καὶ μυρίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθύς, καὶ τὰς ἐγχέλυας· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας, μικροῦ δεῖν ὅλον ξηρὸν
25 εἵργασται. Ὅρας δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐκκαυμάτων.

ΘΑ. Θολερός, ὦ Ξάνδε, καὶ θερμός, ὥς εἰκός· τὸ αἷμα μὲν, ἀπὸ τῶν νεκρῶν· ἡ δέρμη δέ, ὥς φῆς, ἀπὸ τοῦ πυρός· καὶ εἰκότως, ὦ Ξάνδε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν
30 ὥρμησας, οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἦν.

ΞΑΝ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

ΘΑ. Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν
ὄντα τὸν Ἀχιλλέα ;

7. VULCAN AND JUPITER.

ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν ; ἦκα γάρ, ὡς
ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους
δέοι μᾶ πλῆγῃ διατεμεῖν. 5

ΖΕΥΣ. Εὖγε, ὦ Ἡφαῖστε· ἀλλὰ δῖέλέ μου τὴν
κεφαλὴν εἰς δύο κατενεγκών.

ΗΦΑΙ. Πειρᾷ μου, εἰ μέμνηνα ; πρόσταττε δ' οὖν
τάληθές, ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθῇ- 10
σεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ
χρὴ καδικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλ-
λυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μου τὸν ἐγκέφαλον·
ἀναστρέφουσιν.

ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὅξυς 15
γὰρ ὁ πέλεκυς ἐστὶ, καὶ οὐκ ἀναιμωτὴ, οὐδὲ κατὰ τὴν
Εἰλείθυιαν μαιώσεται σε.

ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἡφαιστε, θαρρῶν· οἶδα
γὰρ ἐγὼ τὸ συμφέρον.

ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, 20
σοῦ κελεύοντος ; Τί τοῦτο ; κόρη ἔνοπλος ; μέγα, ὦ
Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος
ἦσθα, τηλικαύτην ὑπὸ τὴν μήνιγγα παρθένον ζωογονῶν,
καὶ ταῦτα ἔνοπλον· ἦπου στρατόπεδον, οὐ κεφαλὴν
ἐλελήθεις ἔχων. Ἡ δὲ πηδᾶ, καὶ πυρρὶ χίζει, καὶ τὴν 25
ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνδουσιᾷ· καὶ
τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν
βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς·
ὥστε, ὦ Ζεῦ, μαλωτρά μοι ἀπόδος ἐγγυήσας μοι αὐτήν.

ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἡφαιστε· παρθένος 30
γὰρ αἰεὶ θέλει μένειν· ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν
ἀντιλέγω.

ΗΦΑΙ. Τοῦτ' ἐβουλόμην. Ἐμοὶ μελήσει τὰ λοιπά· καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ. Εἴ σοι ῥάδιον, οὕτω ποίει· πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾷς.

8. JUPITER, ÆSCULAPIUS, AND HERCULES.

5 **ΖΕΥΣ.** Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπή γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου.

10 **ΑΣΚ.** Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἡ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτοῖς ἀθανασίας μετείληφας;

ΑΣΚ. Ἐπιλέλησαι γὰρ καὶ σύ, ὦ Ἡρακλῆς, ἐν τῇ
15 Οἷτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης,
20 νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ
25 πυρός. Ἐγὼ δέ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδοῦλενσα ὥσπερ σύ, οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐν-δεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

30 **ΗΡΑ.** Εἴ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἴσῃ, ὥς οὐ· πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ

ἀράμενός σε, ρίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαι σε, τὸ κρανίον συντρίβεντα.

ΖΕΥΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ δ συμποσίου· καίτοι εὐγνωμον, ὦ Ἡρακλῆς, προκατακλίνεσθαι σου τὸν Ἀσκληπίον, ἅτε καὶ πρότερον ἀποθανόντα.

9. MERCURY, MAIA.

ΕΡΜ. Ἔστι γάρ τις, ὦ μήτηρ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ ; 10

ΜΑΙ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

ΕΡΜ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώσαντα τὴν κλισίαν, εἴτα εὐδετήσαντα 15 ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκοιμημένον παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον ἥκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ 20 νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, κὰν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ 25 συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Δήδας τέκνα παρ' ἡμέραν ἐκάτερος ἐν οὐρανῷ ἢ ἐν Ἀίδου εἰσίν. Ἑμοὶ δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· 30 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου

Συγατρός, ἐφ' ἣν πέπομφέ με ὀψόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖτις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· Εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησίν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην
5 ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπρᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

ΜΑΙ. Ἔα ταῦτα, ὦ τέκνον. Χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρί, νεανίαν ὄντα. Καὶ νῦν ὥσπερ
10 ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβης· ὀξύχολοι γὰρ οἱ ἐρῶντες.

10. NIREUS, THERSITES, MENIPPUS.

NIP. Ἴδου δὴ, Μένιππος οὐτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ ;

15 MEN. Τίνες δὲ καὶ ἐστέ ; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

NIP. Νιρεὺς καὶ Θερσίτης.

MEN. Πότερος οὖν ὁ Νιρεὺς, καὶ πότερος ὁ Θερσίτης ; οὐδέπω γὰρ τοῦτο δῆλον.

20 ΘΕΡΣ. Ἐν μὲν ἤδη τοῦτ' ἔχω, ὅτι ὁμοίός εἰμί σοι, καὶ οὐδὲν τηλικούτου διαφέρεις, ἡλίκον σε Ὅμηρος ἐκείνος ὁ τυφλὸς ἐπήνεσεν, ἀπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοξὸς ἐγώ, καὶ ψεδνός, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δέ, ὦ Μένιππε, ὅν τινα καὶ
25 εὐμορφότερον ἡγῇ.

NIP. Ἐμέ γε τὸν Ἀγλαῖας, καὶ Χάροπος, δς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

MEN. Ἄλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος
30 ἦλθες· ἀλλὰ τὰ μὲν ὅσῃ ὁμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὗδρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτό, καὶ οὐκ ἀνδρῶδες ἔχεις.

NIP. Καὶ μὴν ἔρου Ὅμηρον, ὁποῖος ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.

MEN. Ὀνειράτά μοι λέγεις· ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὥς δὲ Μένιππε ;

MEN. Οὔτε σύ, οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ἄδου, καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

EXTRACTS FROM XENOPHON'S ANABASIS.

BOOK I. 2. §§ 1-27.

MARCH FROM SARDIS TO TARSUS.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 10
 πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν
 παντάπασιν ἐκ τῆς χώρας· καὶ ἄθροίζει ὡς ἐπὶ τού-
 τος τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα
 στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι
 ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συν- 15
 ἀλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν δ
 εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προε-
 στήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγγέλλει
 λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς
 ἀκροπόλεις φυλάττειν. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον 20
 πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ
 στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπρά-
 ξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν
 αὐτοὺς κατάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· ἐπί-

στευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν
 εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν
 παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους.
 Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους
 5 καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ
 ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ
 Ἀχαιὸς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ
 ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους
 δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ
 10 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι
 μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δέ, κατα-
 νοήσας ταῦτα καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ
 Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύ-
 νατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. Καὶ βασι-
 15 λεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνηους τὸν Κύρου
 στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὓς εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ
 ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας
 εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ
 20 εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις
 ἐπτά. Τοῦτον διαβάς ἐξελαύνει διὰ Φρυγίας σταθμόν
 ἕνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην,
 εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά·
 καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ
 25 πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ
 Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρα-
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκου-
 μένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία
 ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖ-
 30 νος ἔθῃρευνεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτὸν
 τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ
 ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν
 βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Ἔστι
 δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ

ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκρο-
πόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς
τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἐστὶν εἴκοσι
καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι
Μαρσίαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας καὶ τὸ δέρμα 5
κρεμάσαι ἐν τῷ ἄντρῳ ὃθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ
ποταμὸς καλεῖται Μαρσύας. Ἐνταῦθα Ξέρξης, ὅτε ἐκ
τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
δομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρό-
πολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ 10
ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χι-
λίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας
Κρήτας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ Συρα-
κούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ
Ἀκράς ἔχων ὀπλίτας χίλιους. Καὶ ἐνταῦθα Κῦρος ἐξέ- 15
τασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ
παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν
μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα
εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας 20
τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαϊα ἔδυσε καὶ
ἀγῶνα ἔθηκε· τὰ δὲ ἄλλα ἦσαν σιλεγγίδες χρυσαῖ·
ἔδεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει
σταδμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν,
πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. Ἐν- 25
τεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας τριάκοντα
εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμει-
νε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέιλετο μισθὸς
πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας
ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν 30
ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα
μὴ ἀποδιδόναι.

Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ
τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ

δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέ-
 δωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα
 καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέ-
 γετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσση. Ἐντεῦθεν
 5 δ' ἐξελαύνει σταθμούςς δύο παρασάγγας δέκα εἰς Θύμ-
 βριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν
 κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ
 λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας αὐτήν.
 Ἐντεῦθεν ἐξελαύνει σταθμούςς δύο παρασάγγας δέκα εἰς
 10 Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς.
 Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κυρίου ἐπιδεῖξαι τὸ
 στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν
 ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην,
 15 οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς
 ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος
 καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. Ἐδεῶρει
 οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρή-
 20 λαυνον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἴτα δὲ
 τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα
 ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶ-
 νας φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθα-
 ρμένας. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα
 25 πρὸ τῆς φύλαγγος, πέμψας Πίγρητα τὸν ἐρμηνέα παρὰ
 τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι
 τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φύλαγγα. Οἱ δὲ
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε,
 προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θάττον
 30 προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο
 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Τῶν δὲ βαρβάρων
 φόβος πολὺς καὶ ἄλλοις καὶ ἥ τε Κίλισσα ἔφυγεν ἐκ τῆς
 ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια
 ἔφευγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνάς

ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας εἰκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα 5 ἐξελαύνει διὰ τῆς Λυκαονίας σταδμοὺς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμίαν οὔσαν. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ 10 αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταδμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασι- 15 λειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἰ τις ἐκώλυεν. Ἐλέγετο δὲ καὶ Σύνενοις ἐπὶ τῶν ἄκρων φυλάτ- 20 των τὴν εἰσβολήν· δι' ᾧ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Σύνενοις τὰ ἄκρα, ἐπεὶ ἦσθετο τό τε Μένωνος στράτευμα ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν 25 ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς καλλόντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥῦτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σῆσα- 30 μον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

Καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταδμοὺς

τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν
 τὰ Σευεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ
 μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύνδος ὄνομα, εὖρος
 5 δύο πλέθρων. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες
 μετὰ Σευεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ
 τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θά-
 λαττον οἰκούντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπύαξα δὲ
 ἡ Σευεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς
 10 Ταρσοὺς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρών τῶν
 εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώ-
 λοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ
 τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους
 εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανω-
 15 μένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται.
 Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρ-
 πασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,
 καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλασεν εἰς
 τὴν πόλιν, μετεπέμπετο τὸν Σύνενεσιν πρὸς ἑαυτόν· ὁ δὲ
 20 οὔτε πρότερον οὐδενὶ πῶ κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθεῖν
 ἔφη, οὔτε τότε Κύρῳ ἵεναι ἥθελε, πρὶν ἢ γυνὴ αὐτὸν
 ἔπεισε καὶ πίστει εἴλαβε. Μετὰ δὲ ταῦτα ἐπεὶ συνε-
 γέγοντο ἀλλήλοις, Σύνενης μὲν ἔδωκε Κύρῳ χρήματα
 πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἃ νομίζεται
 25 παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν
 χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν
 Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἡρ-
 πασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

Book I. 4. § 1-19.

MARCH FROM TARSUS TO THE EUPHRATES.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα
 τὸν Σάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα.

Ἐντεῦθεν ἐξελαίνει σταδμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὐ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαίνει σταδμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμεινεν 5 ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλην 10 ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρὴν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμῳ μισθοφόροι 15 Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Ἐντεῦθεν ἐξελαίνει σταδμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνε- 20 νεσις εἶχε καὶ Κιλικίων φυλακή, τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κέρσος ὄνομα, εὖρος πλεθρον. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίβη· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ 25 τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέρους ἐφειστήκεσαν πύλαι. Ταύτης ἔνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, 30 εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσιν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασι-

λέα ἀπήλαυνεν, ἔχων, ὥς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα-
 σάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ
 5 Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον
 καὶ ὄρμουν αὐτόθι ὀλκάδες πολλαί. Ἐνταῦθ' ἔμειναν
 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πα-
 σίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου
 ἄξια ἐνθάδενοι ἀπέπλευσαν ὥς μὲν τοῖς πλείστοις ἐδόκουν
 10 φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ
 Κλέαρχον ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα
 πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον
 ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι
 διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὗχοντο ὥς
 15 δολίους ὄντας αὐτοὺς ληφθῆναι οἱ δ' ὥκτειρον εἰ ἀλώ-
 σουντο.

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπο-
 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι
 ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη
 20 οἴχονται· οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις ὥστε
 ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ τοὺς θεοὺς οὐκ
 ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὥς ἐγὼ ἕως μὲν ἂν
 παρῇ τις χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-
 βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσουλῶ.
 25 Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ
 ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω, γε αὐτῶν καὶ τέκνα καὶ
 γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων
 στερῆσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ
 ἐμέ ἀρετῆς. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες,
 30 εἴ τις καὶ ἀδυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκού-
 οντες τὴν Κύρου ἀρετὴν ἡδίου καὶ προδυμότερον συνε-
 πορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας
 παρασάγγας εἰκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ

εὖρος πλεῖδρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον, οὐδὲ τὰς περὶ στεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομένοι. Ἐντεῦθεν ἐξελαύνει σταδμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς 5 τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλεῖδρου. Ἐνταῦθα ἦσαν τὰ Βελέσσυος βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. 10

Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὅντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι φέκετο μεγάλη καὶ εὐδαίμων Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν 15 Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπειθεῖν ἔπεσθαι. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον· ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτα 20 εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἵεναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾷσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο 25 ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον 30 ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε.

Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλεον προτιμήσεσθε στρατιωτῶν

ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι ; Νῦν δεῖται Κύρος
 ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλείᾳ· ἐγὼ οὖν φημί ὑμᾶς
 χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι
 ὃ τι ὁ ἄλλοι Ἕλληνες ἀποκρινούνται Κύρῳ. Ἦν μὲν
 5 γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρ-
 ξαντες τοῦ διαβαίνειν καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν
 χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις
 καὶ ἄλλος·) ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν
 ἅπαντες εἰς τοῦμπαλιν ὑμῖν δ' ὡς μόνοις πειδομένοις
 10 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας·
 καὶ ἄλλον οὔτινος ἂν δέσῃδε οἶδα ὅτι ὡς φίλου τεύξεσθε
 Κύρου. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν
 τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο δια-
 βεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν
 15 εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ
 καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύρου
 νομίζετε. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις
 ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα
 ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέ-
 20 βαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν·
 καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἄνω-
 τέρω τῶν μασθῶν ὑπὸ τοῦ ποταμοῦ. Οἱ δὲ Θαψακηνοὶ
 ἔλεγον ὅτι οὐ πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο
 περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἃ τότε Ἀβροκόμας προΐων
 25 κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὴ θεῖον
 εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς
 βασιλεύουσιν.
 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα
 παρασάγγας πεντήκοντα, καὶ ἀφικνούνται πρὸς τὸν Ἀρά-
 30 ξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ
 σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ
 ἐπεσιτίσαντο.

BOOK I. 6. §§ 1-11.

TRIAL OF ORONTES.

Ἐντεῦθεν προϊόντων ἐφαίνετο ἰχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γένει τε προσήκων βουσι-
λεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν 5
ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. Καταλλα-
γείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἵππείας χιλίους,
ὅτι τοὺς προκατακαίοντας ἵππείας ἢ κατακαίνοι ἂν ἐνε-
δρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ
καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι 10
αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι.
Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι·
καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν
ἡγεμόνων.

Ὁ δὲ Ὁρόντης νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς 15
ἵππείας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων
ἵππείας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς
ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι.
Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπο-
μνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι 20
πιστῷ ἀνδρὶ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν.
Ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὁρόντην,
καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρί-
στους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων
στρατηγοὺς ἐλέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι 25
τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίη-
σαν, ἀγαγόντες ὡς τριςχιλίουσιν ὀπλίτας. Κλέαρχον δὲ
καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ
τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλή-
νων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν 30

τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε·

Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν
 βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ
 5 πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου του-
 τουτῆ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν
 ὑπήκουον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός,
 ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν
 ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν
 10 ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμέ πολέμου παύ-
 σασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. Μετὰ ταῦτα,
 ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τι σε ἡδίκησα; Ὁ δὲ ἀπεκρί-
 νατο, ὅτι οὐ. Πάλιν δὲ ὁ Κῦρος ἡρώτα· Οὐκοῦν ὕστερον,
 ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀπο-
 15 στὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὃ τι
 ἐδύνα; Ἐφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ'
 αὐτὸς ἐγὼ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέ-
 μιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμέ,
 πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ
 20 ταῦθ' ὁμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κῦρος,
 ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φα-
 νερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδι-
 κηθεὶς, ἡρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ
 ἐμέ ἀδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης.
 25 Ἐκ τούτου πάλιν ἡρώτησεν ὁ Κῦρος· Ἐτι οὖν ἂν γένοιο
 τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός;
 Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ'
 ἂν ἔτι ποτὲ δόξαιμι.

Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παρούσιν· Ὁ μὲν
 30 ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ
 σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι
 δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύω ἐγὼ τὸν
 ἄνδρα τούτου ἐκποδὼν ποιῆσθαι ὡς τάχιστα, ὡς μηκέτι
 δέη τούτου φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ

τοῦτον εἶναι τοὺς ἐβελοντάς φίλους τούτους εὖ ποιεῖν. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγουν αὐτὸν οἷς προσετάχθη· Ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

BOOK I. 8. §§ 1-29.

BATTLE OF CUNAXA.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύσειν, ἥνικα Παταγίας ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτων. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ 30

Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελ-
 ταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κῦρος ὑπαρ-
 χος καὶ τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ καὶ ἵππεῖς μετ'
 αὐτοῦ ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ
 5 παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κῦρου. Κῦρος
 δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο.
 [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφά-
 λαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.] Οἱ δ' ἵπποι ἅπαντες
 οἱ μετὰ Κῦρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια
 10 εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς
 ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγένετο, ἐφάνη κονιορ-
 τὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ [οὐ] συχνῷ ὕστερον
 ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. Ὅτε δὲ ἐγ-
 15 γύτερον ἐγένοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε,
 καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγένοντο. Καὶ
 ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν
 πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι
 δὲ τούτων γερρόφοροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδῆρεσι
 20 ξυλίναις ἀσπίσιν· Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι·
 ἄλλοι δ' ἵππεῖς ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ
 ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος
 ἐπορεύετο. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν
 ἀπ' ἀλλήλων τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ
 25 δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ
 ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν ὅτῳ
 ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις τῶν
 Ἑλλήνων ἐλφόντων καὶ διακοφόντων. Ὁ μέντοι Κῦρος
 εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυ-
 30 γὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ
 κραυγῇ ἀλλὰ σιγῇ ὥς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ
 βραδέως προσήεσαν. Καὶ ἐν τούτῳ Κῦρος παρελάνων
 αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτ-
 тарσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον

τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· Κἂν τοῦτο, ἔφη, νικῶμεν, πάνδ' ἡμῖν πεποιήται. Ὅρῳν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κυρου 5 εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρα- 10 τευμα ὁμαλῶς προῆει· τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιώντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεδεᾶτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν 15 Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο εἰ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ τῶν σφάγια καλὰ. Ταῦτα δὲ λέγων, Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ Θόρυβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ 20 σύνδημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἶη τὸ σύνδημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ 25 οὐκ ἔτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἵναί τι τοῖς πολεμίους. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷον περ τῷ 30 Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔδεον. Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦπησαν φόβον ποιοῦντες τοῖς ἵπποις. Πρὶν δὲ τόξενμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα

δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θείν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δέ, 5 ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐω-
νύμῳ τοξευθῆναί τις ἐλέγετο.

10 Κύρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασι-
λεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ
συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων
ἱππέων τάξιν ἐπεμελείτο, ὃ τι ποιήσει βασιλεὺς. Καὶ
15 γὰρ ᾔδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατευ-
ματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον
ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφα-
λεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι
παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ
20 στράτευμα. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυ-
τοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου
κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου
οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτен ὡς
εἰς κύκλωσιν. Ἐνθα δὴ Κύρος δείσας μὴ ὀπισθεν
25 γενόμενος κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ
ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως
τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους·
καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρ-
σῃν τὸν ἄρχοντα αὐτῶν.

30 Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου
ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάντῃ ὀλίγοι
ἀμφ' αὐτόν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλού-
μενοι. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ'
ἐκείνῳ στῆφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν

ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παῖει κατὰ τὸ στήρνον καὶ
 τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἰατρός
 καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. Παίοντα δ' αὐτὸν
 ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐν-
 ταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' 5
 αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα
 ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος
 δὲ αὐτός τε ἀπέθανε καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν
 ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ
 τῶν σκηπτούχων Θεράπων λέγεται, ἐπειδὴ πεπτωκότα 10
 αὐτῷ. Καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάξαι
 αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάξαι, σπασάμενον τὸν
 ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει
 καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περ- 15
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ
 πιστότητα.

BOOK II. 4. §§ 12-28.

PASSAGE OF THE TIGRIS.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μη-
 δίας καλούμενον τεῖχος, καὶ παρήλθον εἰσω αὐτοῦ. Ἦν
 δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῃ κειμέναις, 20
 εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο
 εἶναι εἴκοσι παρσαγῶν· ἀπέειχε δὲ Βαβυλῶνος οὐ πολὺ.
 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας
 ὁκτὼ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,
 τὴν δ' ἐξευγμένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ 25
 τοῦ Τίγρητος ποταμοῦ· κατετίμητο δὲ ἐξ αὐτῶν καὶ
 τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα
 δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ
 Ἑλλάδι ἐπὶ τὰς μελίνας) καὶ ἀφικνοῦνται ἐπὶ τὸν

Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάν-
 ὄρωπος ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ στα-
 δίους πεντεκαίδεκα. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκή-
 νωσαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος
 5 παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τί-
 γρητα οὐ μέντοι καταφανεῖς ἦσαν· Μετὰ δὲ τὸ δεῖπνον
 ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ
 Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς
 προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα
 10 δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀριαίου ὦν τοῦ Μένωνος
 ξένου. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς,
 εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρ-
 τάοξος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι
 φυλάττεσθαι μὴ ὑμῖν ἐπιδῶνται τῆς νυκτὸς οἱ βάρβαροι·
 15 ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. Καὶ
 παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύ-
 ουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης
 τῆς νυκτὸς, ἥνπερ δύνηται, ὥς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ
 ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. Ἀκούσαντες
 20 ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν
 ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα
 καὶ ἐφοβεῖτο. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας
 εἶπεν ὥς οὐκ ἀκόλουθα εἶη τὸ ἐπιδήσεσθαι καὶ λύσειν
 τὴν γέφυραν. Δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν
 25 δεήσει ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς
 λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν
 ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. Ἐὰν δ' αὖ
 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι
 ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν, ὄντων πέραν
 30 οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον
 πόση τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς
 διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἑνείσι καὶ
 πόλεις πολλαὶ καὶ μεγάλαι. Τότε δὴ καὶ ἐγνώσθη ὅτι

οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· 5 εἶτα δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὔδεις οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὔδεις ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. Ἐπειδὴ δὲ 10 ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷον τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὥς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπε- 15 φάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὥχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο πόλις 20 μεγάλη, ἣ ὄνομα Ἰλπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἔθεώρει. Ὁ δὲ Κλέαρχος ἡγείτο 25 μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' [ἂν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπλου εἶναι καὶ 30 τὸν Πέρσην ἐκπεπλήχθαι θεωροῦντα. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμούς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κόμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγ-

γελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδρα-
πόδων. Ἐνὴν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα
χρήματα. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμὸν ἐρήμους
τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν
5 ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταδμῷ πέραν τοῦ
ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί,
ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαις διφθερίναις ἄρτους,
τυρούς, οἶνον.

BOOK III. 4. §§ 1-49.

RETREAT ALONG THE TIGRIS.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο
10 πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει δια-
βῆναι ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς διαβαίνουσιν
οἱ πολέμιοι. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ
Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφεν-
δονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ἤτησε Τις-
15 σαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ
παραδώσειν αὐτῷ τοὺς Ἑλληνας, καταφρονήσας, ὅτι ἐν
τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαυε μὲν οὐδέν,
πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. Ἐπεὶ δὲ οἱ Ἑλληνες
διαβεβηκότες ἀπεῖχον τῆς χαράδρας ὅσον ὀκτῶ σταδίους,
20 διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγ-
γελτο δὲ τῶν τε πελταστῶν οὗς ἔδει διώκειν καὶ τῶν
ὀπλιτῶν, καὶ τοῖς ἱππεύσιν εἶρητο θάρρῳσι διώκειν, ὡς
ἐφευγομένης ἱκανῆς δυνάμεως. Ἐπεὶ δὲ ὁ Μιθριδάτης
κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξέματα ἐξικνούντο,
25 ἐσήμηνε τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον
ὁμόσε οἷς εἶρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέ-
ξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. Ἐν ταύτῃ τῇ
διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ
καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς
30 ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἑλ-

ληνες ἡκίσαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν.

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. Ἐνταῦθα πόλις ἦν 5 ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾠκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾠκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι 10 ποδῶν. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς 15 πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

Ἐντεῦθεν ἐπορεύθησαν σταδμὸν ἓνα παρασάγγας· ἕξ πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα 20 δ' ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾠκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. Ἐπὶ δὲ ταύτῃ ἐπ' ᾠκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου 25 ἡ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβρουτήτους ποιεῖ τοὺς ἐνοικούντας, καὶ 30 οὕτως ἐάλω.

Ἐντεῦθεν δ' ἐπορεύθησαν σταδμὸν ἓνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταδμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου

δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς
 Κύρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλέως ἀδελ-
 φὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασι-
 λεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπλου ἐφάνη.
 5 Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπι-
 σθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν
 ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυ-
 νεῖν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. Ἐπεὶ δὲ
 διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι
 10 τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ
 εἰ πάνυ προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα
 ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπε-
 χώρησαν. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο,
 οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε
 15 ἀκροβολίσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν
 ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. Μεγάλα δὲ καὶ
 τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα
 ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν
 χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων
 20 τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα
 πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς
 τὰς σφενδόνας.

Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο
 οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι,
 25 μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν
 ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ
 πολὺς σῖτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον
 30 πονηρὰ τάξις εἴη πολεμίων ἐπομένων. Ἀνάγκη γάρ
 ἐστίν, ἣν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ
 στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας,
 ἐκδλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα
 μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρή-

στους εἶναι ἀνάγκη ἀτάκτους ὄντας. "Όταν δ' αὖ διασχή
 τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους
 καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων καὶ ἄδυμειν
 τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ
 ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβα- 5
 σιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος·
 καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. Ἐπεὶ δὲ
 ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαντο ἐξ λόχους ἀνὰ
 ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεν-
 τηκοιτήρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευό- 10
 μενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέ-
 μενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ
 παρήγον ἐξῴθεν τῶν κεράτων. Ὅποτε δὲ διάσχοιεν αἱ
 πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν
 στενωτέρον εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, 15
 κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας·
 ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. Εἰ δὲ καὶ διαβαίνειν
 τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν
 τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς
 φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύ- 20
 θησαν σταδμοὺς τέτταρας.

Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείῳν τι
 καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χω-
 ρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον
 ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς 25
 γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων
 ὄντων ἱππέων. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέ-
 βησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ
 τὸν ἕτερον ἀναβαίειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι
 καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, 30
 ἐτόξευον ὑπὸ μαστίγων· καὶ πολλοὺς κατετίτρωσκον καὶ
 ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐ-
 τοὺς εἰσω τῶν ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέ-
 ραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται

καὶ οἱ τοξόται. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνούνται ὀπλῆται ὄντες· οἱ δὲ πολέμιοι ταχὺ ἀνεπήδων. Πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον·
 5 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ
 10 πολέμιοι τοῖς καταβαίνουσι, δεδοκότες μὴ ἀποτμηθεῖν· σαι καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ
 15 γὰρ ἦσαν οἱ τετρωμένοι.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτη δ' ἡμέρα
 20 καταβαίνουσιν εἰς τὸ πεδίον. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ
 25 ὄπλα δεξάμενοι. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμῶντες ἀλέξασθαι ἢ πορευόμενοι ἐπιστοῖσι τοῖς πολεμίοις μάχεσθαι. Ἠνίκα δ' ἦν ἤδη δέιλη,
 30 ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιδῶνται αὐτοῖς. Πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ τὸ

πολὺ πεποδισμένοι εἰς τὸ μὴ φεύγειν ἔνεκα εἰ λυθεῖσαν· ἂν τέ τις θόρυβος γίγηται, δεῖ ἐπιστάξαι τὸν ἵππον Πέρσῃ ἀνδρί, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἔνεκα πόρρῳ ἀπε- 5 σκῆνουν τῶν Ἑλλήνων.

Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε 10 ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λύειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατὰγεσθαι ἐπὶ τὸ στρατόπεδον. Ἐπειδὴ δὲ σαφῶς ἀπίοντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀραζεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίου· καὶ γίγνεται τοσοῦτον μεταξύ τῶν στρατευμάτων 15 ὥστε τῇ ὕστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον· ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδῖον. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένην 20 τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα· Τί καλεῖς; 25 Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὄρᾳ· προκατελήπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. 30 Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἀνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. Ἐνταῦθα Ξενοφῶν ὄρᾳ τῷ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα

ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πο-
 5 ρεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λα-
 10 βεῖν. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

15 Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλή
 20 δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορεύσόμεθα. Σωτηρί-
 25 δας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. Καὶ ὃς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα, ἐπο-
 30 ρεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν, παρίεναι, μόλις ἐπομένους. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἔστε ἡνάγκασαν λαβόντα τὴν

ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοῖς πολεμίοις.

BOOK IV. 4. § 1—5. § 27.

MARCH THROUGH THE SNOWS OF ARMENIA.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας 5 ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους οὐ μείων ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείου εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλεί- 10 σταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαψιλῇ. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς δύο παρασάγγας δέκα μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν 15 μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. Ὁ δὲ τόπος οὗτος Ἀρμενία ἑκαλεῖτο ἢ πρὸς ἑσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὅποτε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. Οὗτος προσήλασεν 20 ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ξήνηκον ἡρώτων τί βέλαι. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς 25 τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέουτο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἑσπείσαντο ἐπὶ τούτοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὥς δέκα σταδίου· καὶ 30

ἀφίκοντο εἰς βασιλεία, καὶ κόμας πέριξ πολλὰς πολλῶν
 τῶν ἐπιτηδείων μεστάς. Στρατοπεδευομένων δ' αὐτῶν
 γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε δια-
 σκηνήσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώ-
 5 μας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει
 εἶναι διὰ τὸ πλήθος τῆς χιόνος. Ἐνταῦθα εἶχον πάντα
 τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους πα-
 λαιοὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. Τῶν δὲ
 ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι
 10 κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο.
 Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκη-
 νοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν
 συνήλθον· καὶ γὰρ ἐδόκει διαιδριάζειν. Νυκτερευόντων
 δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέ-
 15 κρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους·
 καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολλὸς ὄκνος
 ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιὼν
 ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρύνει. Ἐπεὶ δὲ Ξενοφῶν
 ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' ἂν ἀνα-
 20 στάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. Ἐκ δὲ
 τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
 πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, φ' ἐχρῶντο ἀντ'
 ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν
 πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ
 25 μύρον εὐρίσκετο.

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς
 κόμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ
 κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτή-
 30 δεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπῆεσαν τὰς οἰκίας ἐνέ-
 πρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδουσαν κακῶς σκηνοῦντες.
 Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην
 ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύ-
 μενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον
 35 πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ

τὰ μὴ ὄντα ὥς οὐκ ὄντα. Πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὸν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἶαν περ καὶ αἱ Ἀμαζόνες ἔχουσιν. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρα- 5 τεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὥς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς 10 στενοῖς ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιδησόμενον τοῖς Ἕλλησιν.

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν καὶ εὐδύς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύ- 15 οντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὅπλιντας, ἀλλ' ἀνακραγόντες ἔδεον ἐπὶ τὸ στρατόπεδον. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφεν- 20 γον· ὁμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, 25 ἔδόκει αὐτοῖς ἀπικεῖναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίδεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐδύς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

Τῇ δ' ὑστεραῖα ἔδόκει πορευτέον εἶναι ὅπη δύναιντο 30 τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐδύς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν

ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. Ἐντεῦ-
 θεν ἐπορεύθησαν σταδμούς ἐρήμους τρεῖς παρασάγγας
 πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον
 αὐτὸν βρεχόμενοι πρὸς τὸν ὁμφαλόν. Ἐλέγοντο δὲ αὐ-
 5 τοῦ αἰ πηγαὶ οὐ πρόσω εἶναι. Ἐντεῦθεν ἐπορεύοντο διὰ
 χιόνος πολλῆς καὶ πεδίου σταδμούς τρεῖς παρασάγγας
 πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος
 βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ
 πηγυὺς τοὺς ἀνθρώπους. Ἐνθα δὴ τῶν μάντεων τις εἶπε
 10 σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ
 περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν
 δὲ τῆς χιόνος τὸ βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυ-
 γίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν
 στρατιωτῶν ὡς τριάκοντα. Διεγένοντο δὲ τὴν νύκτα
 15 πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταδμῷ πολλά· οἱ
 δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι
 ἦκοντες καὶ πῦρ καίοντες οὐ προσέεισαν πρὸς τὸ πῦρ
 τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυροὺς ἢ ἄλλο
 τι ὧν ἔχοιεν βρωτόν. Ἐνθα δὴ μετεδίδουσιν ἀλλή-
 20 λους ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, δια-
 τηκομένης τῆς χιόνος βόδροι ἐγίγνοντο μεγάλοι ἔστε
 ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς
 χιόνος.

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο
 25 διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν.
 Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς
 πίπτοντας τῶν ἀνθρώπων ἡγνόει ὃ τι τὸ πάθος εἴη.
 Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βου-
 λιμῶσι καὶ εἴαν τι φάγωσιν ἀναστήσονται, περιὼν περὶ
 30 τὰ ὑποζύγια, εἴ πού τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμ-
 πε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶ-
 σιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο,
 Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 — ἔκκενται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τὴν κρήνην

γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύ-
 ματος. Αὗται ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δὲ ἑρμηνεύς
 εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν
 σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ'
 ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς 5
 τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς
 ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν
 τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ'
 ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν
 ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες 10
 ἀπώλιντο τῶν στρατιωτῶν. Ἐφείποντο δὲ τῶν πολε-
 μίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑπο-
 ζυγίων ἤρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν.
 Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι
 ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους 15
 τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες. Ἦν δὲ τοῖς
 μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι
 ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ
 τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἴ τὴν νύκτα
 ὑπολύοιτο. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο 20
 εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπῆ-
 γνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑπο-
 δήματα, καρβατίναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδάρτων
 βοῶν. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες
 τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ 25
 ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ
 τετῆκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν
 νάπη. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν
 πορεύεσθαι. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς
 ᾗσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπο- 30
 λείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνει-
 λεγμένοι· καὶ τελευτῶν ἐχαλέπαιεν. Οἱ δὲ σφάττειν
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. Ἐνταῦθα
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι,

εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες αἶτε ὑγιαίνοντες ἐξάνασάντες ἔδραμον εἰς τοὺς πολεμίους· 5 οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμοι δέισαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς 10 ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καδεισθήκει· καὶ ἀνίστασαν αὐτούς. Οἱ δ' ἔλεγον ὅτι οἱ 15 ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠύλισθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοί, 20 φυλακὰς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προῖέναι. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ 25 ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδωσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠύλιζετο. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις 30 σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἃς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν

κώμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον
 τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πώλους εἰς δασμὸν
 βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ
 κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐ-
 τῆς λαγῶς ᾤχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 5
 Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέα-
 τος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις
 ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν
 δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἰες, βόες, ὄρνιθες, καὶ τὰ
 ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέ- 10
 φοντο. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ
 οἶνος κριθίνος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ
 κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους
 οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. Τούτους δ' ἔδει,
 ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάντῃ 15
 ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάντῃ ἡδὺ συμ-
 μαδόντι τὸ πόμα ἦν.

CYROPÆDIA.

BOOK I. 3. §§ 1-18.

BOYHOOD OF CYRUS.

Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῳ πλείον
 ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλικῶν δια-
 φέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι καὶ 20
 εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. Ἐκ δὲ τούτου
 τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγα-
 τέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν
 αὐτὸν καλὸν καγαθὸν εἶναι. Ἐρχεται δ' αὐτῇ τε ἡ Μαν-
 δάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα. 25

- Ὡς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυά-
 γην τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἶα δὴ παῖς φύσει
 φιλόστοργος ὢν ἡσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πά-
 λαι συντετραμμένος καὶ πάλαι φιλῶν ἀσπάζεταιτο, καὶ
 5 ὁρῶν δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ
 καὶ χρώματος ἐντρίφει καὶ κόμαις προσδέτοις, ἃ δὴ νό-
 μημα ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ
 οἱ πορφυροῖ χιτῶνες καὶ οἱ κἀνδυνες καὶ οἱ στρεπτοὶ οἱ
 περὶ τῇ δέρῃ καὶ τὰ ψέλλια τὰ περὶ ταῖς χερσίν, ἐν
 10 Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες
 φαυλότεραι καὶ δίαται εὐτελέστεραι· ὁρῶν δὴ τὸν κόσμον
 τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μήτερ, ὡς καλὸς
 μοι ὁ πάππος. Ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότε-
 ρος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρί-
 15 νατο ἄρα ὁ Κῦρος, ὦ μήτερ, Περσῶν μὲν πολὺ κάλ-
 λιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι ὅσων ἐώρακα ἐγὼ
 καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς
 πάππος κάλλιστος. Ἀντασπαζόμενος δὲ ὁ πάππος αὐ-
 τὸν καὶ στολὴν καλὴν ἐνέδυσε καὶ στρεπτοῖς καὶ ψελ-
 20 λίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου
 χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύε-
 σθαι. Ὁ δὲ Κῦρος ἄτε παῖς ὢν καὶ φιλόκαλος καὶ
 φιλότιμος ἤδετο τῇ στολῇ, καὶ ἵππεύειν μανθάνων ὑπερέ-
 χαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέ-
 25 φειν ἵππους καὶ ἵππεύειν ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ καὶ
 ἰδεῖν ἵππον σπάνιον. Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ
 θυγατρὶ καὶ τῷ Κῦρῳ, βουλόμενος τὸν παῖδα ὡς ἡδιστα
 δειπνεῖν, ἵνα ἡσσουν τὰ οἴκαδε ποδοίῃ, προσήγαγεν αὐτῷ
 καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα καὶ βρώματα.
 30 Τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα πρύγ-
 ματα ἔχεις ἐν τῷ δεῖπνῳ, εἴ ἀνάγκη σοι ἐπὶ πάντα τὰ
 λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι
 πάντων τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν
 Κῦρον, οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τόδε τὸ δεῖπνον

εἶναι τοῦ ἐν Πέρσαις ; τὸν δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐδύτερα παρ' ἡμῖν ἡ ὁδὸς ἐστὶν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Παρ' ἡμῖν μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε, 5 πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις ἀφικνεῖσθε ὅπῃ ἡμεῖς πάλαι ἤκομεν. 'Αλλ', ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνῶσθι ὅτι ἡδέα ἐστίν. 'Αλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὦ πάππε, μυσσάττομενον 10 ταῦτα τὰ βρώματα ὀρώ. Καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις ; "Οτι σε, φάναι, ὀρώ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάννυ ἀχθόμενος 15 ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο. Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὖωχοῦ, ἵνα νεανίας οἴκαδε ἀπέλθῃς. "Αμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ θήρεια καὶ τῶν ἡμέρων. Καὶ τὸν Κῦρον, ἐπεὶ ἑώρα πολλὰ τὰ κρέα, 20 εἰπεῖν, 'Η καὶ δίδως, φάναι, ὦ πάππε, πάντα ταῦτα μοι τὰ κρέα ὅ,τι βούλομαι αὐτοῖς χρῆσθαι ; Νῆ Δία, ὦ παῖ, ἔγωγέ σοι. 'Ενταῦθα δὲ τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἐκάστω, Σοὶ μὲν τοῦτο ὅτι προθύμως με ἱππεύειν 25 διδάσκεις, σοὶ δὲ ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο ἔχω· σοὶ δὲ ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δὲ ὅτι μου τὴν μητέρα τιμᾷς· ταῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα. Σάκῃ δέ, φάναι τὸν Ἀστυάγην, τῷ οἴνοχόφ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως ; ὁ δὲ 30 Σάκας ἄρα καλὸς τε ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀποκωλύειν οὐς μὴ καιρὸς αὐτῷ δοκοίῃ εἶναι προσάγειν. Καὶ τὸν Κῦρον ἐπερέσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσων,

Διὰ τί δή, ὦ πάππε, τοῦτον οὕτω τιμᾷς ; καὶ τὸν Ἀστυ-
 άγην σκώψαντα εἰπεῖν, Οὐχ ὀρᾷς, φάναι, ὡς καλῶς
 οἰνοχοεῖ καὶ εὐσχημόνως ; οἱ δὲ τῶν βασιλέων τούτων
 οἰνοχόοι κομφῶς τε οἰνοχοοῦσι καὶ καθαρείως ἐγχεοῦσι
 5 καὶ διδῶσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην
 καὶ προσφέρουσιν ὡς ἂν ἐνδοῖεν τὸ ἔκπωμα εὐληπτότατα
 τῷ μέλλοντι πίνειν. Κέλευσον δή, φάναι, ὦ πάππε, τὸν
 Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα καὶ γὰρ καλῶς σοι
 πιεῖν ἐγχεῖας ἀνακτήσωμαί σε ἣν δύνωμαι. Καὶ τὸν
 10 κελεύσαι δοῦναι. Λαβόντα δὴ τὸν Κῦρον οὕτω μὲν δὴ
 εὖ κλύσαι τὸ ἔκπωμα ὥσπερ Σάκαν ἑώρα, οὕτω δὲ στή-
 σαντα τὸ πρόσωπον σπουδαίως καὶ εὐσχημόνως προσε-
 νεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ ὥστε τῇ
 μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. Καὶ
 15 αὐτὸν δὲ τὸν Κῦρον ἐκγελάσαντα ἀναπηδήσαι πρὸς τὸν
 πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλωλας·
 ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ
 κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον.
 Οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι, ἐπειδὴν διδῶσι τὴν
 20 φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάδῳ εἰς τὴν ἀριστε-
 ρὰν χεῖρα ἐγχεάμενοι καταρρόφοῦσι, τοῦ δὴ εἰ φάρμακα
 ἐγχεοῖεν μὴ λυσιτελεῖν αὐτοῖς. Ἐκ τούτου δὴ ὁ Ἀστυά-
 γης ἐπισκώπτων, Καὶ τί δή, ἔφη, ὦ Κῦρε, τᾶλλα μιμού-
 μενος τὸν Σάκαν οὐκ ἀπερρόφησας τοῦ οἶνου ; Ὅτι, ἔφη,
 25 νῆ Δία ἐδεδοίκεν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα
 εἶη. Καὶ γὰρ ὅτε εἰστίαςας σὺ τοὺς φίλους ἐν τοῖς
 γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγχε-
 αντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως ;
 Ὅτι νῆ Δί' ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς σώ-
 30 μασι σφαλλομένους. Πρῶτον μὲν γὰρ ἂ οὐκ ἔατε ἡμᾶς
 τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιοῖτε. Πάντες μὲν
 γὰρ ἅμα ἐκεκράγετε, ἐμανθάνετε δὲ οὐδὲ ἐν ἀλλήλων·
 ᾗδετε δὲ καὶ μάλα γελοίως, οὐκ ἀκροώμενοι δὲ τοῦ ᾗδον-
 τος ὠμνύετε ἄριστα ᾗδειν. Λέγων δὲ ἕκαστος ὑμῶν τὴν

ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρδοῦσθαι ἐδύνασθε. Ἐπελέλησθε δὲ παντάπασιν σύ τε ὅτι βασιλεὺς ἦσθα, οἷ τε ἄλλοι ὅτι σὺ ἄρχων. Τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία ὃ ὑμεῖς 5 τότε ἐποιεῖτε· οὐδέποτε γοῦν ἐσιωπᾶτε. Καὶ ὁ Ἀστυάγης λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων οὐ μεθύσκειται; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ; Διψῶν παύεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. Καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σύ, ὦ 10 παῖ, τῷ Σάκᾳ οὕτω πολεμεῖς; τὸν δὲ Κῦρον εἰπεῖν, Ὅτι νῆ Δία, φάναι, μισῶ αὐτόν· πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος ἀποκωλύει. Ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι τρεῖς ἡμέρας ἄρξαι αὐτοῦ. Καὶ τὸν Ἀστυάγην εἰπεῖν, 15 Καὶ πῶς ἂν ἄρξαις αὐτοῦ; καὶ τὸν Κῦρον φάναι, Στὰς ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὁπότε βούλοιο παριέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατὸν τῷ ἀρίστῳ ἐντυχεῖν· σπονδάζει γὰρ πρὸς τινας· εἰδ' ὁπότε ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται· εἰ δὲ πάνυ 20 σπονδάξοι φαγεῖν, εἵποιμ' ἂν ὅτι παρὰ ταῖς γυναιξὶν ἐστίν· ἕως παρατείναιμι τοῦτον ὥσπερ οὗτος ἐμέ παρατείνει ἀπὸ σοῦ κωλύων. Τοσαύτας μὲν αὐτοῖς εὐθυμίας παρείχεν ἐπὶ τῷ δεῖπνῳ· τὰς δὲ ἡμέρας, εἴ τινος αἰσδοῖτο δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλε- 25 πὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅτι γὰρ δύναται ὁ Κῦρος ὑπερέχειρεν αὐτοῖς χαριζόμενος.

Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον. Ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἂν 30 ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν καταλιπεῖν. Ἐνθα δὲ ὁ Ἀστυάγης λέγει πρὸς τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν τῆς παρ' ἐμέ εἰσόδου σοι οὐ Σάκας ἄρξει,

ἀλλ' ὅπoταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ
 χάριν σοι εἶσομαι ὅσῳ ἂν πλεονάκεις εἰσῆς ὡς ἐμέ.
 Ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρῆσθαι καὶ ἄλλοις ὅποσοις
 ἂν βούλῃ, καὶ ὅταν ἀπίης, ἔχων ἅπει οὐδ' ἂν αὐτὸς ἐδέ-
 5 λης. Ἔπειτα δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν
 ἔχειν ὅποιαν ἂν βούλῃ ὁδὸν πορεύσῃ. Ἔπειτα τά τε νῦν
 ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παν-
 τοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἵππεύειν μάθῃς,
 διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ οἱ
 10 μεγάλοι ἄνδρες. Καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας
 παρέξω, καὶ ἄλλα ὅποσα ἂν βούλῃ λέγων πρὸς ἐμέ οὐκ
 ἀτυχήσεις. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ
 διηρώτα τὸν Κῦρον πότερον βούλοιο μένειν ἢ ἀπιέναι.
 Ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βού-
 15 λοιο. Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί
 εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ
 δοκῶ κράτιστος εἶναι, ὦ μήτερ, καὶ ἀκοντίζων καὶ τοξεύων,
 ἐνταῦθα δὲ οἶδ' ὅτι ἵππεύων ἥσσω εἰμὶ τῶν ἡλίκων· καὶ
 τοῦτο εὖ ἴσθι, ὦ μήτερ, ἔφη, ὅτι ἐμέ πάννυ ἀνιᾶ. Ἦν δέ
 20 με καταλίπῃς ἐνθάδε καὶ μάθω ἵππεύειν, ὅταν μὲν ἐν
 Πέρσαις ὦ, οἶμαι σοι ἐκείνους τοὺς ἀγαθούς τὰ περὶ κα-
 ρδίως νικήσειν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειρά-
 σομαι τῷ πάππῳ ἀγαθῶν ἵππέων κράτιστος ὢν ἵππεὺς
 συμμαχεῖν αὐτῷ. Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιο-
 25 σύνην, ὦ παῖ, πῶς μαθήσῃ ἐνθάδε ἐκεῖ ὄντων σοι τῶν
 διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἀλλ', ὦ μήτηρ, ἀκρι-
 βῶς ταῦτά γε ἤδη οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδά-
 νην εἰπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκρι-
 βοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν.
 30 Καὶ τοίνυν, φάναι, ἐπὶ μιᾷ ποτε δίκῃ πληγὰς ἔλαβον ὡς
 οὐκ ὀρθῶς δικάσας. Ἦν δὲ ἡ δίκη τοιαύτη. Παῖς μέγας
 μικρὸν ἔχων χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα
 χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε,
 τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Ἐγὼ οὖν τούτοις δικάζων

ἔγνω βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόζοντα ἑκάτερον χιτῶνα ἔχειν. Ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος, λέξας ὅτι ὁπότε μὲν τοῦ ἀρμόζοντος εἴη κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρίναι δέοι ποτέρου ὁ χιτῶν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι τίς κτήσις δικαία ἐστί, πότερα δ τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κεκτήσθαι· ἐπειδή, ἔφη, τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον· σὺν τῷ νόμῳ οὖν ἐκέλευεν αἰεὶ τὸν δικαστὴν ψῆφον τίθεσθαι. Οὕτως ἐγὼ σοι, ὦ μήτερ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶς· ἦν δέ τι ἄρα προσδέω- 10
μαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. Ἄλλ' οὐ ταυτά, ἔφη, ὦ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. Καὶ ὁ σὸς πρῶτος πατὴρ τὰ τεταγμένα μὲν 15
ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχὴ ἀλλ' ὁ νόμος ἐστίν. Ὅπως οὖν μὴ ἀπολῇ μαστιγούμενος, ἐπειδὰν οἴκοι ᾗς, ἂν παρὰ τούτου μαδῶν ἤκης ἀντὶ τοῦ βασιλικοῦ τοῦ τυραννικόν, ἐν ᾧ ἐστί τὸ πλεῖον οἶσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὁ γε σὸς 20
πατὴρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μήτερ, διδάσκειν μείον ἢ πλεῖον ἔχειν· ἢ οὐχ ὁρᾷς, ἔφη, ὅτι καὶ Μήδους ἅπαντας δεδίδαχεν ἑαυτοῦ μείον ἔχειν; ὥστε θάρσει, ὡς ὁ γε σὸς πατὴρ οὗτ' ἄλλον οὐδένα οὗτ' ἐμὲ πλεονεκτεῖν μαδόντα ἀποπέμψει. 25

BOOK VII. 2. § 1-29.

INTERVIEW OF CYRUS WITH CRÆSUS.

Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι ὥσπερ ἔδει ἐκοιμήθησαν. Κροῖσος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φύλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. Ἐπεὶ δὲ 30

ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεϊς ἦγε Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τὰς τε μηχανὰς ἀνίστη ὡς προσβαλὼν πρὸς τὸ τεῖχος καὶ κλίμακας παρεσκευάζετο. Ταῦτα δὲ ποιῶν κατὰ τὰ ἀποτομώτατα δο-
 5 κοῦντα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἠγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης δούλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρουρῶν καὶ καταμεμαθηκὸς κατὰβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. Ὡς δὲ ἐγένετο
 10 τοῦτο δῆλον ὅτι εἶχετο τὰ ἄκρα, πάντες δὲ ἔφηνον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅπη ἡδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως μηδὲνα κινεῖσθαι. Ὁ δὲ Κροῖσος κατακλεισάμενος ἐν τοῖς βασιλείοις Κῦρον ἐβόα· ὁ δὲ
 15 Κῦρος τοῦ μὲν Κροῖσου φύλακας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν ὡς εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν ὥσπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὅπλα ἔρημα, καταδεδραμήκεσαν γὰρ ἄρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, εὐθὺς συνεκάλεσεν αὐτῶν τοὺς
 20 ἄρχοντας καὶ εἶπεν αὐτοῖς ἀπιέναι ἐκ τοῦ στρατεύματος τάχιστα. Οὐ γὰρ ἂν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας. Καὶ εὐ μὲν, ἔφη, ἐπίστασθε ὅτι παρεσκευάζομην ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ
 25 θάυμάζετε ἣν τις καὶ ἀπιούσιν ὑμῖν κρείττων ἐντύχη. Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἔδεισάν τε καὶ ἰκέτεον παύσασθαι ὀργιζόμενον καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ δὲ εἶπεν ὅτι οὐδὲν αὐτῶν δέοιτο. Ἄλλ' εἰ με, ἔφη, βούλεσθε παύσασθαι ἀχθόμενον, ἀπόδοτε
 30 πάντα ὅσα ἐλάβετε τοῖς διαφυλάξασιν τὴν ἄκραν. Ἦν γὰρ αἰσθῶνται οἱ ἄλλοι στρατιῶται ὅτι πλεονεκτοῦσιν οἱ εὐτακτοὶ γενόμενοι, πάντα μοι καλῶς ἔξει. Οἱ μὲν ἄρα Χαλδαῖοι οὕτως ἐποίησαν ὡς ἐκέλευσεν ὁ Κῦρος· καὶ
 ὃν οἱ πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ

Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ ὅπου ἐδόκει τὸ ἐπιτηδεϊότατον εἶναι τῆς πόλεως μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, Χαῖρε, ὦ 5 δέσποτα, ἔφη· τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. Καὶ σύ γε, ἔφη, ὦ Κροῖσε· ἐπεὶπερ ἄνθρωποι γέ ἐσμεν ἀμφότεροι. Ἀτάρ, ἔφη, ὦ Κροῖσε, ἂρ' ἂν τί μοι ἐδελήσαις συμβουλευσαι; Καὶ βουλομένην γ' ἂν, ἔφη, ὦ Κῦρε, ἀγαθὸν τί σοι εὔρεῖν· 10 τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν κάμοι γενέσθαι. Ἀκουσον τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιῶ ὠφελῆσθαι τοὺς στρατιώτας. 15 Γιγνώσκω γάρ, ἔφη, ὅτι εἰ μὴ τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν χρόνον πειδομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφείναι τὴν πόλιν οὐ βούλομαι· τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἐν τε τῇ ἀρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτή- 20 σειαν ἂν. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἀλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐθέλω ὅτι διαπέπραγμαί παρὰ σοῦ μὴ ποιῆσαι ἀρπαγὴν μηδὲ ἐᾶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας· ὑπεσχόμην δέ σοι ἀντὶ τούτων ἡ μὴν παρ' ἐκόντων Λυδῶν ἔσεσθαι πᾶν ὅτι 25 καλὸν ἀγαθὸν ἔστιν ἐν Σάρδεσιν. Ἦν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἄξουσιν πᾶν ὅτι ἔστιν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἡ πόλις ἔσται· ἦν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, ἃς πηγὰς φασὶ τῶν καλῶν εἶναι, διε- 30 φθαρμέναι ἔσονται. Ἐξέσται δέ σοι ἰδόντι τὰ ἐλθόντα ἔτι καὶ περὶ τῆς ἀρπαγῆς βουλευσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμοὺς θησαυροὺς πέμπε καὶ παραλαμβανέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα

εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἄτε ὑγιαίνοντες ἐξάναστάντες ἔδραμον εἰς τοὺς πολεμίους· 5 οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δείσαντες ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς 10 ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεστήκει· καὶ ἀνίστασαν αὐτούς. Οἱ δ' ἔλεγον ὅτι οἱ 15 ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παρὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, 20 φυλακὰς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προϊέναι. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ 25 ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠϋλίζετο. Ἐπεὶ δὲ συνεγένοντο ἄλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις 30 σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἃς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θάων ἐπὶ τὴν

κώμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων, καὶ οὐχ ἦλθε ἐν ταῖς κώμαις. 5 Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἰες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέ- 10 φοντο. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὀσπρία καὶ οἶνος κριθίνος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. Τούτους δ' ἔδει, ὅποτε τις διψῇ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν 15 ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνν ἡδὺ συμ- μαθόντι τὸ πόμα ἦν.

CYROPÆDIA.

BOOK I. 3. §§ 1-18.

BOYHOOD OF CYRUS.

Κύρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῃ πλείον ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλικίων δια- φέρων ἐφαίμετο καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι καὶ 20 εἰς τὸ καλῶς καὶ ἀνδρείως ἑκαστα ποιεῖν. Ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγα- τέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν αὐτὸν καλὸν καγαθὸν εἶναι. Ἐρχεται δ' αὐτῇ τε ἡ Μαν- δάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα. 25

- Ὡς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυά-
 γην τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἶα δὴ παῖς φύσει
 φιλόστοργος ὢν ἡσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πά-
 λαι συντετραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ
 5 ὁρῶν δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ
 καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ἃ δὴ νό-
 μημα ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικὰ ἐστί, καὶ
 οἱ πορφυροὶ χιτῶνες καὶ οἱ κἀνδυες καὶ οἱ στρεπτοὶ οἱ
 περὶ τῇ δέρῃ καὶ τὰ ψέλλια τὰ περὶ ταῖς χερσίν, ἐν
 10 Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες
 φαυλότεραι καὶ δίαται εὐτελέστεραι· ὁρῶν δὴ τὸν κόσμον
 τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μῆτερ, ὡς καλὸς
 μοι ὁ πάππος. Ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότε-
 ρος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρί-
 15 νατο ἄρα ὁ Κῦρος, ὦ μῆτερ, Περσῶν μὲν πολὺ κάλ-
 λιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι ὅσων ἐώρακα ἐγὼ
 καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς
 πάππος κάλλιστος. Ἀντασπαζόμενος δὲ ὁ πάππος αὐ-
 τὸν καὶ στολὴν καλὴν ἐνέδυσε καὶ στρεπτοῖς καὶ ψελ-
 20 λίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου
 χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύε-
 σθαι. Ὁ δὲ Κῦρος ἅτε παῖς ὢν καὶ φιλόκαλος καὶ
 φιλότιμος ἤδετο τῇ στολῇ, καὶ ἱππεύειν μανθάνων ὑπερέ-
 χαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέ-
 25 φειν ἵππους καὶ ἱππεύειν ἐν ὀρεινῇ οὐσῃ τῇ χώρᾳ καὶ
 ἰδεῖν ἵππον σπάνιον. Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ
 θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος τὸν παῖδα ὡς ἡδιστα
 δειπνεῖν, ἵνα ἡσσουν τὰ οἴκαδε ποδοίῃ, προσήγαγεν αὐτῷ
 καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα καὶ βρώματα.
 30 Τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα πράγ-
 ματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ
 λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι
 τούτων τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν
 Ἀστυάγην, οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τόδε τὸ δείπνον

εἶναι τοῦ ἐν Πέρσαις ; τὸν δὲ Κύρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐδύτερα παρ' ἡμῖν ἡ ὁδὸς ἐστὶν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Παρ' ἡμῖν μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε, 5 πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις ἀφικνεῖσθε ὅπῃ ἡμεῖς πάλαι ἤκομεν. Ἄλλ', ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνώσῃ ὅτι ἡδέα ἐστίν. Ἄλλὰ καὶ σέ, φάναι τὸν Κύρον, ὦ πάππε, μυσαιττόμενον 10 ταῦτα τὰ βρώματα ὁρῶ. Καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις ; Ὅτι σε, φάναι, ὁρῶ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐδὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάνυ ἀχθόμενος 15 ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο. Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὖωχοῦ, ἵνα νεανίας οἴκαδε ἀπέλθῃς. Ἀμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ δῆρεια καὶ τῶν ἡμέρων. Καὶ τὸν Κύρον, ἐπεὶ ἑώρα πολλὰ τὰ κρέα, 20 εἰπεῖν, Ἡ καὶ δίδως, φάναι, ὦ πάππε, πάντα ταῦτα μοι τὰ κρέα ὅ,τι βούλομαι αὐτοῖς χρῆσθαι ; Νὴ Δία, ὦ παῖ, ἔγωγέ σοι. Ἐνταῦθα δὴ τὸν Κύρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἐκάστω, Σοὶ μὲν τοῦτο ὅτι προθύμως με ἱππεύειν 25 διδάσκεις, σοὶ δὲ ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο ἔχω· σοὶ δὲ ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δὲ ὅτι μου τὴν μητέρα τιμᾷς· ταῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα. Σάκα δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόφῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως ; ὁ δὲ 30 Σάκας ἄρα καλὸς τε ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοῖς δεομένους Ἀστυάγους καὶ ἀποκωλύειν οὐς μὴ καιρὸς αὐτῷ δοκοίη εἶναι προσάγειν. Καὶ τὸν Κύρον ἐπερέσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσσω, 35

Διὰ τί δὴ, ὦ πάππε, τοῦτον οὕτω τιμᾷς ; καὶ τὸν Ἀστυ-
 άγην σκώψαντα εἰπεῖν, Οὐχ ὀρᾷς, φάναι, ὡς καλῶς
 οἰνοχοεῖ καὶ εὐσχημόνως ; οἱ δὲ τῶν βασιλέων τούτων
 οἰνοχόοι κομφῶς τε οἰνοχοοῦσι καὶ καθαρεῖως ἐγχέουσι
 5 καὶ διδῶσιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην
 καὶ προσφέρουσιν ὡς ἂν ἐνδοῖεν τὸ ἔκπωμα εὐληπτότατα
 τῷ μέλλοντι πίνειν. Κέλευσον δὴ, φάναι, ὦ πάππε, τὸν
 Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα καὶ γὰρ καλῶς σοι
 πιεῖν ἐγχέας ἀνακτήσωμαί σε ἣν δύνωμαι. Καὶ τὸν
 10 κελεύσαι δοῦναι. Λαβόντα δὴ τὸν Κῦρον οὕτω μὲν δὴ
 εὖ κλύσαι τὸ ἔκπωμα ὥσπερ Σάκαν ἑώρα, οὕτω δὲ στή-
 σαντα τὸ πρόσωπον σπουδαίως καὶ εὐσχημόνως προσε-
 νεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ ὥστε τῇ
 μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. Καὶ
 15 αὐτὸν δὲ τὸν Κῦρον ἐκγελάσαντα ἀναπηδήσαι πρὸς τὸν
 πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλωλας·
 ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ
 κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον.
 Οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι, ἐπειδὴν διδῶσι τὴν
 20 φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάδῳ εἰς τὴν ἀριστε-
 ρὰν χεῖρα ἐγχέμενοι καταρρόφουσι, τοῦ δὴ εἰ φάρμακα
 ἐγχέοιεν μὴ λυσιτελεῖν αὐτοῖς. Ἐκ τούτου δὴ ὁ Ἀστυά-
 γης ἐπισκώπτων, Καὶ τί δὴ, ἔφη, ὦ Κῦρε, τᾶλλα μιμού-
 μενος τὸν Σάκαν οὐκ ἀπερρόφησας τοῦ οἴνου ; Ὅτι, ἔφη,
 25 νῆ Δία ἐδεδοίκεν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα
 εἶη. Καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους ἐν τοῖς
 γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγχέ-
 αντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως ;
 Ὅτι νῆ Δί' ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς σώ-
 30 μασι σφαλλομένους. Πρῶτον μὲν γὰρ ἂ οὐκ ἔατε ἡμᾶς
 τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. Πάντες μὲν
 γὰρ ἅμα ἐκεκράγετε, ἐμανθάνετε δὲ οὐδὲ ἐν ἀλλήλων·
 ἤδετε δὲ καὶ μάλα γελοῖως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδου-
 τος ὠμνύετε ἄριστα ἄδειν. Λέγων δὲ ἕκαστος ὑμῶν τὴν

ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως
ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρῶσθαι ἐδύνασθε.
'Ἐπελέλησθε δὲ παντάπασι σύ τε ὅτι βασιλεὺς ἦσθα,
οἷ τε ἄλλοι ὅτι σὺ ἄρχων. Τότε γὰρ δὴ ἔγωγε καὶ
πρώτον κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία ὃ ὑμεῖς 5
τότε ἐποίειτε· οὐδέποτε γοῦν ἐσιωπᾶτε. Καὶ ὁ Ἀστυάγης
λέγει, 'Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων οὐ μεθύσκειται ;
Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ ; Διψῶν παύεται, ἄλλο
δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας
αὐτῷ οἰνοχοεῖ. Καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σὺ, ὦ 10
παῖ, τῷ Σάκα οὕτω πολεμεῖς ; τὸν δὲ Κῦρον εἰπεῖν, "Ὅτι
νὴ Δία, φάναι, μισῶ αὐτόν· πολλάκις γάρ με πρὸς τὸν
πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος
ἀποκωλύει. Ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι
τρεῖς ἡμέρας ἄρξαι αὐτοῦ. Καὶ τὸν Ἀστυάγην εἰπεῖν, 15
Καὶ πῶς ἂν ἄρξαις αὐτοῦ ; καὶ τὸν Κῦρον φάναι, Στὰς
ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὅποτε βούλοιο
παριέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατόν τῳ
ἀρίστῳ ἐντυχεῖν· σπουδάζει γὰρ πρὸς τινὰς· εἰδ' ὅποτε
ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται· εἰ δὲ πάννυ 20
σπουδάξοι φαγεῖν, εἵποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν
ἐστίν· ἕως παρατείναιμι τοῦτον ὥσπερ οὗτος ἐμὲ παρα-
τείνει ἀπὸ σοῦ κωλύων. Τοσαύτας μὲν αὐτοῖς εὐθυμίας
παρεῖχεν ἐπὶ τῷ δείπνῳ· τὰς δὲ ἡμέρας, εἴ τινος αἰσθόοιο
δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλε- 25
πὸν ἦν ἄλλον φθᾶσαι τοῦτο ποιήσαντα· ὅτι γὰρ δύ-
ναιτο ὁ Κῦρος ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

'Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πά-
λιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλι-
πεῖν τὸν Κῦρον. Ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἂν 30
ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα
χαλεπὸν εἶναι νομίζειν καταλιπεῖν. Ἐνθα δὴ ὁ Ἀστυά-
γης λέγει πρὸς τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί,
πρώτον μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει,

ἀλλ' ὅποταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ
 χάριν σοι εἴσομαι ὅσῳ ἂν πλεονάκις εἰσῆς ὡς ἐμέ.
 Ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ καὶ ἄλλοις ὅποσοις
 ἂν βούλῃ, καὶ ὅταν ἀπίης, ἔχων ἄπει οὐδ' ἂν αὐτὸς ἐξέ-
 5 λῃς. Ἔπειτα δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν
 ἔχειν ὅποιαν ἂν βούλῃ ὁδὸν πορεύσῃ. Ἔπειτα τά τε νῦν
 ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παν-
 τοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἵππεύειν μάθῃς,
 διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ οἱ
 10 μεγάλοι ἄνδρες. Καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας
 παρέξω, καὶ ἄλλα ὅποσα ἂν βούλῃ λέγων πρὸς ἐμέ οὐκ
 ἀτυχήσεις. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ
 διηρώτα τὸν Κῦρον πότερον βούλοιοτο μένειν ἢ ἀπιέναι.
 Ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βού-
 15 λοιτο. Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί
 εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ
 δοκῶ κράτιστος εἶναι, ὦ μήτερ, καὶ ἀκοντίζων καὶ τοξεύων,
 ἐνταῦθα δὲ οἶδ' ὅτι ἵππεύων ἥσσων εἰμὶ τῶν ἡλίκων· καὶ
 τοῦτο εὖ ἴσθι, ὦ μήτερ, ἔφη, ὅτι ἐμέ πάννυ ἀνιᾷ. Ἦν δὲ
 20 με καταλίπῃς ἐνθάδε καὶ μάθω ἵππεύειν, ὅταν μὲν ἐν
 Πέρσαις ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ
 ῥαδίως νικήσειν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειρά-
 σομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς
 συμμαχεῖν αὐτῷ. Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιο-
 25 σύνην, ὦ παῖ, πῶς μαθήσῃ ἐνθάδε ἐκεῖ ὄντων σοι τῶν
 διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἀλλ', ὦ μήτηρ, ἀκρι-
 βῶς ταῦτά γε ἤδη οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδά-
 νην εἰπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκρι-
 βοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν.
 30 Καὶ τοίνυν, φάναι, ἐπὶ μιᾷ ποτε δίκη πληγὰς ἔλαβον ὡς
 οὐκ ὀρθῶς δικάσας. Ἦν δὲ ἡ δίκη τοιαύτη. Παῖς μέγας
 μικρὸν ἔχων χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα
 χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε,
 τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Ἐγὼ οὖν τούτοις δικάζων

ἔργων βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόζοντα ἐκάτερον χιτῶνα ἔχειν. Ἐν τούτῳ αὐτὸς με ἔπαισεν ὁ διδύσκαλος, λέξας ὅτι ὁπότε μὲν τοῦ ἀρμόζοντος εἴη κριτής, οὕτως δέοι ποιεῖν, ὁπότε δὲ κρίναι δέοι ποτέρου ὁ χιτῶν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι τίς κτήσις δικαία ἐστί, πότερα 5 τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κεκτῆσθαι· ἐπειδὴ, ἔφη, τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον· σὺν τῷ νόμῳ οὖν ἐκέλευεν αἰεὶ τὸν δικαστὴν ψῆφον τίθεσθαι. Οὕτως ἐγὼ σοι, ὦ μήτερ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶς· ἦν δέ τι ἄρα προσδέω· 10 μαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. Ἄλλ' οὐ ταυτά, ἔφη, ὦ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. Καὶ ὁ σὸς πρῶτος πατήρ τὰ τεταγμένα μὲν 15 ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχὴ ἀλλ' ὁ νόμος ἐστί. Ὅπως οὖν μὴ ἀπολῇ μαστιγούμενος, ἐπειδὴ οἴκοι ἦς, ἀνὰ παρὰ τούτου μαδῶν ἤκης ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, ἐν ᾧ ἐστί τὸ πλεῖον οἰεσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὁ γε σὸς 20 πατήρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μήτερ, διδάσκειν μείον ἢ πλεῖον ἔχειν· ἢ οὐχ ὁρᾷς, ἔφη, ὅτι καὶ Μήδους ἅπαντας δεδίδαχεν ἑαυτοῦ μείον ἔχειν; ὥστε θάρσει, ὡς ὁ γε σὸς πατήρ οὐτ' ἄλλον οὐδένα οὐτ' ἐμὲ πλεονεκτεῖν μαδόντα ἀποπέμψει.

25

BOOK VII. 2. § 1-29.

INTERVIEW OF CYRUS WITH CROÆSUS.

Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι ὥσπερ ἔδει ἐκοιμήθησαν. Κροῖσος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φύλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. Ἐπεὶ δὲ 30

ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τὰς τε μηχανὰς ἀνίστη ὡς προσβαλὼν πρὸς τὸ τεῖχος καὶ κλίμακας παρεσκευάζετο. Ταῦτα δὲ ποιῶν κατὰ τὰ ἀποτομώτατα δο-
 5 κούντα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἠγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης δοῦλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρούρῶν καὶ καταμεμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. Ὡς δὲ ἐγένετο
 10 τοῦτο δῆλον ὅτι εἶχετο τὰ ἄκρα, πάντες δὴ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅπῃ ἡδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως μηδένα κινεῖσθαι. Ὁ δὲ Κροῖσος κατακλεισάμενος ἐν τοῖς βασιλείοις Κῦρον ἐβόα· ὁ δὲ
 15 Κῦρος τοῦ μὲν Κροῖσου φύλακας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν ὡς εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν ὥσπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὅπλα ἔρημα, καταδεδραμήκεσαν γὰρ ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, εὐθὺς συνεκάλεσεν αὐτῶν τοὺς
 20 ἄρχοντας καὶ εἶπεν αὐτοῖς ἀπιέναι ἐκ τοῦ στρατεύματος τάχιστα. Οὐ γὰρ ἂν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας. Καὶ εὖ μὲν, ἔφη, ἐπίστασθε ὅτι παρεσκευάζομην ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ
 25 θανμάζετε ἢν τις καὶ ἀπιούσιν ὑμῖν κρείττων ἐντύχη. Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἔδεισάν τε καὶ ἰκέτεον παύσασθαι ὀργιζόμενον καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ δὲ εἶπεν ὅτι οὐδὲν αὐτῶν δέοιτο. Ἄλλ' εἰ με, ἔφη, βούλεσθε παύσασθαι ἀχθόμενον, ἀπόδοτε
 30 πάντα ὅσα ἐλάβετε τοῖς διαφυλάξαι τὴν ἄκραν. Ἦν γὰρ αἰσθῶνται οἱ ἄλλοι στρατιῶται ὅτι πλεονεκτοῦσιν οἱ εὐτακτοὶ γενόμενοι, πάντα μοι καλῶς ἔξει. Οἱ μὲν δὴ Χαλδαῖοι οὕτως ἐποίησαν ὡς ἐκέλευσεν ὁ Κῦρος· καὶ ἔλαβον οἱ πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ

Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ ὄπου ἐδόκει τὸ ἐπιτηδειότατον εἶναι τῆς πόλεως μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, Χαῖρε, ὦ 5 δέσποτα, ἔφη· τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. Καὶ σύ γε, ἔφη, ὦ Κροῖσε· ἐπεὶ περ ἄνθρωποι γέ ἐσμεν ἀμφότεροι. Ἀτάρ, ἔφη, ὦ Κροῖσε, ἂρ' ἂν τί μοι ἐθελήσῃς συμβουλευσαι; Καὶ βουλοίμην γ' ἂν, ἔφη, ὦ Κῦρε, ἀγαθὸν τί σοι εὔρεῖν· 10 τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν καὶ μοὶ γενέσθαι. Ἀκουσον τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιώ ὠφελῆσθαι τοὺς στρατιώτας. 15 Γυγνώσκω γάρ, ἔφη, ὅτι εἰ μή τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνησόμεαι αὐτοὺς πολλὸν χρόνον πειδομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφεῖναι τὴν πόλιν οὐ βούλομαι· τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἐν τε τῇ ἀρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτή- 20 σειαν ἂν. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἀλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὗς ἂν ἐγὼ Λυδῶν ἐθέλω ὅτι διαπέπραγμαί παρὰ σοῦ μὴ ποιῆσαι ἀρπαγὴν μηδὲ εἶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας· ὑπεσχόμην δέ σοι ἀντὶ τούτων ἢ μὴν παρ' ἐκόντων Λυδῶν ἔσεσθαι πᾶν ὅτι 25 καλὸν καὶ ἀγαθὸν ἔστιν ἐν Σάρδεσιν. Ἦν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἄξουσιν πᾶν ὅτι ἔστιν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἢ πόλις ἔσται· ἦν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, ἃς πηγὰς φασὶ τῶν καλῶν εἶναι, διε- 30 φθαρμένοι ἔσονται. Ἐξέσται δέ σοι ἰδόντι τὰ ἐλθόντα ἔτι καὶ περὶ τῆς ἀρπαγῆς βουλευσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμούς θησαυροὺς πέμπε καὶ παραλαμβανέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα

μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος ὥσπερ ὁ ἔλεξεν Κροῖσος.

- Τάδε δέ μοι πάντως, ἔφη, Κροῖσε, λέξον πῶς ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ 5 λέγεται πάνυ γε τεθεραπεῦσθαι ὁ Ἀπόλλων καὶ σε πάντα ἐκείνῳ πειδόμενον πράττειν. Ἐβουλόμην ἄν, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ πάντα τὰναντία εὐδὺς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος· δίδασκε· πάνυ γὰρ παράδοξα λέγεις. "Οτι 10 πρῶτον μὲν, ἔφη, ἀμελήσας ἐρωτᾶν τὸν θεὸν εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ εἰ δύναίτο ἀληθεύειν. Τοῦτο δέ, ἔφη, μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι καλοὶ κάγαθοὶ ἐπειδὰν γινώσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας. Ἐπεὶ μέντοι ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιούντος 15 καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παίδων. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναδήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων ἐξιλασάμην ποτὲ αὐτόν, ὡς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται ἐρωτῶντι τί ἂν μοι 20 ποιήσαντι παῖδες γένοιτο· ὁ δὲ εἶπεν ὅτι ἔσονται. Καὶ ἐγένοντο μὲν, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὦνησαν. Ὁ μὲν γὰρ κωφὸς ὦν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐκ ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν πέμπω 25 καὶ ἐπερωτῶ τὸν θεόν· τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέστατα διατελέσαιμι· ὁ δέ μοι ἀπεκρίνατο·
- σαυτὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις.
- Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἥσθην· ἐνόμιζον γὰρ τὸ ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν δίδόναι. 30 Ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἷόν τ' εἶναι τοὺς δ' οὐ· ἑαυτὸν δὲ ὅστις ἐστὶ πάντα τινὰ ἐνόμιζον ἄνθρωπον εἰδέναι. Καὶ τὸν μετὰ ταῦτα δὴ χρόνον ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ δὲ ἀνεπείσθην ὑπὸ τοῦ

Ἄσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον ἦλθον· ἐσώθην μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιώμαι δὲ οὐδὲ τάδε τὸν θεόν. Ἐπεὶ γὰρ ἔγνω ἑμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν δ' αὖ πάλιν ὑπὸ 5 τε πλούτου τοῦ παρόντος διαδρυστόμενος καὶ ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι καὶ ὑπὸ τῶν δώρων ὧν ἐδίδοςάν μοι καὶ ὑπ' ἀνθρώπων οἳ με κολακεύοντες ἔλεγον ὡς εἰ ἐγὼ ἐδέλοίμι ἄρχειν, πάντες ἂν ἐμοὶ πείθοντο καὶ μέγιστος ἂν εἴην ἀνθρώπων, ὑπὸ τοιούτων δὲ 10 λόγων ἀναφυσώμενος, ὡς εἴλοντό με πάντες οἱ κύκλω βασιλεῖς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρατηγίαν ὡς ἱκανὸς ὢν μέγιστος γενέσθαι. Ἀγνοῶν ἄρα ἑμαυτὸν, ὅτι σοὶ ἀντιπολεμεῖν ἱκανὸς ᾔμην εἶναι πρῶτον μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων πεφυκότι, 15 ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκούντι· τῶν δ' ἐμῶν προγόνων ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα καὶ ἐλεύθερον γενέσθαι. Ταῦτ' οὖν ἀγνοήσας δικαίως, ἔφη, ἔχω τὴν δίκην. Ἀλλὰ νῦν γ', ἔφη, ὦ Κύρε, γιγνώσκω μὲν ἑμαυτὸν· σὺ δ', ἔφη, δοκεῖς ἔτι ἀληθεύσειν τὸν 20 Ἀπόλλω ὡς εὐδαιμών ἔσομαι γιγνώσκων ἑμαυτὸν; σὲ δ' ἐρωτῶ διὰ τοῦτο ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Καὶ ὁ Κύρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὦ Κροῖσε· ἐγὼ γὰρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν 25 οἰκτεῖρω τέ σε καὶ ἀποδίδωμι ἤδη γυναικί τε ἔχειν ἣν ἔχεις καὶ τὰς θυγατέρας, ἀκούω γὰρ σοὶ εἶναι, καὶ τοὺς φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν σὺν οἷαπερ ἔζητε· μάχας δὲ σοὶ καὶ πολέμους ἀφαιρῶ. Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλευέου ἀπο- 30 κρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοὶ λέγω, ἣν ταῦτά μοι ποιήσης ἃ λέγεις, ὅτι ἦν ἄλλοι τε μακαριωτάτην ἐνόμιζον εἶναι βιοτήν καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διώξω. Καὶ ὁ

Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην τὴν μακαρίαν βιοτὴν ;
 Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ τῶν μὲν ἀγα-
 θῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ
 ἴσον μετείχε, φροντίδων δὲ ὅπως ταῦτα ἔσται καὶ πολέ-
 5 μου καὶ μάχης οὐ μετὴν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς
 ἐμὲ κατασκευάζειν ὥσπερ ἐγὼ ἦν ἐφίλουν μάλιστ' ἀν-
 δρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια
 ὀφειλήσειν. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ
 10 εὐδαύμασε μὲν τὴν εὐθυμίαν, ἤγετο δὲ τὸ λοιπὸν ὅποι καὶ
 αὐτὸς πορευόιτο, εἴτ' ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν
 εἶναι εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

BOOK VII. 5. § 1-31.

CONQUEST OF BABYLON.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε
 μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περι-
 ἤλαινε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν
 15 συμμάχων. Ἐπεὶ δὲ κατεδεάσατο τὰ τείχη, ἀπάγειν
 παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως· ἐξελθὼν
 δέ τις αὐτόμολος εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ,
 ὅποτε ἀπάγοι τὸ στράτευμα· καταδewμένοις γάρ, ἔφη,
 αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενῆς ἐδόκει εἶναι ἡ φάλαγξ.
 20 Καὶ οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ
 τείχος κυκλουμένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος
 γενέσθαι τὴν φάλαγγα. Ἀκούσας οὖν ὁ Κῦρος ταῦτα,
 στὰς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτὸν
 παρήγγειλεν ἀπὸ τοῦ ἄκρου ἐκατέρωθεν τοὺς ὀπλίτας
 25 ἀναπτύσσοντας τὴν φάλαγγα ἀπέναι παρὰ τὸ ἐστηκὸς
 τοῦ στρατεύματος, ἕως γένοιτο ἐκατέρωθεν τὸ ἄκρον κατ'
 ἑαυτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιούντων οἱ τε
 μένοντες εὐθὺς θαρρᾶλεώτεροι ἐγίγνοντο ἐπὶ διπλάσιον
 βάθος γιγνόμενοι, οἱ τ' ἀπίοντες ὡσαύτως θαρρᾶλεώ-
 31 τι· εὐθὺς γὰρ οἱ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις

ἐγίγνοντο. Ἐπεὶ δὲ πορευόμενοι ἐκατέρωθεν συνήψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενημένοι, οἳ τε ἀπεληλυθότες διὰ τοὺς ἔμπροσθεν, οἳ τ' ἔμπροσθεν διὰ τοὺς ὀπίσθεν προσγεγενημένους. Ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος ἀνάγκη τοὺς πρῶτους ἀρίστους εἶναι καὶ τοὺς 5 τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἵππεῖς δὲ καὶ οἱ γυμνῆτες οἱ ἀπὸ τῶν κεράτων αἰεὶ ἐγγύτερον ἐγίγνοντο τοῦ ἄρχοντος τοσούτῳ ὅσῳ ἡ φάλαγξ βραχυ- 10 τέρα ἐγίγνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συνεσπειράθησαν, ἀπῆσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετεβάλλοντο ἐπ' ἀσπίδα καὶ ἴσταντο πρὸς τὸ τεῖχος βλέ- 15 ποντες· ὅσῳ δὲ προσωτέρω ἐγίγνοντο, τοσῶδε μαυότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.

Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦ- 20 ρος τοὺς ἐπικαιρίους καὶ ἔλεξεν. Ἄνδρες ξύμμαχοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δὲ ὅπως μὲν ἂν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι οὐκ ἐνορᾶν μοι δοκῶ· ὅσῳ δὲ πλείονες ἄνθρωποι ἐν τῇ πόλει εἰσίν, ἐπεὶπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν 25 θάπτον λιμῷ αὐτοὺς ἡγοῦμαι ἀλῶναι. Εἰ μὴ τινα οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας. Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποταμός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ῥεῖ πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια; Ναὶ μὰ Δί', ἔφη ὁ 30 Γωβρύας, καὶ βάθος γε ὥς οὐδ' ἂν δύο ἄνδρες ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἐστηκὼς τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. Καὶ ὁ Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἐῷμεν ὅσα

κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους
 δὲ χρή ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν ὀρύττειν
 τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχί-
 στων ἡμῖν τῶν φυλάκων δέη. Οὕτω δὴ κύκλῳ διαμε-
 5 τρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις
 ἀπὸ τοῦ ποταμοῦ, ὥρυσεν ἔνθεν καὶ ἔνθεν τοῦ τεύχους
 τάφρον ὑπερμεγέθη καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς.
 Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, φοί-
 νιξι θεμελιώσας οὐ μείον ἢ πλεθριαίοις· εἰσὶ γὰρ καὶ
 10 μείζονες ἢ τοσοῦτοι τὸ μῆκος πεφυκότες· καὶ γὰρ δὴ
 πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ
 οἱ ὄνοι οἱ κανδήλιοι. Τούτους δ' ὑπετίθει τούτου ἕνεκα
 ὅπως ὅτι μάλιστα εἰκοὶ πολιορκήσιν παρασκευαζομένῳ,
 ὡς εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι
 15 τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους
 ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλείστα φυλακτήρια
 εἶη. Οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατε-
 γέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ
 εἴκοσιν ἑτῶν. Ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα
 20 κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον
 μέρος φυλάξον. Οἱ δὲ αὖ Βαβυλώνιοι ἀκούσαντες ταῦτα
 πολὺ ἔτι μᾶλλον κατεγέλων ἐννοούμενοι εἰ σφᾶς Φρύγες
 καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οἷς
 σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσαις.
 25 Καὶ αἱ μὲν τάφροι ἤδη ὀρυωργμέναι ἦσαν. Ὁ δὲ
 Κῦρος ἐπειδὴ ἑορτὴν ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι ἐν
 ἣ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμά-
 ζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα συνεσκότασε, λαβὼν
 πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους τὰς πρὸς
 30 τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς
 τάφρους ἐχώρει ἐν τῇ νυκτί, ἣ δὲ διὰ τῆς πόλεως τοῦ
 ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ
 τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο παρηγγύησεν ὁ Κῦρος
 Πέρσαις χιλιάρχους καὶ πεζῶν καὶ ἱππέων εἰς δύο ἄγοντας

τὴν χιλιοστὴν παρεῖναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρανὸν τούτων ἔπεσθαι ἥπερ πρόσθεν τεταγμένους. Οἱ μὲν δὴ παρήσαν· ὁ δὲ καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἵππείας, ἐκέλευσε σκέψασθαι εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν ὅτι πορεύσιμον εἴη, ἐνταῦθα δὴ συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων ἔλεξε τοιάδε.

Ἄνδρες, ἔφη, φίλοι ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαρρόντες εἰσιώμεν 10 δὴ [μηδὲν φοβούμενοι] εἶσω, ἐννοούμενοι ὅτι οὗτοι ἐφ' οὗς νῦν πορευσόμεθα ἐκεῖνοί εἰσιν οὗς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν. Νῦν δ' ἐπ' αὐτοὺς ἴμεν ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι. Εἰ δέ τις τοῦτο ἐννοεῖται, δὴ δὴ λέγεται φοβερόν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν 20 ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαρρέετε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας ἔχομεν σύμμαχον θεὸν Ἡφαιστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἰ θύραι πεποιημέναι, ἀσφάλτῃ δὲ ὑπεκκαύματι κεχρισμένα. Ἡμεῖς δ' αὖ πολλὴν μὲν δαδα ἔχομεν, ἢ ταχὺ πολὺ πῦρ τέξε- 25 ται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκη εἶναι ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν ἢ ταχὺ κατακεκαῦσθαι. Ἄλλ' ἄγετε λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ἔμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε τὰς ὁδοὺς· 30 ἵστε γάρ· ὅταν δὲ ἐντὸς γενώμεθα τὴν ταχίστην ἄγετε ἐπὶ τὰ βασίλεια. Καὶ μὲν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ βασιλείου εἴεν· ὥς ἐν κώμφῃ δοκεῖ γὰρ ἡ πόλις

πάσα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰὲς τεταγμένη. Οὐκ ἂν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵεναι, ἵνα ἀπαρασκεύους ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.

- 55 Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέδνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασται ὄντες καὶ αὐτοί· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο. Καὶ οἱ
10 μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὕρισκousι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσι αὐτοῖς πίνουσι πρὸς φῶς πολὺ, καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο. Ὡς δὲ κραυγὴ καὶ κτύπος ἐγένετο, αἰσθόμενοι οἱ ἔνδον τοῦ
15 θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκδέουσί τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλῶσας, εἰσπίπτουσι καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἐστηκότα
20 αὐτὸν καὶ ἐσπασμένον ὃν εἶχεν ἀκινάκην εὕρισκousι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέδνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δέ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἵππέων τάξεις
25 κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνουεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθεῖη, ὅτι θανατώσοιτο.

HOMER'S ILLAD.

Book V. vs. 719-756.

JUNO AND MINERVA ARMING FOR BATTLE.

Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεά γλαυκῶπις Ἀθήνη.
 ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοι·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέῃ ἄξονι ἀμφίς. 5
 τῶν ἦτοι χρυσῇ ἵτις ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
 δῖφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται· δοιαί δὲ περιδρομοὶ ἀντυγές εἰσιν. 10
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῃ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανί' ἔριδος καὶ αὐτῆς.
 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο, 15
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυνέοντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν, 20
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται·
 ἐν δ' Ἑρῖς, ἐν δ' Ἀλκῇ, ἐν δὲ κρυόεσσα Ἴωκῇ·
 ἐν δὲ τε Γοργείῃ κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον, 25
 χρυσεῖν, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος

βριδύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιντε κοτέσσεται ὀβριμοπάτρη.
 Ἦρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 5 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἥμιν ἀνακλίνει πυκινὸν νέφος, ἥδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηnekέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων,
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 10 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἦρη,
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·

BOOK VI. vs. 369-502.

PARTING OF HECTOR AND ANDROMACHE.

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 οὐδ' εὖρ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 15 ἀλλ' ἤγε ξύν παιδι καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοῶσά τε μυρομένη τε.
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμωαί, νημερτέα μυθήσασθ'·
 20 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
 ἥ ἐ πη ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων,
 ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὖτ' ὀτρηνὴ ταμίη πρὸς μῦθον ἔειπεν·
 25 Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθεῖα μυθήσασθαι·
 οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλίου, οὐνεκ' ἄκουσεν
 30 τεῖρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἡ μὲν δὴ πρὸς τεῖχος ἐπευγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἦ ῥα γυνὴ ταμὴν· ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ,
τὴν αὐτὴν ὁδὸν αὖτις, εὐκτιμέναις κατ' ἀγυιάς.

εὔτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ, 5

Σκαιάς — τῇ γὰρ ἔμελλε διεξίμεναι πεδίωνδε —

ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε Δέουσα,

Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὑλήεσση,

Θήβη Ὑποπλάκῃ, Κίλικεσσ' ἀνδρῶσιν ἀνάσσω· 10

τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.

ἦ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,

Ἑκτορίδην ἀγαπητόν, ἀλὶγκιον ἀστέρι καλῷ·

τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι 15

Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.

ἦτοι ὁ μὲν μεῖδησεν ἰδὼν ἐς παῖδα σιωπῇ·

Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,

ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις 20

παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἥ τάχα χήρη

σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,

πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη,

σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη 25

ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,

ἀλλ' ἄχ' — οὐδέ μοι ἐστὶ πατήρ καὶ πότνια μήτηρ.

ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κίλικων εὐναιετώσαν,

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τότε θυμῷ· 30

ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,

ἥδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,

μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος ὥσπερ ὁ ἔλεξεν Κροῖσος.

Τάδε δέ μοι πάντως, ἔφη, Κροῖσε, λέξον πῶς ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ 5 λέγεται πάνυ γε τεθεραπεύσθαι ὁ Ἀπόλλων καὶ σε πάντα ἐκείνῳ πειθόμενον πράττειν. Ἐβουλόμην ἄν, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ πάντα τὰναντία εὐθὺς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος· δίδασκε· πάνυ γὰρ παράδοξα λέγεις. "Οτι 10 πρῶτον μὲν, ἔφη, ἀμελήσας ἐρωτᾶν τὸν θεὸν εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ εἰ δύναίτο ἀληθεύειν. Τοῦτο δέ, ἔφη, μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι καλοὶ καγαθοὶ ἐπειδὰν γινῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστούντας. Ἐπεὶ μέντοι ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιούντος 15 καὶ πρόσω Δελφῶν ἀπέχοντας, οὕτω δὴ πέμπω περὶ παίδων. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναδήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων ἐξίλασάμην ποτὲ αὐτόν, ὥς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται ἐρωτῶντι τί ἂν μοι 20 ποιήσαντι παῖδες γένοιτο· ὁ δὲ εἶπεν ὅτι ἔσοιντο. Καὶ ἐγένοντο μὲν, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὦνησαν. Ὁ μὲν γὰρ κωφὸς ὦν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐκ ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν πέμπω 25 καὶ ἐπερωτῶ τὸν θεὸν τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέστατα διατελέσαιμι· ὁ δέ μοι ἀπεκρίνατο

σαντὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις.

Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἥσθην· ἐνόμιζον γὰρ τὸ ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν διδόναι. 30 Ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἷόν τ' εἶναι τοὺς δ' οὐ· ἑαυτὸν δὲ ὅστις ἐστὶ πάντα τινὰ ἐνόμιζον ἄνθρωπον εἰδέναι. Καὶ τὸν μετὰ ταῦτα δὴ χρόνον ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ δὲ ἀνεπείσθην ὑπὸ τοῦ

Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον
 ἦλθον· ἐσώθην μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιώ-
 μαι δὲ οὐδὲ τάδε τὸν θεόν. Ἐπεὶ γὰρ ἔγνω ἑμαυτὸν
 μὴ ἱκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλ-
 θον καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν δ' αὖ πάλιν ὑπὸ 5
 τε πλούτου τοῦ παρόντος διαθρυπτόμενος καὶ ὑπὸ τῶν
 δεομένων μου προστάτην γενέσθαι καὶ ὑπὸ τῶν δώρων
 ὧν ἐδίδουσάν μοι καὶ ὑπ' ἀνθρώπων οἳ με κολακεύοντες
 ἔλεγον ὡς εἰ ἐγὼ ἐθέλωμι ἄρχειν, πάντες ἂν ἐμοὶ πεί-
 θονται καὶ μέγιστος ἂν εἴην ἀνθρώπων, ὑπὸ τοιούτων δὲ 10
 λόγων ἀναφυσώμενος, ὡς εἵλοντό με πάντες οἱ κύκλω
 βασιλεῖς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρα-
 τηγίαν ὡς ἱκανὸς ὢν μέγιστος γενέσθαι. Ἀγνοῶν ἄρα
 ἑμαυτόν, ὅτι σοὶ ἀντιπολεμεῖν ἱκανὸς ὦμην εἶναι πρῶτον
 μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων πεφυκότι, 15
 ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκοῦντι· τῶν δ' ἐμῶν προ-
 γόνων ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα
 καὶ ἐλεύθερον γενέσθαι. Ταῦτ' οὖν ἀγνοήσας δικαίως,
 ἔφη, ἔχω τὴν δίκην. Ἀλλὰ νῦν γ', ἔφη, ὦ Κῦρε, γιγνώ-
 σκω μὲν ἑμαυτόν· σὺ δ', ἔφη, δοκεῖς ἔτι ἀληθεύσειν τὸν 20
 Ἀπόλλω ὡς εὐδαιμων ἔσομαι γιγνώσκων ἑμαυτόν; σὲ
 δ' ἐρωτῶ διὰ τοῦτο ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο
 ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Καὶ ὁ Κῦρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὦ
 Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν 25
 οἰκτεῖρω τέ σε καὶ ἀποδίδωμι ἤδη γυναικί τε ἔχειν ἢν
 ἔχεις καὶ τὰς θυγατέρας, ἀκούω γάρ σοι εἶναι, καὶ τοὺς
 φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν σὺν οἷαπερ
 ἐζήτε· μάχας δὲ σοὶ καὶ πολέμους ἀφαιρῶ. Μὰ Δία
 μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλευοῦ ἀπο- 30
 κρίναςθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι
 λέγω, ἢν ταῦτά μοι ποιήσης ἃ λέγεις, ὅτι ἢν ἄλλοι τε
 μακαριωτάτην ἐνόμιζον εἶναι βιοτήν καὶ ἐγὼ συνεγίγνω-
 σκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διῶξω. Καὶ ὁ

Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην τὴν μακαρίαν βιοτὴν ;
 Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ τῶν μὲν ἀγα-
 θῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ
 ἴσον μετείχε, φροντίδων δὲ ὅπως ταῦτα ἔσται καὶ πολέ-
 5 μου καὶ μάχης οὐ μετὴν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς
 ἐμὲ κατασκευάζειν ὥσπερ ἐγὼ ἦν ἐφίλουν μάλιστ' ἀν-
 δρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια
 ὀφειλήσειν. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ
 ἔθαύμασε μὲν τὴν εὐδυμίαν, ἤγετο δὲ τὸ λοιπὸν ὅποι καὶ
 10 αὐτὸς πορεύοιτο, εἴτ' ἄρα καὶ χρησιμὸν τι νομίζων αὐτὸν
 εἶναι εἶτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

BOOK VII. 5. § 1-31.

CONQUEST OF BABYLON.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε
 μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περι-
 ἤλανε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν
 15 συμμάχων. Ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, ἀπάγειν
 παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως· ἐξελθὼν
 δέ τις αὐτόμολος εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ,
 ὁπότε ἀπάγοι τὸ στράτευμα· καταδεωμένοις γάρ, ἔφη,
 αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενὴς ἐδόκει εἶναι ἡ φάλαγξ.
 20 Καὶ οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ
 τείχος κυκλουμένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος
 γενέσθαι τὴν φύλαγγα. Ἀκούσας οὖν ὁ Κῦρος ταῦτα,
 στὰς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτὸν
 παρήγγειλεν ἀπὸ τοῦ ἄκρου ἐκατέρωθεν τοὺς ὀπλίτας
 25 ἀναπτύσσοντας τὴν φάλαγγα ἀπιέναι παρὰ τὸ ἐστηκὸς
 τοῦ στρατεύματος, ἕως γένοιτο ἐκατέρωθεν τὸ ἄκρον καθ'
 ἑαυτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιούντων οἳ τε
 μένοντες εὐδὺς θαρράλεώτεροι ἐγίγνοντο ἐπὶ διπλάσιον
 τὸ βάθος γιγνόμενοι, οἳ τ' ἀπιόντες ὡσαύτως θαρράλεώ-
 30 τεροι· εὐδὺς γὰρ οἱ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις

ἐγίγνοντο. Ἐπεὶ δὲ πορευόμενοι ἐκατέρωθεν συνήψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγεννημένοι, οἳ τε ἀπεληλυθότες διὰ τοὺς ἔμπροσθεν, οἳ τ' ἔμπροσθεν διὰ τοὺς ὀπίσθεν προσγεγεννημένους. Ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος ἀνάγκη τοὺς πρῶτους ἀρίστους εἶναι καὶ τοὺς 5 τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἱππεῖς δὲ καὶ οἱ γυμνῆτες οἱ ἀπὸ τῶν κεράτων αἰεὶ ἐγγύτερον ἐγίγνοντο τοῦ ἀρχοντος τοσούτῳ ὅσῳ ἡ φάλαγξ βραχυ- 10 τέρα ἐγίγνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συνεσπειράθησαν, ἀπήεσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετεβάλλοντο ἐπ' ἀσπίδα καὶ ἴσταντο πρὸς τὸ τεῖχος βλέ- 15 ποντες· ὅσῳ δὲ προσωτέρω ἐγίγνοντο, τοσῶδε μακρότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.

Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦ- 20 ρος τοὺς ἐπικαιρίους καὶ ἔλεξεν. Ἄνδρες ξύμμαχοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δὲ ὅπως μὲν ἄν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι οὐκ ἐνορᾶν μοι δοκῶ· ὅσῳ δὲ πλείονες ἄνθρωποι ἐν τῇ πόλει εἰσίν, ἐπεὶπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν 25 θάπτον λιμῷ αὐτοὺς ἡγοῦμαι ἀλῶναι. Εἰ μὴ τινα οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας. Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποταμός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ῥεῖ πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια ; Ναὶ μὰ Δί', ἔφη ὁ 30 Γωβρύας, καὶ βάθος γε ὡς οὐδ' ἂν δύο ἄνδρες ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἐστηκώς τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. Καὶ ὁ Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἐῷμεν ὅσα

κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους
 δὲ χρή ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν ὀρύττειν
 τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχί-
 στων ἡμῖν τῶν φυλάκων δέη. Οὕτω δὴ κύκλῳ διαμε-
 5 τρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις
 ἀπὸ τοῦ ποταμοῦ, ὥρυσσεν ἔνθεν καὶ ἔνθεν τοῦ τείχους
 τάφρον ὑπερμεγέθη καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς.
 Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, φοί-
 νιξι θεμελιώσας οὐ μείον ἢ πλεθριαίους· εἰσὶ γὰρ καὶ
 10 μείζονες ἢ τοσοῦτοι τὸ μῆκος πεφυκότες· καὶ γὰρ δὴ
 πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ
 οἱ ὄνοι οἱ κανθήλιοι. Τούτους δ' ὑπετίθει τούτου ἕνεκα
 ὅπως ὅτι μάλιστα εἰκοι πολιορκήσιν παρασκευαζομένην,
 ὡς εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι
 15 τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους
 ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλείστα φυλακτήρια
 εἶη. Οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατε-
 γέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ
 εἴκοσιν ἐτῶν. Ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα
 20 κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον
 μέρος φυλάξον. Οἱ δὲ αὖ Βαβυλώνιοι ἀκούσαντες ταῦτα
 πολὺ ἔτι μᾶλλον κατεγέλων ἐννοοῦμενοι εἰ σφᾶς Φρύγες
 καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὐδ'
 σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσας.
 25 Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ δὲ
 Κῦρος ἐπειδὴ ἑορτὴν ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι ἐν
 ἣ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμά-
 ζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα συνεσκότασε, λαβὼν
 πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους τὰς πρὸς
 30 τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς
 τάφρους ἐχώρει ἐν τῇ νυκτί, ἢ δὲ διὰ τῆς πόλεως τοῦ
 ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ
 τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο παρηγγύησεν ὁ Κῦρος
 Πέρσας χιλιάρχους καὶ πεζῶν καὶ ἱππέων εἰς δύο ἄγοντας

τὴν χιλιοστὺν παρῆναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρὰν τούτων ἔπесθαι ἥπερ πρόσθεν τεταγμένους. Οἱ μὲν δὴ παρήσαν· ὁ δὲ καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέψασθαι εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν ὅτι πορεύσιμον εἴη, ἐνταῦθα δὴ συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων ἔλεξε τοιάδε.

Ἄνδρες, ἔφη, φίλοι ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαρρόντες εἰσώμεν 10 δὴ [μηδὲν φοβούμενοι] εἶσω, ἐννοούμενοι ὅτι οὗτοι ἐφ' οὗς νῦν πορευσόμεθα ἐκεῖνοί εἰσιν οὗς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν. Νῦν δ' ἐπ' αὐτοὺς ἴμεν ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί 15 εἰσιν· ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπλήχθαι. Εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερόν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν 20 ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαρρήτε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας ἔχομεν σύμμαχον θεὸν Ἡφαιστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἰ δύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμένα. Ἡμεῖς δ' αὖ πολλὴν μὲν δᾶδα ἔχομεν, ἢ ταχὺ πολὺ πῦρ τέξε- 25 ται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκη εἶναι ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν ἢ ταχὺ κατακεκαῦσθαι. Ἄλλ' ἄγετε λαμβάνετε τὰ ὄπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ἔμεις δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε τὰς ὁδοὺς· 30 ἴστε γάρ· ὅταν δὲ ἐντὸς γενώμεθα τὴν ταχίστην ἄγετε ἐπὶ τὰ βασίλεια. Καὶ μὲν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θανμαστὸν εἰ καὶ ἄκλειστοι αἱ πύλαι αἰ τοῦ βασιλείου εἶεν· ὥς ἐν κόμφῳ δοκεῖ γὰρ ἡ πόλις

πάντα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰὲς τεταγμένη. Οὐκ ἂν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵεναι, ἵνα ἀπαρασκευούς ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.

- 55 Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέδνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασται ὄντες καὶ αὐτοί· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο. Καὶ οἱ
- 10 μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὐρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺ, καὶ εὐδὺς ὡς πολέμιοις ἐχρῶντο. Ὡς δὲ κραυγὴ καὶ κτύπος ἐγένετο, αἰσθόμενοι οἱ ἔνδον τοῦ
- 15 θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκθέουσί τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλώσας, εἰσπίπτουσιν καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνούνται πρὸς τὸν βασιλέα· καὶ ἤδη ἐστηκότα
- 20 αὐτὸν καὶ ἐσπασμένον ὃν εἶχεν ἀκινάκην εὐρίσκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέδνησκον, ὃ μὲν προβολόμενός τι, ὃ δὲ φεύγων, ὃ δέ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἵππέων τάξεις
- 25 κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνοιεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθεῖη, ὅτι θανατώσοιτο.

HOMER'S ILIAD.

Book V. vs. 719-756.

JUNO AND MINERVA ARMING FOR BATTLE.

Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέῃ ἄξονι ἀμφίς. 5
 τῶν ἦτοι χρυσῆ ἵτους ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ιδέσθαι·
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται· δοιαί δὲ περιδρομοὶ ἀντυγές εἰσιν. 10
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῃ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανὶ ἔριδος καὶ αὐτῆς.
 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο, 15
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν, 20
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται·
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυέεσσα Ἴωκῆ·
 ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδινὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον, 25
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάξετο δ' ἔγχος

βριδύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἦρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 5 τῆς ἐπιτέτραπται μέγας οὐρανοῦ Οὐλύμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος, ἡδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων,
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.
 10 ἔνδ' ἵππους στήσασα θεὰ λευκώλενος Ἦρῃ,
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·

BOOK VI. vs. 389-502.

PARTING OF HECTOR AND ANDROMACHE.

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
 αἶψα δ' ἔπειδ' ἵκανε δόμους εὐναιετάοντας,
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 15 ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεσθήκει γοώσά τε μυρομένη τε.
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 20 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
 ἢ πῃ ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 25 Ἑκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθεῖα μυθήσασθαι·
 οὔτε πῃ ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλιον, οὐνεκ' ἄκουσεν
 30 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ,
τὴν αὐτὴν ὁδὸν αὖτις, ἔκτιμένας κατ' ἀγυιάς.

εὔτε πύλας ἴκανε, διερχόμενος μέγα ἄστυ, 5

Σκαιάς — τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε —

ἔνδ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,

Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

Ἡετίων, ὃς ἔβαιεν ὑπὸ Πλάκῃ ὕληέσση,

Θήβῃ Ἰπποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω· 10

τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.

ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτως,

Ἑκτορίδην ἀγαπητόν, ἀλίκκιον ἀστέρι καλῷ·

τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι 15

Ἀστυνάκτ'· ὅλος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.

ἦτοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·

Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις 20

παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρῃ

σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,

πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,

σεῦ ἀφαρματούση, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη 25

ἔσται θαλπωρή, ἐπεὶ ἂν σύγῃ πότμον ἐπίσπης,

ἀλλ' ἄχ' — οὐδέ μοι ἐστὶ πατὴρ καὶ πότνια μήτηρ.

ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε διὸς Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετᾶώσαν,

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε· σεβιάσσατο γὰρ τότε θυμῷ· 30

ἀλλ' ἄρα μιν κατέκτενεν σὺν ἔντεσι δαιδαλέοισιν,

ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

οἳ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,

- οἱ μὲν πάντες ἰὼ κίον ἥματι Ἀΐδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσιν.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑλήεσση,
 5 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὄγε τὴν ἀπέλυσε, λαβὼν ὑπερείσι' ἄποινα·
 πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ,
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 10 ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν Δῆης, χήρην τε γυναῖκα·
 λαὸν δὲ στήσων παρ' ἐρινεόν, ἔνθα μάλιστα
 ἄμβατός ἐστι πόλις, καὶ ἐπιδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 15 ἄμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενῆα,
 ἡδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 20 ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἶ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ, καὶ πρῶτοισι μετὰ Τρῶεσσι μάχεσθαι,
 25 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 30 οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασυγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυέεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·

καί κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνουσι,
καί κεν ὕδωρ φορέουσι Μεσσηϊδος ἢ Ἵππευς,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικεῖσεται ἀνάγκη·
καὶ ποτὲ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·

Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 5
Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτὲ τις ἐρέει· σοὶ δ' αὖ νόον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.

ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτου,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 10

Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
ἀψ δ' ὁ παῖς πρὸς κόλπον ἐνζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχεῖς,
ταρβήσας χαλκὸν τ' ἠδὲ λόφον ἵππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας· 15

ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέβηκεν ἐπὶ χθονὶ παμφανώωσαν·
αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλὲ τε χερσίν,
εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν· 20

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφί ἀνάσσειν·
καὶ ποτὲ τις εἴπησι, πατρὸς δ' ὄγε πολλὸν ἀμείνων!
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, 25
κτεῖνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔβηκεν
παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ,
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρὶ τε μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν· 30

Δαιμονίη, μή μοί τι λῖν ἀκαχίζω θυμῷ!
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Αἰδὶ προΐαψει·
μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.

- ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλενε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
 5 Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἑκτωρ
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἔκανε δόμους εὐναιετάοντας
 Ἑκτορος ἀνδροφόνοιο· κιχήσατο δ' ἐνδοδι πολλὰς
 10 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἰ μὲν ἔτι ζῶν γόον Ἑκτορα ᾧ ἐνὶ οἴκῳ.
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἔξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

ODYSSEY.

BOOK XII. vs. 142-453.

ADVENTURES OF ULYSSES.

- Ὡς ἔφατ'· αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.
 15 ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
 αὐτὰρ ἐγών, ἐπὶ νῆα κιών, ὥτρυνον ἐταίρους,
 αὐτούς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λύσαι.
 οἱ δ' αἶψ' εἰσβαίνουν, καὶ ἐπὶ κληῖσι κάδιζον.
 [ἐξῆς δ' ἐξόμενοι, πολλὴν ἄλα τύπτον ἐρετμοῖς.]
 20 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
 ἔκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,
 Κίρκη εὐπλόκαμος, δεινὴ θεός, αὐδήεσσα.
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα,
 ἡμεῖς τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἵδυνεν.

δὴ τότε ἔγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρ·

ὦ φίλοι, οὐ γὰρ χρή ἓνα ἰδμεναι, οὐδὲ δύο ὅλους,

θρόνα δ' ἄ μοι Κίρκη μυθήσατο, δῖα θεάων·

ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνατον,

ἢ κεν ἀλευάμενοι θάνατον καὶ Κῆρα φύγοιμεν.

5

Σειρήνων μὲν πρῶτον ἀνώγει θρονασιδίων

φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνδρόμεντα·

οἶον ἔμ' ἠνώγει ὅπ' ἀκούμεν· ἀλλὰ με δεσμῷ

δήσατ' ἐν ἀργαλέῳ—ὅφρ' ἔμπεδον αὐτόθι μένων—

ὁρῶν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆψα.

10

αἱ δέ κε λίσσωμαι ὑμέας, λῦσαί τε κελεύω,

ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.

Ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον·

τόφρα δὲ καρπαλίμως ἐξέκετο νηὺς εὐεργῆς

νήσον Σειρήνοιν· ἔπειγε γὰρ οὖρος ἀπήμων.

15

αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἥδὲ γαλήνη

ἔπλετο νηνεμῇ· κοίμησε δὲ κύματα δαίμων.

ἀνστάντες δ' ἔταροι νεὸς ἰστία μηρύσαντο,

καὶ τὰ μὲν ἐν νητὶ γλαφυρῇ θέσαν· οἱ δ' ἐπ' ἔρετμά

ἐξόμενοι, λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.

20

αὐτὰρ ἐγὼ κρηοῖο μέγαν τροχὸν ὀξεί χαλκῷ

τυτθὰ διατμήξας, χερσὶ στιβαρῆσι πιέζειν·

αἶψα δ' ἰαίνεται κηρός, ἐπεὶ κέλετο μεγάλη ἱς,

Ἡελίου τ' αὐγῇ Ἵπериονίδαο ἄνακτος·

ἐξεῖς δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἀλειψα.

25

οἱ δ' ἐν νητὶ μ' ἔδωσαν ὁμοῦ χεῖράς τε πόδας τε

ὁρῶν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·

αὐτοὶ δ' ἐξόμενοι πολλὴν ἄλα τύπτον ἔρετμοῖς.

ἀλλ' ὅτε τόσσον ἀπήμεν, ὅσον τε γέγωνε βοήσας,

ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς

30

ἐγγύθεν ὀρνυμένη· λιγυρὴν δ' ἔντυνον αἰοιδῆν·

Δεῦρ' ἄγ' ἰὼν, πολὺαῖν' Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν

νῆα κατάστησον, ἵνα νωϊτέρην ὅπ' ἀκούσῃς.

οὐ γὰρ πῶ τις τῇδε παρήλασε νητὶ μελαίνῃ,

- πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκούσαι·
 ἀλλ' ὄγε τερψάμενος νεῖται, καὶ πλείονα εἰδώς.
 ἴδμεν γάρ τοι πάνθ', ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 Ἀργεῖοι Τρώες τε θεῶν ἰότητι μόγησαν·
- 5 ἴδμεν δ', ὅσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.
 Ὡς φάσαν, ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
 ἦδελ' ἀκουέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,
 ὁφρὺσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε,
- 10 πλείοσιν μ' ἐν δεσμοῖσι δέον, μᾶλλον τε πιέζευν.
 αὐτὰρ ἐπειδὴ τάσγε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν, οὐδέ τ' αἰοιδῆς,
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
 ὃν σφιν ἐπ' ὥσιν ἄλειψ' ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
- 15 Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κῦμα ἴδον, καὶ δούπον ἄκουσα·
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά·
 βόμβησαν δ' ἄρα πάντα κατὰ ρόον· ἔσχετο δ' αὐτοῦ
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον.
- 20 αὐτὰρ ἐγώ, διὰ νηὸς ἰών, ὤτρυνον ἑταίρους
 μελιχίους ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
 οὐ μὲν δὴ τόδε μείζον ἔπι κακόν, ἢ ὅτε Κύνελωψ
 εἴλει ἐνὶ σπηΐ γλαφυρῷ κρατερῇφι βίηφιν·
- 25 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νόφ τε,
 ἐκφύγομεν· καὶ που τῶνδε μνήσεσθαι ὀίω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειδῶμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν
 τύπτετε κληῖδεσσιν ἐφήμενοι, αἱ κέ ποδι Ζεὺς
- 30 δῶη τόνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι.
 σοὶ δέ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήϊα νωμᾶς·
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
 νῆα· σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσιν

κεῖσ' ἐξορμήσασα, καὶ ἐς κακὸν ἄμμε βάλησθα.

Ὡς ἐφάμην· οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.

Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,

μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι

εἶρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

5

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς

λανθανόμην, ἐπεὶ οὔτι μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα, καὶ δύο δοῦρε

μάκρ' ἐν χερσὶν ἑλών, εἰς ἱκρία νηὸς ἔβαινον

πρώρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι

10

Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.

οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε

πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

Ἡμεῖς δὲ στενωπὸν ἀνεπλέομεν γοόωντες·

ἔνθεν μὲν γὰρ Σκύλλ', ἐτέρωθι δὲ διὰ Χάρυβδιδος

15

δεινὸν ἀνεβρόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

ἦτοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ,

πᾶσ' ἀνεμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη

ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,

20

πᾶσ' ἔντοσθε φάνεσκε κυκωμένη· ἀμφὶ δὲ πέτρῃ

δεινὸν ἐβεβρύχει· ὑπένερθε δὲ γαῖα φάνεσκεν

ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.

ἡμεῖς μὲν πρὸς τήνδ' ἴδομεν, δείσαντες ὄλεθρον·

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἑταίρους·

25

ἔξ ἔλεθ', οὐ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.

σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἑταίρους,

ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν,

ὑψός· ἀειρομένων· ἐμὲ δὲ φθάγγοντο καλεῦντες

ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.

30

ὥς δ' ὅτ' ἐπὶ προβόλῳ ἄλιεὺς περιμήκει ῥάβδῳ

ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων,

ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,

ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε δῦραζε·

ὥς οἳ γ' ἀσπαίροντες αἰείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊοτήτι.

οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν

5 πάντων, ὅσος ἐμόγησα, πόρους ἄλως ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν, δεινὴν τε Χάρυβδιν,
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ἵπερίονος Ἥελιοιο.

10 δὴ τότε ἔγών, ἔτι πόντῳ ἔων ἐν νηϊ μελαίνῃ,
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων,
οἴων τ' βληχῆν· καὶ μοι ἔπος ἔμπεσε θυμῷ
μάντιος Ἀλαοῦ, Θηβαίου Τειρεσίου,
Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλεν,

15 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελιοιο.

δὴ τότε ἔγών ἐτάροισι μετηύδων, ἀχρύνεμος κῆρ·

Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήϊα Τειρεσίου,
Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλεν,

20 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελιοιο·

ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.

Ὡς ἐφάμην· τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μῦθῳ·

25 Σχέτλιός εἰς, Ὀδυσσεῦ· περὶ τοι μένος, οὐδέ τι γυῖα
κάμνεις· ἡ ρά νυ σοίγε σιδήρεα πάντα τέτυκται,
ὅς ῥ' ἐτάρους, καμάτῳ ἀδδοκώτας ἠδὲ καὶ ὕπνῳ,
οὐκ ἑάσας γαίης ἐπιβήμεναι· ἔνθα κεν αὖτε
νῆσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον·

30 ἄλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
νῆσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ.
ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἦν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

ἢ Νότου ἢ Ζεφύροιο δυσάεος, οἷτε μάλιστα
 νῆα διαρράλουσιν, θεῶν ἀέκητι ἀνάκτων ;
 ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 δόρπον δ' ὀπλισόμεσθα, θοῇ παρὰ νηὶ μένοντες·
 ἠῶδ' ἐν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.

5

ὣς ἔφατ' Εὐρύλοχος· ἐπὶ δ' ἤνεον ἄλλοι ἑταῖροι.
 καὶ τότε δὴ γίγνεσκον, δὴ δὴ κακὰ μῆδετο δαίμων·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Εὐρύλοχ', ἡ μάλα δὴ με βιάζεστε, μῦνον ἐόντα·
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον,
 εἰ κέ τιν' ἡ βῶν ἀγέλην ἢ πῶν μέγ' οἴων
 εὖρωμεν, μή πού τις ἀτασθαλίῃσι κακῆσιν
 ἢ βοῦν ἢ ἔτι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.

10

ὣς ἐφάμην· οἱ δ' αὐτίκ' ἀπώμνουν, ὡς ἐκέλευον.

15

αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε, τελευτήσάν τε τὸν ὄρκον,
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα,
 ἄγχ' ὕδατος γλυκεροῖο· καὶ ἔξαπέβησαν ἑταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνησάμενοι δὲ ἔπειτα φίλους ἔκλαιον ἑταῖρους,
 οὓς ἔφαγε Σκύλλη, γλαφυρῆς ἐκ νηὸς ἐλούσα·
 κλαίοντες δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.

20

ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
 ὥρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
 γαίαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ·
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·
 ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
 καὶ τότε γῶν ἀγορὴν θέμενος, μετὰ πᾶσιν ἔειπον·

25

ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε,
 ἐστίν, τῶν δὲ βῶν ἀπεχώμεθα, μή τι πάθωμεν·
 δεινὸν γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,

30

- 'Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
 Ὡς ἐφάμην· τοῖσιν δ' ἐπεπεῖδετο θυμὸς ἀγῆνωρ.
 μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
 γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
 5 οἱ δ' εἴως μὲν σίτον ἔχον καὶ οἶνον ἐρυθρόν,
 τόφρα βοῶν ἀπέχοντο, λαλαιόμενοι βιότοιο.
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
 καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,
 ἰχθύς, ὄρνιθας τε, φίλας ὅ,τι χεῖρας ἵκοιτο,
 10 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός.
 δὴ τότε ἔγνων ἀνὰ νῆσον ἀπέστιχον, ὅφρα θεοῖσιν
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους,
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 15 ἡρώμην πάντεσσι θεοῖς, οἳ Ὀλυμπον ἔχουσιν·
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχεναν.
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·
 Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι·
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
 20 λιμῷ δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας,
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
 αἰψά κεν Ἡελίῳ Ὑπερίονι πῖονα νηὸν
 25 τεύξομεν, ἐν δέ κε θείμεν ἀγάλματα πολλὰ καὶ ἐσθλά·
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊράων,
 νῆ' ἐδέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἄπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
 ἢ δηδὰ στρεύγεσθαι, ἐὼν ἐν νήσῳ ἐρήμῃ.
 30 Ὡς ἔφατ' Εὐρύλοχος· ἐπεὶ δ' ἦνεον ἄλλον ἐταῖροι.
 αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγυῖθεν· οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 βοσκέσκονθ' ἔλικες καλαὶ βόες, εὐρυμέτωποι·
 τὰς δὲ περιστήσαντο, καὶ εὐχετόωντο θεοῖσιν,

φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
οὐ γὰρ ἔχον κρῖ λευκὸν εὖσσέλμου ἐπὶ νηός.
αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοδέτησαν. 5
οὐδ' εἶχον μέδῃ λείψαι ἐπ' αἰδομένοις ἱεροῖσιν,
ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος. 10
βῆν δ' ἰέναι ἐπὶ νῆα Δοὴν καὶ Δῖνα θαλάσσης.
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε με κνίσσης ἀμφήλυθεν ἡδὺς αὐτμή·
οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν·

Ζεὺ πάτερ, ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες, 15
ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ,
οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες!
'Ωκέα δ' Ἑλίοφ Ἵπερίονι ἄγγελος ἦλθεν,
λαμπετὴν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.
αὐτίκα δ' ἀθανάτοισι μετηύδα, χυόμενος κῆρ. 20

Ζεὺ πάτερ, ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,
τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,
οἳ μεν βούς ἔκτειναν ὑπέρβιον· ἦσιν ἔγωγε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἡδ' ὅπότη' ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην. 25
εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπιεικέ' ἀμοιβήν,
δύσομαι εἰς Ἀἶδαο, καὶ ἐν νεκύεσσι φαείνω.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
'Ἡέλι', ἦτοι μὲν σὺ μετ' ἀθανάτοισι φάεινε,
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν. 30
τῶν δέ κ' ἐγὼ τάχα νῆα Δοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι, μέσφ' ἐνὶ οἴνοπι πόντῳ.

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἡυκόμοιο·
ἡ δ' ἔφη Ἑρμείαο διακτόρου αὐτῇ ἀκοῦσαι.

- Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
 εὔρέμεναι δυνάμεσθαι· βόες δ' ἀπετέθνασαν ἤδη.
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·
 5 εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖς ἐμεμύκει,
 ὀπταλέα τε καὶ ὤμά· βοῶν δ' ὥς γίγνετο φωνή.
 Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρήρες ἐταῖροι
 δαίνυντ' Ἑλίοιο βοῶν ἐλάσαντες ἀρίστας·
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 10 καὶ τότε ἔπειτ' ἀνεμος μὲν ἐπαύσατο λαίλαπι θύων·
 ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,
 ἰστὸν στησάμενοι, ἀνά θ' ἰστία λεύκ' ἐρύσαντες.
 Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
 15 δὴ τότε κυανέην νεφέλην ἔσθησε Κρονίων
 νηὸς ὑπὲρ γλαφυρῆς· ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
 ἢ δ' ἔδει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθεν
 κεκληγῶς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων·
 ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
 20 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
 εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηϊ
 πληῆξε κυβερνήτῳ κεφαλὴν, σὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικώς
 κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγήνωρ.
 25 Ζεὺς δ' ἄμυδις βρόντησε, καὶ ἔμβαλε νηϊ κεραυνόν·
 ἢ δ' ἐλελίχθη πᾶσα, Διὸς πληγείσα κεραυνῷ,
 ἐν δὲ θεοῖου πληῆτο· πέσον δ' ἐκ νηὸς ἐταῖροι.
 οἱ δὲ κορώνησιν ἱκελοι περὶ νῆα μέλαιναι
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
 30 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.
 ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἡδὲ καὶ ἰστόν·

ἐξόμενος δ' ἐπὶ τοῖς, φερόμην ὁλοοῖς ἀνέμοισιν.

Ἐνθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων·

ἦλθε δ' ἐπὶ Νότος ὤκα, φέρων ἐμῷ ἄλγεα θυμῷ,

ὄφρ' ἔτι τὴν ὁλοὴν ἀναμετρήσαιμι Χάρυβδιν.

παννύχιος φερόμην· ἅμα δ' ἡελίφ ἀνιόντι .

5

ἦλθον ἐπὶ Σκύλλης σκόπελον, δεινὴν τε Χάρυβδιν.

ἡ μὲν ἀνερρόιβδησε θαλάσσης ἄλμυρον ὕδωρ·

αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔριπτον ὑψόσ' ἀερθεῖς,

τῷ προσφύς ἐχόμεν, ὥς νυκτερίς· οὐδέ πη εἶχον

οὔτε στηρίξαι ποσὶν ἔμπηδον, οὔτ' ἐπιβῆναι.

10

ρίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,

μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.

νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω

ἱστὸν καὶ τρόπιν αὐτῖς· ἐελδομένῳ δέ μοι ἦλθον

ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήσεν ἀνέστη,

15

κρίνων νείκεα πολλὰ δικάζομένων αἰζηῶν,

τῆμος δὴ τάγε δοῦρα Χαρύβδιος ἐξεφαάνθη,

ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,

μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,

ἐξόμενος δ' ἐπὶ τοῖσι, διήρεσα χερσὶν ἐμῇσιν.

20

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Ἐνθεν δ' ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ

νῆσον ἐς Ὀλυγίην πέλασαν θεοί· ἔνθα Καλυψὼ

ναίει ἑυπλόκαμος, δεινὴ θεός, αὐδήεσσα,

25

ἥ μ' ἐφίλει τ', ἐκόμει τε. τί τοι τάδε μυθολογεῖω ;

ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ

σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν,

αὐτῖς ἀριζήλως εἰρημένα μυθολογεῖν.

ANACREON'S ODES.

1. THE LYRE.

Θέλω λέγειν Ἀτρείδας,
 θέλω δὲ Κάδμον ᾄδειν·
 ἂ βάρβιτος δὲ χορδαῖς
 ἔρωτα μῦνον ἤχει.
 ἤμειψα νεῦρα πρῶην, 5
 καὶ τὴν λύρην ἅπασαν·
 καὶ γὰρ μὲν ἦδον ἄλλους
 Ἑρακλέους· λύρη δὲ
 ἔρωτας ἀντεφώνει.
 χαίροιτε λοιπὸν ἡμῖν, 10
 Ἑρως· ἡ λύρη γὰρ
 μόνους Ἑρωτας ᾄδει.

2. BEAUTY.

Φύσις κέρατα ταύροις,
 ὄπλ᾽ δ' ἔδωκεν ἵπποις,
 ποδωκίην λαγωοῖς, 15
 λέουσι χάσμ' ὀδόντων,
 τοῖς ἰχθύσι τὸ νηκτόν,
 τοῖς ὀρνέοις πέτασθαι,
 τοῖς ἀνδράσι φρόνημα·
 γυναιξίν—οὐκ ἔτ' εἶχεν. 20
 τί οὖν δίδωσι ; — κάλλος,
 ἀντ' ἀσπίδων ἀπασῶν,
 ἀντ' ἐγγέων ἀπάντων.
 νικᾷ δὲ καὶ σίδηρον,
 καὶ πῦρ, καλὴ τις οὔσα. 25

3. CUPID.

Μεσονυκτίοις ποθ' ὥραις
 στρέφεται ὅτ' Ἄρκτος ἤδη
 κατὰ χεῖρα τὴν Βοώτου,
 μερόπων δὲ φύλα πάντα
 κέαται, κόπῳ δαμέντα. 5
 τότε Ἔρως ἐπισταθεῖς μεν
 θυρέων ἔκοπτ' ὀχῆας.
 τίς, ἔφην, θύρας ἀράσσει;
 κατὰ μεῦ σχίσσεις ὀνείρους.
 ὁ δ' Ἔρως, Ἄνοιγε, φησὶ, 10
 βρέφος εἰμί, μὴ φόβησαι.
 βρέχομαι δέ, καὶ σέληνον
 κατὰ νύκτα πεπλάνημαι.
 ἐλέησα ταῦτ' ἀκούσας,
 ἀνὰ δ' εὐθὺ λύχνον ἄψας 15
 ἀνέφξα, καὶ βρέφος μὲν
 ἐσορῶ, φέροντα τόξον,
 πτέρυγας τε, καὶ φαρέττην.
 παρὰ δ' ἰστίην καθίξας,
 παλάμαισι χεῖρας αὐτοῦ 20
 ἀνέδαλπον, ἐκ δὲ χαίτης
 ἀπέθλιβον ἰγρὸν ὕδωρ.
 ὁ δ', ἐπεὶ κρύος μεδήκε,
 φέρε, φησὶ, πειράσωμεν
 τόδε τόξον, ἐς τί μοι νῦν 25
 βλάβεται βραχεῖσα νευρή.
 τανύει δέ, καὶ με τύπτει
 μέσον ἥπαρ, ὥσπερ οἰστρος.
 ἀνὰ δ' ἄλλεται καχάζων,
 ξένη, δ' εἶπε, συγχάρηθι. 30
 κέρας ἀβλαβὲς μὲν ἐστι,—
 σὺ δὲ καρδίην πονήσεις.

4. BREVITY OF LIFE.

Ἐπὶ μυρσίναῖς τερείναις,
 ἐπὶ λωτίναις τε ποίαις
 στορέσας, θέλω προπίνειν·
 ὁ δ' Ἔρως, χιτῶνα δήσας
 ὑπὲρ αὐχένος παπύρῳ, 5
 μέδῃ μοι διακονεῖτω.
 τροχὸς ἄρματος γὰρ οἷα
 βίος τρέχει κυλισθεῖς·
 ὀλίγη δὲ κεισόμεσθα
 κόνις, ὁστέων λυθέντων. 10
 τί σε δεῖ λίθον μυρίζειν ;
 τί δὲ γῇ χέειν μάταια ;
 ἐμὲ μᾶλλον, ὥς ἔτι ζῶ,
 μύρισον, ῥόδοις δὲ κρᾶτα
 πύκασον, κάλει δ' ἑταίρην. 15
 πρίν, ἐρῶ σε, δεῖ μ' ἀπελθεῖν
 ὑπὸ νερτέρων χορείας,
 σκεδάσαι θέλω μερίμνας.

5. THE ROSE.

Τὸ ῥόδον τὸ τῶν Ἑρώτων
 μίξωμεν Διονύσῳ· 20
 τὸ ῥόδον τὸ καλλίφυλλον
 κροτάφοισιν ἀρμόσαντες,
 πίνωμεν ἄβρᾶ γελῶντες.
 ῥόδον, ὃ φέριστον ἄνδρος,
 ῥόδον εἶαρος μέλημα· 25
 ῥόδα καὶ θεοῖσι τερπνά.
 ῥόδα παῖς ὁ τῆς Κυθήρης
 στέφεται καλοῖς ἰούλοις,

Χαρίτεσσι συγχορεύων.
 στέφον οὖν με, καὶ λυρίζων
 παρὰ σοῖς, Διόνυσσε, σηκοῖς,
 μετὰ κούρης βαδυκόλπου,
 ῥοδίνοισι στεφανίσκοις
 πεπυκασμένος, χορεύσω.

5

6. THE DOVE.

Ἐρασμὴ πέλεια,
 πόθεν, πόθεν πέτασαι ;
 πόθεν μύρων τοσοῦτων,
 ἐπ' ἥερος θέουσα,
 πνέεις τε καὶ ψεκάζεις ;
 τίς εἷς ; — τί σοι μέλει δέ ;
 Ἄνακρέων μ' ἔπεμψε
 πρὸς παῖδα, πρὸς Βάθυλλον,
 τὸν ἄρτι τῶν ἀπάντων
 κρατοῦντα καὶ τύραννον.
 πέπρακέ μ' ἡ Κυθήρη,
 λαβοῦσα μικρὸν ὕμνον·
 ἐγὼ δ' Ἄνακρέοντι
 διακονῶ τοσαῦτα.
 καὶ νῦν, ὁρᾷς, ἐκείνου
 ἐπιστολὰς κομίζω·
 καὶ φησιν εὐθέως με
 ἐλευθέρην ποιήσειν.
 ἐγὼ δέ, κῆν ἀφῆ με,
 δούλη μενῶ παρ' αὐτῷ.
 τί γάρ με δεῖ πέτασθαι
 ὄρη τε καὶ κατ' ἀγρούς,
 καὶ δένδρεσιν καδιῖζειν,
 φαγοῦσαν ἄγριόν τι ;
 τανῦν ἔδω μὲν ἄρτον,

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30

ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ·
 πιεῖν δέ μοι δίδωσι
 τὸν οἶνον, ὃν προπίνει.
 πιούσα δ' ἂν χορεύω
 καὶ δεσπότην ἐμοῖσι
 πτεροῖσι συσκιάζω.
 κοιμωμένη δ' ἐπ' αὐτῷ
 τῷ βαρβίτῳ καθεύδω.
 ἔχεις ἅπαντ' ἄπελθε.
 λαλιστέραν μ' ἔδικας,
 ἄνθρωπε, καὶ κορώνης.

5

10

7. OLD AGE.

Λέγουσιν αἱ γυναῖκες,
 Ἀνακρέων, γέρων εἴ·
 λαβὼν ἔσοπτρον, ἄθρει
 κόμας μὲν οὐκ ἔτ' οὔσας
 ψιλὸν δέ σευ μέτωπον.
 ἐγὼ δὲ τὰς κόμας μὲν,
 εἴτ' εἰσίν, εἴτ' ἀπήλθον,
 οὐκ οἶδα· τοῦτο δ' οἶδα,
 ὥς τῷ γέροντι μᾶλλον
 πρέπει τὰ τερπνὰ παίζειν,
 ὅσφ' πέλας τὰ Μοίρης.

15

20

8. CUPID.

Θέλω, θέλω φιλήσαι·
 ἔπειθ' Ἔρως φιλεῖν με,
 ἐγὼ δ' ἔχων νόημα
 ἄβουλον, οὐκ ἐπέισθην.

25

ὁ δ' εὐδὺ τόξον ἄρας
καὶ χρυσέην φαρέτρην,
μάχη με προῦκαλεῖτο.
καὶ γὰρ λαβὼν ἐπ' ὤμων
5 Δώρηχ', ὅπως Ἀχιλλεύς,
καὶ δοῦρα, καὶ βοεῖην,
ἐμαρνάμην Ἑρωτι.
ἔβαλλ', ἐγὼ δ' ἔφευγον
ὡς δ' οὐκ ἔτ' εἶχ' οὔστοις,
10 ἥσχαλλεν· εἶδ' ἑαυτὸν
ἀφήκεν εἰς βέλεμνον·
μέσος δὲ καρδίας μεν
ἔδυσε, καὶ μ' ἔλυσε.
μάτην δ' ἔχω βοεῖην·
τί γὰρ βαλώμεθ' ἔξω,
15 μάχης ἔσω μ' ἐχούσης.

9. THE SWALLOW.

Σὺ μὲν, φίλη χελιδών,
ἐτησίη μολοῦσα,
θέρει πλέκεις καλήν·
χειμῶνι δ' εἰς ἄφαντος
20 ἢ Νεῖλον ἢ 'πί Μέμφιν.
Ἑρως δ' αἰεὶ πλέκει μεν
ἐν καρδίῃ καλήν.
πόθος δ' ὁ μὲν πτεροῦται,
ὁ δ' ὥόν ἐστιν ἀκμήν,
25 ὁ δ' ἡμίλεπτος ἤδη.
βοή δὲ γίνετ' αἰεὶ
κεχρηνότων νεοττῶν.
ἔρωτιδεῖς δὲ μικροὺς
οἱ μεῖζονες τρέφουσιν.
30

οἱ δὲ τραφέντες εὐδὺς
 πάλιν κύουσιν ἄλλους.
 τί μῆχος οὖν γένηται ;
 οὐ γὰρ σδένω τοσούτους
 ἔρωτας ἐκσοβῆσαι.

5

10. THE SPRING.

Ἴδε, πῶς ἔαρος φανέντος
 Χάριτες ῥόδα βρύουσιν·
 Ἴδε, πῶς κύμα θαλάσσης
 ἀπαλύνεται γαλήνη·
 Ἴδε, πῶς νήσσα κολυμβᾷ·
 Ἴδε, πῶς γέρανος ὁδεύει·
 ἀφελῶς δ' ἔλαμψε Τιτάν.
 νεφελῶν σκιαί δονοῦνται·
 τὰ βροτῶν δ' ἔλαμψεν ἔργα,
 καρποῖσι γαῖα προκύπτει·
 καρπὸς ἐλαίας προκύπτει·
 Βρομίου στέφεται νᾶμα.
 κατὰ φύλλον, κατὰ κλῶνα,
 καθελὼν ἤνθησε καρπός.

10

15

11. CUPID STUNG.

Ἔρωσ ποτ' ἐν ῥόδοισι
 κοιμωμένην μέλιτταν
 οὐκ εἶδεν, ἀλλ' ἐτρώθη.
 τὸν δάκτυλον δὲ δαχθεῖς
 τᾶς χειρὸς ὠλόλυξε·
 δραμὼν δὲ καὶ πετασθεῖς
 πρὸς τὴν καλὴν Κυθήρην

20

25

ὀλωλα μᾶτερ, εἶπεν
 ὀλωλα καποδνήσκω.
 ὄφρις μ' ἔτυψε μικρὸς
 πτερωτός, ὃν καλοῦσι
 μέλιτταν οἱ γεωργοί.
 ἅ δ' εἶπεν, Εἰ τὸ κέντρον
 πονεῖ τὸ τᾶς μελίττας,
 πόσον, δοκεῖς, πονοῦσιν,
 ἔρωσ, ὅσους σὺ βάλλεις ;

5

12. THE CICADA.

Μακαρίζομέν σε, τέττιξ,
 ὅτι δενδρέων ἐπ' ἄκρων,
 ὀλίγην δρόσον πεπωκώς,
 βασιλεὺς ὄπας, αἰεῖδεις.
 σὰ γὰρ ἔστι κεῖνα πάντα,
 ὅπόσα βλέπεις ἐν ἀγροῖς,
 χ' ὅπόσα φέρουσιν ὕλαι.
 σὺ δὲ φίλος γεωργῶν,
 ἀπὸ μηδενός τι βλάπτων·
 σὺ δὲ τίμιος βροτοῖσι,
 θέρεος γλυκὺς προφήτης.
 φιλέουσι μὲν σε Μοῦσαι·
 φιλέει δὲ Φοῖβος αὐτός,
 λιγυρὴν δ' ἔδωκεν οἴμην·
 τὸ δὲ γῆρας οὐ σε τείρει,
 σοφέ, γηγενής, φίλυμνε,
 ἀπαθής, ἀναιμόσαρκε·
 σχεδὸν εἰ θεοῖς ὅμοιος.

10

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13. THE OLD MAN.

Φιλῶ γέροντα τερπνόν,
φιλῶ νέον χορευτάν.
γέρων δ' ὅταν χορεύῃ,
τρίχας γέρων μὲν ἔστι,
τὰς δὲ φρένας νεάζει.

5

NOTES.

NOTES.

FABLES OF ÆSOP.

THE life of Æsop is involved in much obscurity. He is supposed to have been a native of Phrygia, and to have lived about B. C. 570. We are told that he was originally a slave, and that he received his freedom from Iadmon, a Samian, to whom in the change of masters he had been sold. He spent some time at the court of Croesus, where he was treated with great honor. It was here that he reproved Solon's freedom of speech with the king, by saying to him, "that one should discourse with kings either not at all, or in the manner most agreeable to them." To this Solon replied, "one should discourse with kings either not at all, or in the manner most agreeable to truth." The accounts of his death are various and conflicting. Plutarch says that he was sent by Croesus to Delphi, to distribute four minas a-piece to the citizens. A dispute, however, taking place on the subject, he refused to give any money at all, whereupon he was thrown by the enraged Delphians down a precipice and killed. According to another account, the Delphians took umbrage at his fable of the Log, which he composed during the embassy, and which the priests applied to themselves, and this was the cause of his being condemned to death.

Modern critics are pretty nearly united in the opinion, that the fables in prose bearing the name of Æsop are spurious. Bentley inclines to the opinion, that he never left any written works at all. Whether this conjecture be true or not, fables bearing his name were quoted and referred to in the most intellectual age of Athens. In their transmission from one age to another, they have lost gradually their original costume, but most unquestionably retain many sentiments and turns of thought, which rendered them so celebrated and attractive to the greatest minds of Greece. For sprightliness and point, simplicity and beauty, they have in modern times been deemed very appropriate for the study of youth, and generally form the first portion of selections in most of the Greek Readers.

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1. Λάϊνα, fem. of λέων, is the subject of ἔφη. — *δνειδίζομένη*, pass. part. fem. of *δνειδίζω* from the noun *δνειδος*. S. § 143. — *ἀλώπεκος* gen. of *ἀλώπηξ*. S. § 47. — *τὸ-τίκτειν*. The infinitive often has the force of a noun. In such cases it oftentimes takes the article, especially when it depends on a preposition. Cf. S. § 222. 2; K. § 173. 1. — *διὰ παντός*. Fully written it would be *διὰ παντός τοῦ χρόνου*, *throughout all time, always*. — *ἔνα* before *ἔφη* depends on a verb understood, to be supplied from the previous context.

8—5. ἰδών, 2 aor. part. from *εἶδω* obsol. The participle is often equivalent to a verb with a relative pronoun, or a relative adverb of time (S. § 225. 2; K. § 176. 1. c.), *seeing = when he saw*. — *ἰσθιόοντας*. The participle has here a complementary use, i. e. it completes the verbal idea requiring an action, which as an attribute belongs to the object of the verb. K. § 175. 1. — *ἡλίκος—ἂν ἦν θόρυβος*, *how great a tumult there would be*. The indicative in the apodosis (S. § 215; K. 185. 1) takes the modal adverb *ἂν*, when the consequence is considered as certain. The indicative is employed here both in the protasis and apodosis, because there is reference to time past. S. § 215. 2; K. § 185. 2 (2). — *τοῦτο* refers to the idea contained in *ποιμένας ἰσθιόοντας*.

6—9. *κρεμαμένους*, *hanging*. See *κρεμάννυμι*. — *ἐπειρώτα*, indic. imperf. of *πειράω*. The imperfect tense here denotes continued or repeated action. S. § 211. 5; K. § 152. R. 4. b. — *πολλά*, *much*, is taken adverbially. S. § 135. 2. — *καμουσα* (see *κάμνω*) denotes the relation of time. See N. on l. 3. — *δυνηθεῖσα*, 1 aor. part. of *δύναμαι*. — *ἔμφακες ἔτι εἰσίν*, *they* (S. § 152. 2. a; K. § 142. R. 2) *are yet unripe grapes*.

10—13. *ἐκαδέσθη καὶ ἤλει*, *sat down and was buzzing* (literally, *piping*). Notice the use of the tenses. Cf. S. § 211. 5. 6; K. § 152. 10. — *ὅτε . . . μοι*, *nor will it concern me* (= *nor shall I care*) *if you remain*. *ἐὰν μένης* is equivalent to the genitive of the thing after *μελήσει*. S. § 201. N. 4; K. § 158. I. b. For the enclitic *μοι*, cf. S. § 37. a.

2 1—3. *χειμῶνος ὥρα*, *in the time of winter = in the winter season*. S. § 204; K. § 161. 1. b. — *εὐρών*, 2 aor. part. of *εὐρίσκω*. — *πεπηγότα*, 2 perf. part. of *πῆγνυμι*. — *ὅπδ κόλπου κατέθετο*, *placed it away (κατα-) in his bosom*. The mid. voice here signifies *to place away for one's self = to deposit in safety*. S. § 209. 2; K. § 150. 3. b. — *δερμανδελς* denotes time. See N. on p. 1. l. 3. — *τὴν ἰδίαν φύσιν*, *its own nature*, i. e. the mischievous disposition which had become dormant through cold. — *ἐπληξε*, 1 aor. act. of *πλησσω*.

5—9. *γυνή*, gen. *γυναικός*. S. § 56. — *καθ' ἐκδότην ἡμέραν*, *each day, every day*. The preposition is here used distributively. The article is omitted in this phrase, because the idea is intended to be general. *καθ' ἐκδότην τὴν ἡμέραν* would have been *every single day*. — *αὐτῇ*,

for her, limits *τίκτουςαν*, and is what grammarians call the Dativus Commodi, i. e. the dative for the advantage of which the action of the verb was performed. — *τίκτουςαν*, *laying* or *which laid*, as the participle may often be translated by the relative. S. § 225. 2; K. § 176. 1. f — *εἰ . . . παραβάλοι* contains the protasis. — *πλείους*, contracted for *πλείονας*, comparative of *πυλός*. S. § 65. — *δὶς—τῆς ἡμέρας*, *twice a day*. For this distributive use of the article, cf. Kühner § 244. 5. For the gen. cf. S. § 196. — *τέξεται*. The fut. indicative in the apodosis is seldom accompanied by the modal adverb *ἄν*. S. § 215. N. 2; K. § 185. 2 (3). — *τοῦτο* refers to the idea implied in *εἰ . . . παραβάλοι*. — *οὐδ'—ἠδύνατο*, *was unable*.

10—13. *ἐγγὺς φρέατος*. The genitive depends on adverbs of place. S. § 187. 4; K. § 158. R. 1. d. — *ἐντεῦθεν*, *thence*, i. e. from the well. — *μὴ . . . πέσῃς*, *lest perchance you fall down into the well*. *φρέατος* depends on *κάτωθεν*, according to the construction noticed in *ἐγγὺς φρέατος*.

14—16. *ποτε, once upon a time, once*. — *ἀετοῖς* depends up *πολεμοῦντες*. S. § 202. 1; K. § 161. 2. β. — *εἰς συμμαχίαν*, *to an alliance*. — *ἐβοηθήσαμεν ἂν ὑμῖν*, *we would have helped you*. For the indicative mood in the apodosis, see N. on p. 1. l. 5. For the construction of *ὑμῖν*, cf. S. § 201; K. § 161. 2. c. γ.

17—22. *καί—καί, both—and*. — *μείζων*, compar. of *μέγας*, is followed by *κυνῶν* in the genitive, *greater than dogs*. S. § 198. 1; K. § 158. 7. β. — *πρὸς τοῦτοις*, *in addition, besides*. — *τί δὴ ποτ' οὖν*, *why in the world then?* *δὴ* confirms, *ποτ'* gives intensity, and *οὖν* shows the dependence of what follows upon that which has gone before. — *οὕτω*, *thus as you are always seen to be*. — *κάκεινος*, i. e. *καὶ ἐκεῖνος*. S. § 20. 2. — *γελῶν* denotes manner, *he spoke laughing*. — *μὲν* is followed by *δ'*, showing that the clauses are opposed to each other. — *ἐν δ' οἷδα*, *but I know one thing*. *ἐν* is explained in *ἐπειδὴν . . . ἐκφέρομαι*. — *ἐπειδὴν*, *whenever*. — *πρὸς φυγὴν* depends on *ἐκφέρομαι*. — *οὐκ οἶδ' ὅπως*, *I know not how*, i. e. I am ignorant of the cause.

2, 3. *παρίοντα, passing by*. This participle is complementary. See N. on p. 1. l. 8. — *ἐλοιδορεῖ, began to rail*. This inceptive use of the imperfect is quite frequent. — *ὦ οὗτος, you there! ho there!* The expression is here to be taken in an angry or scornful sense. — *ὦ τόπος*, *sc. λοιδορεῖ*.

5—8. *τῇ μητρὶ, his mother*. The article often takes the place of the possessive pronoun, when the substantive with which it is connected, naturally belongs to a particular person spoken of in the sentence. — Cf. K. § 148. 3. — *εὔχου* is the imperative of *εὔχομαι*. The dative after verbs of praying may be referred to S. § 202. 1; K. § 161. 2. a. — *δρῆναι* is the contracted imperative of *δρηνέω*. — *καὶ τίς—τῶν θεῶν*,

3 *and who of the gods.* καὶ stands at the beginning of a question, when the absurdity of the preceding statement is intended to be shown by the interrogator. — τίνος . . . ἐκλάπη, *for what one of them is there, whose victims have not been stolen by you*; literally, *for the flesh of what one of them has not been*, etc. ἐκλάπη, 2 aor. pass. of κλέπτω.

9—13. προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, *but the wolf calling out to the lamb*. This gen. abs. denotes time. — τῷ θεῷ depends on δυσιδῶσι, as the Dat. Commodi. See N. on p. 2. l. 6. — ἀλλ' by elision for ἀλλὰ. S. § 21. — ἀρτερώτερον is neuter in agreement with θεῷ . . . διαφθαῖναι the subject of ἔστι. S. §§ 153; 157. l. d; K. § 145. 3. This word takes two accents, because ἔστι is an enclitic. § 37. 2. — διαφθαῖναι, 2 aor. infin. pass. of διαφθείρω.

14—19. κατὰ. S. § 20. N. 1. — τῶν ὤμων ἄρᾶμενος, *having raised it (i. e. the wood) upon his shoulders*. The genitive is local (S. § 196; K. § 167. 3. A), or perhaps instrumental. S. § 200. 1. — πολλὴν ὁδόν, *a great way*, is the abstract accusative after ἐβάδισεν. S. § 181. 2; K. § 159. 3 (6). — ἀπειρηκώς, perf. part. of ἀπειρέω. — ἀπέθετο, *he laid down* (ἀπο- down from his shoulders). — εἰλεῖν. The subject of the infinitive is omitted, when it is the same as the object of the proposition on which it depends. — ἐπεκαλεῖτε, *began to invoke*. For this inceptive use of the imperfect, see N. on p. 3. l. 2. — ἐπιστάνας, 2 aor. act. part. of ἐφίστημι. — ἦν refers to αἰτίαν. — καλοῖη is a varied optative form for καλοῦ. S. §§ 117. 3. c; 119. — ἵνα, *in order that*. — ἄρας, *having taken up*.

20—24. λουόμενος, *who was bathing*. See N. on p. 2. l. 6. — ἐκινδύνευσεν ἀποπνιγῆναι, *was in danger of being drowned*. The infinitive denotes that in which the danger expressed in ἐκινδύνευσεν consisted. — ὡς τολμηρῶ, *as rash = for his rashness*. — σωθέντι, *having been saved = when I am saved*. See N. on p. 1. l. 3. — μέμψρ, *you may blame*, a softer form of expression than the imperative. The protasis, if you please, may be supplied.

4 1—5. δορὰν λέοντος ἐπενδυθεῖς, *being clothed in the skin of a lion*. For the construction cf. S. §§ 184. 1; 177. 3; K. § 160. 4. ζ R. 4. — λέων is the predicate. — πᾶσι is the dative of the agent of the action. S. § 206. 4; K. § 161. 2. d. — βιαίτερον, *more strongly than when he first put on the lion's skin*. The second member of the comparison is frequently to be implied. — τοῦ προκαλύμματος is the genitive of the remote object in dependence on ἐγύμων. S. § 197. 2; K. § 157. — τότε, *then*, is the correlate of ὡς. — ἐπιδραμόντες, 2 aor. part. of ἐπιτρέχω. — ἔπαιον. The action is inceptive. See N. on p. 3. l. 2.

6—14. κοινωνίαν ποιησάμενοι, *having formed an alliance = having entered into partnership*. — συλληφθείσης, 1 aor. pass. part. of συλλαμβάνω. — διελεῖν (infin. 2 aor. of διαίρω), *sc. τὴν θήραν*. —

ἐκ τῶν ἴσων = *equally*. — ἐκλέξασθαι τοὺτους προῦτρέπετο (i. e. προ- & τρέπετο), *bid them choose for themselves*. — ἐαντῇ. Dat. Commodi. — βραχύ τι, *some little* = *a very little*. The indefinite pronoun serves to weaken the adjective. — τοῦ δνου συμφορὰ, *the misfortune of this ass*. The article has here the force of a demonstrative, the speaker being supposed to point towards the dead ass.

15—17. ἤσθη, 1 aor. pass. of ἔδομαι. — τί . . . ἀφίετε, *feeding upon what do you send forth such a voice? — what do you feed upon that you have such a voice?* — δρόσον, sc. σιτῶ.

19—25. ἀποκοπίσης τῆς οὐρᾶς, *his* (see N. on p. 3. l. 5) *tail having been cut off*. S. § 226. — διαδράσα, 2 aor. part. of διαδιδράσκω. — ἀβίωτον. S. § 58. 2. — τὸν βίον is to be referred to the abstract accusative. — ἔγω, 2 aor. of γιγνώσκω. — τὰς . . . νοουθεῖσαι, *to advise the other foxes* (to do) *this same thing*. τοῦτ' αὐτὸ is the accusative of the object aimed at. The infinitive is the more usual construction after νοουθεῖται. Cf. Kühner § 306. 1. a. — ὥς, *so that*. — συγκαλύψειν. The optative is used, because the verb of the proposition (ἔγω) on which it depends is one of the secondary tenses. S. § 212; K. § 163. 3. — ὥς . . . ὅν, *inasmuch as this member was not only uncomely*. S. § 226. a. — καί, *also*. προσσηρημένον, *hanging to them*, perf. pass. part. of προσαρτάω. — ᾧ αὐτῇ. See N. on p. 3. l. 3. — τοῦτο, i. e. the loss of the tail. — οὐ—συνέφερεν, *had not happened*. — οὐκ . . . συνεβόλευεν, *you would not have recommended it to us*. For the use of the secondary tenses of the indicative both in the protasis and apodosis, and the employment of ὅν in the apodosis cf. S. § 215. 2; K. § 153. 2. a.

4—12. πλείω contr. for πλείονα, accus. plur. neut. of πολὺς, governed by ἐπεφόρτισε, which is here followed by two accusatives. S. § 184. 1; K. § 160. 4. ζ. — λάβε ἀπὸ τοῦ βάρους, *take from my* (see N. on p. 3. l. 5) *burden*, i. e. take a portion of my load. — ὀλίγον, *a little*. For this adverbial use of neuter adjectives, cf. S. § 135. 2. — γὰρ introduces the reason of the foregoing request of the ass. — βούλει, indic. 2 pers. sing. of βούλουμαι. — ζήσομεν = *I shall live*. — ὄψει με τεθνηκυῖαν, *you will see me dead*. The participle is complementary. See N. on p. 1. l. 3. — τοῦ δὲ κυρίου θέντος, *but his master having placed*. — τί μοι συνέβη ἔστι, *what has now befallen me?* — what a lot is now mine! — μὴ is employed in a negation uncertain or merely supposed. — δελήσας denotes cause, *because I was unwilling*. S. § 225. 4; K. § 176. 1. b. — σὺν τῷ σάκκῳ, *together with his sack*, i. e. his hide.

13—18. νοσοῦντα. The substantive is frequently omitted, when it can be readily supplied from the context. S. § 180. — τοῦ δὲ νοσοῦντος ἀποθανόντος is a gen. aba. denoting time. S. § 226; K. § 176. 2. — πρὸς τοὺς ἐκκομίζοντας, *to those who were carrying him forth for burial*. The participle preceded by the article may be translated as

5 though written *ἐκεῖνος* *ὅς*, *he who*, *ἐκεῖνοι* *οἱ*, *they who*, etc. and the finite verb. S. § 225. 1. — *οὗτος* is employed here *δεικτικῶς*, i. e. as though the speaker pointed with his finger to the dead man. K. § 169. R. 1. — *οἶνον* is the separative genitive. S. § 197. 2. — *ἀπέιχετο*, imperf. mid. of *ἀπέχω*. — *κλυστῆρσιν* after *ἐχρήτο* is to be referred to the dative of the instrument. S. § 206. N. 2; K. § 161. 3. — *οὐκ ἂν ἐτεθῆκει* (pluperf. of *θνήσκω*). See N. on p. 5. l. 1. — *τῶν δὲ παρόντων* (see N. on *τοὺς ἐκκομίζοντας*) is the partitive genitive (S. § 188. 1; K. § 158. 3. R. 1. α.) depending on *τις*, *one of those who were present*. — *ἔδει* has for its subject *σε* . . . *λέγειν*. S. § 153. α. — *τότε* is opposed to *νῦν* in the preceding clause. — *παραινεῖν*, sc. *ἔδει σε ταῦτα λέγειν*.

19—23. *ἐαυτὸν* . . . *χειροτονεῖν*, *thought himself worthy to be chosen* (literally, *for them to choose*) *on account of his beauty*. *χειροτονεῖν* follows *ἡξίου* as the genitive of the thing. S. § 200. N. 2; K. § 158. 7. γ. — *τῶν ἄλλων* in reference to *ὁ κολοῖς* who dissented from the choice. — *σοῦ βασιλεύοντος*, *while you are king*. The genitive absolute here denotes time. — *ἐπιχειρήσει*, *shall attempt*. — *ἐπαρκέσεις*. This verb, in the sense of *to help*, is followed by the dative.

24, 25. *ἐπεθύμησε καὶ αὐτὴ πετάσαι*, *desired herself also to fly*. — *ἐφ' ᾧ βούλεται μισθῷ*, *at whatever hire he wished*.

6 2—4. *καὶ* . . . *ἐπικειμένης*, *and she still pressing upon him*. — *ἀρδεις*, 1 aor. pass. part. of *ἀίρω*, *mounting up*. — *ὅθεν*, *whence*, i. e. from the height to which he had been carried by the eagle. — *διεβράβη*, 2 aor. pass. of *διεβρήγνυμι*.

5—17. *δι' ἀλκῆς*, *by his strength*, is opposed to *δι' ἐπινοίας* in the next line. — *τοῦτο* refers to *τροφὴν πορίζειν*. — *προσποιεῖτο νοσεῖν χαλεπῶς*, *he pretended to be very sick*. — *ἐπισκέψεως χάριν*, *for the sake of seeing him*. *χάριν* is an accusative used adverbially. S. §§ 187. 4; 135. 1. — *ἀναλωθέντων*, 1 aor. pass. part. of *ἀναλίσκω*. — *τέχνασμα*. S. § 189. Such nouns denote the effect of the verb. — *συνιῆσα καὶ γνοῦσα*, *having perceived and comprehended*. The former of those participles is used metaphorically, in reference to perception by the external senses; the latter refers to the knowledge, which the inward sense derives from this external perception. — *τοῦ σπηλαίου*. S. § 187. 4; K. § 157. — *αὐτοῦ* is the genitive of that from which the thing heard proceeds. *πῶς ἔχει*, *how he was* (literally, *how he had himself*) is the accusative of the thing. S. § 192. N. 3; K. § 158. 5. b. — *καλῶς*. Supply the verb from *πῶς ἔχει*. — *κάτεισι* to the cave. — *ἔγωγε*, *I indeed, I too* as well as the other animals. S. § 68. N. 3. — *εἰσῆλθον ἂν*, *would have entered*. See N. on p. 1. l. 5. — *εἰ μὴ ἑώραν* (imperf. 1 pers. sing. of *ὁράω*), *if I had not seen*. — *οὐδενός*, sc. *ἔχρη*.

18—29. *ἐπαύλεως*, gen. of *ἐπαυλις*. S. § 47. — *ἐπιδραμόντος*, 2 aor. part. of *ἐπιτρέχω*. — *βρῶμα* . . . *αὐτόν*, *being about to kill him for food*.

For the double accusative, cf. S. § 185; K. § 160. 3. — *ἂν δὲ μικρὸν ἔλθῃς*, but if you will wait a little. — *καὶ γὰρ, i. e. καὶ ἔγωγε*. — *μετ' ἡμέρας*, some time after; literally, after days. — *ὑπομνήσκων αὐτὸν τῶν συνθηκῶν*, reminding him of his agreement. — *τὸ ἀπὸ τοῦδε*, from this time, hereafter. The article gives to *ἀπὸ τοῦδε* taken adverbially, the sense of an adjective, *χρόνου* being understood. — *ἀναμείνῃς*, you would wait. The optative with *ἂν* generally follows *εἰ* with the optative in the apodosis. The substitution of the subjunctive imparts emphasis and vivacity to the thought. Buttmann (Gram. § 139. 30) says that the apodosis of conditional clauses considered as independent clauses, is limited to no particular or fixed construction.

2—9. *τὴν ἔρημον*, sc. *χώραν*. — *διέτριβεν ἐρευνῶν*, he spent his time in searching after the calf. The participle here contains the leading idea of the expression. Cf. S. § 225. 8; K. § 175. 3. — *τὸν λαβόντα μόσχον κλέπτην*, the thief who had taken the calf. — *προσέξειν*, he would lead. The infinitive is here employed in the apodosis instead of a finite mood. S. § 215. 5. — *κατεσθίοντα* is the complementary participle. See N. on p. 1. l. 3. — *μέγα*, greatly. — *ταῦρον* as opposed to *ἑρίφον* must be read with emphasis.

JESTS OF HIEROCLES.

These witticisms have been usually ascribed to Hierocles the New Platonist, who flourished in Alexandria, about the middle of the fifth century, but they are now considered as the production of a person of the same name, living at a later period. These *Ἀστεῖα* being quite easy and amusing, form a portion of the Greek preparatory course, highly popular with the young student.

11—13. *σχολαστικός*, a pedant. Some think that the design of these jests, was to ridicule men who made great pretensions to learning, but were really very stupid in all that pertains to the common doings of life. — *παρὰ μικρὸν*, nearly, almost. The preposition here denotes comparison. — *ἔμοσεν*, 1 aor. 3 sing. of *δυνύμι*. — *ἔδατος*. S. § 192. 1. — *ἐὰν μή*, unless. — *πρῶτον*, first, before, is used adverbially. S. § 135. 2.

14—16. *φίλῳ*. S. § 202. 1; K. § 161. 2. a. β. — *καθ' ὕπνου*, in sleep. — *σε ἰδὼν προσηγόρευσα*, I saw you and addressed you; literally, seeing you I addressed you. — *ὁ δέ*, sc. *εἶπε*. — *μοι* may be referred

7 to S. § 201. — *ὅτι οὐ προσέσχον* (sc. *τὸν νοῦν*), *that I did not attend to you*.

17—19. *νοσοῦντα*. See N. on p. 5. l. 13. — *ὁ δὲ*, i. e. the sick man. — *ἀποκριθῆναι*, *to reply*. — *καὶ ἐμὲ* (i. e. *καὶ ἐμε*), *myself also*. — *ἀποκριθῆναι* depends on *ἐλπίζω*, *I hope not to answer* (= *I shall not answer*) *you when you come to visit me*. *ἐλθόντι* denotes time.

21, 22. *συγχώρησόν μοι*, *pardon me*. — *μὴ—μέμψῃ*. In prohibitions the subjunctive is sometimes used after *μὴ*. S. § 218. 3; K. § 153. R. 3.

23—26. *μὴ τρώγειν*—depends upon *διδάξαι* as the second accusative. S. §§ 181. 1; 222. 3; K. § 160. 4. β. — *τῷ λιμῷ* is the dative of the means. — *μέγα ἐζημιώδην*. *I have suffered a great loss*. — *ἐμαδε*, 2 aor. of *μανθάνω*.

8 1, 2. *πωλῶν*, pres. part. of *πωλέω*. — *εἰς δείγμα περιέφερε*, *carried about for a sample*.

3, 4. *πρέπει αὐτῷ*, *it became him*. The subject of *πρέπει* is *κοιμᾶσθαι*. — *καμύσας* (for *καταμύσας*. S. §§ 21. N. 1; 13. 11), *having closed his eyes*.

5—8. *ἤλον πεπατηκένας*, *had trod upon a nail*. — *τὸν πόδα* is the synecdochical accusative limiting *ἀλγεῖν*. — *περιέδησάτο* (from *περιδέω*), *bound something around it* = *bandaged it up*. — *διὰ . . . κοιμᾶσαι*, *well then, why did you sleep barefoot?*

9—11. *ἐκρύβη* (2 aor. pass. of *κρύπτω*) *concealed himself, hid*. — *τινὲς πυθομένου* is a genitive absolute denoting time. — *καίρῳ ἔχω μὴ ἀσθενήσας*, *I have not been sick in a long time*. *ἔχω* with a participle, forms a sort of periphrasis for the finite verb from which the participle comes, denoting the continued action of the verb.

14—16. *ἐθαύμαζεν*, sc. *ὁ σχολαστικός*. — *τῶν . . . ὄντων*, *while the seals were safe*. This genitive absolute denotes time. — *ἐλαττοῦτα*, *was diminishing*. — *ἀφνέδην*, 1 aor. pass. of *ἀφαιρέω*. — *τὸ κάτωθεν*, *the bottom part, or the part which is below*. The adverb has the force of an adjective (see N. on p. 6. l. 28), and the noun *μέρος* may be easily supplied from the following clause.

19, 20. *ὑπαπλώσατο τὸν κόλπον*, *he spread open his bosom*. — *ὡς ὑποδεξιόμενος τὰ στρουθία*, *in order to catch the sparrows*. The future participle after verbs of motion denotes purpose. In such cases it is often preceded by *ὡς*, which is not to be rendered, *as though, as if*. K. § 176. 1. e; S. § 225. 6.

22—24. *ὁρᾷς με ἔτι ζῶντα* (= *ὁρᾷς ὅτι ἔγω ἔτι ζῶ*), *you see that I am yet living*. — *ὁ εἰπών*, *he who told*. For the use of the article followed by the participle, see N. on p. 5. l. 16. — *πολλῷ σου ἀξιοπιστότερος*, *far more worthy of credit than you*. *πολλῷ* may be referred to S. § 206. 2; K. § 161. 3; and *σου* follows the comparative. S § 198. 1.

25—29. *ἤρᾳτα . . . φρέατι*, *inquired for water to drink, if it was good*

in the well there, i. e. he wished to drink, if the water was good. Some, however, give it the turn: *he inquired if the water was good to drink.* This is implied in the question, but is not the precise shade of thought.

— *ὅτι καλόν.* The answer, as was natural, refers to the protasis *εἰ καλὸν ἐν τῷ αὐτόθι φρέατι* as containing the condition on which the pedant wished to drink. The ellipsis may therefore be easily supplied.

— *ἐξ, from or of, not out of,* as the pedant conceived the sense to be.

— *πηλίκους εἶχον τραχήλους, what long necks they had.* — *ὅτι . . . ἥδυναντο, that they were able to drink from (literally, to) such a depth.* The force of *εἰς* may be seen in the free translation: *that they were able to put their heads down to such a depth and drink.* See N. on p. 28. l. 3.

32—34. *εἰς χειμῶνα, in a storm.* Here again *εἰς* by what is called the *constructio prægnans* of the preposition, is used, because the idea of coming into the storm, as well as acting in it, is intended to be conveyed. S. § 235. — *τῶν συμπελούντων, of those who were sailing with him.* This genitive is partitive and depends on *ἐκδούτου.* — *πρὸς τὸ σωθῆναι, in order to be saved = to save himself.* — *περικλέετα, he clasped, clung to.*

2. *σὺ ἀπέθανες, did you die? = was it you who died?*

4, 5. *ναυαγεῖν μέλλων, being about to suffer shipwreck.* — *ἵνα διαθήκας γράφῃ, in order that he might write his will.* — *ἐλευθερῶ γὰρ ὑμᾶς, for I am going to free you.* This of course would do them no service, as they were about to perish together, pedant, slaves, will, and all.

7—9. *ἀνῆλθεν ἐς τὸ πλοῖον ἐφίππος, went into the boat on horseback.* — *ἔφη, σπουδάζειν, he said he was in haste.* For the omission of the subject of the infinitive, see N. on p. 3. l. 16.

11, 12. *ἐπίπρασκε, kept selling off.* Notice the force of the imperfect. — *ὀύγχαυρε ἡμῖν, rejoice with us, congratulate us.* The dative is governed by the force of *σὺν* in the verb.

14—16. *ὕπεςχετο . . . ἀγαγεῖν, promised to bring back the head of one of the enemy.* — *χωρὶς κεφαλῆς, without a head,* meaning a head of the enemy, but so expressed as if it were the head of his son, which followed by *μόνον ὑγιῇ, but only well* (i. e. safe and sound), would be absurd. — *εὐφρανθήναι, and may rejoice in seeing you thus,* i. e. *χωρὶς κεφαλῆς μόνον ὑγιῇ.*

18—20. *ἀγοράσαι* denotes the object or purpose of *ἔγραψεν.* — *τοῦ δέ, sc. σχολαστικοῦ.* — *μετὰ χρόνον, after a time, in process of time.* — *τῷ φίλῳ συνώφθη, he was seen by his friend.* For the dative, cf. S. § 206. 4; K. § 161. 2. d.

22—26. *συνοδεύοντες, while journeying together.* — *συνέδετο (2 aor. mid. of συντίδημι), made an agreement.* — *ἔλαχεν, it fell by lot (to watch).* *τῷ κουρεῖ* limits this verb. — *μετεωρίζόμενος, amusing himself; keeping up his spirits.* — *κοιμώμενον, while sleeping.* This participle denotes time. S. § 225. 2; K. § 176. 1. a. — *τῶν ὥρων* of his watch.

- 9 — διύπνισεν, *sc. τὸν σχολαστικόν.* — ἀφ' ὕπνου, *from sleep, i. e. when aroused from sleep.* — μέγα κάδαρμι ὁ κουρεύς, *a great rascal, this barber.* ἐστὶ is to be supplied in the construction, although not necessary in the translation.

APOPTHHEGMS.

These apophthegmata are generally ascribed to Plutarch, the celebrated author of the *Parallel Lives* (Βίοι Παράλληλοι) of forty-six Greeks and Romans. He was born in Chaeroneia in Boeotia, in the first century. He spent some time in Italy, after which he returned to Greece and passed the last years of his life in his native city. Some critics, for reasons, which for the sake of brevity must be omitted, deny that Plutarch was the author of these apophthegma.

Page. Lines.

- 10 1—4. Φίλιππος, *Philip*, King of Macedon and father of Alexander the Great. — μακαρίζειν, *were fortunate.* — καθ' ἕκαστον ἐνιαυτόν, *each year.* κατὰ is here used in a distributive sense. — αἰρεῖσθαι . . . εὐρίσκουσιν, *they found ten generals to choose.* A verb may be followed by one or more nouns, and yet be followed by an infinitive, denoting cause, motive, or purpose. S. § 222. 5. — γὰρ introduces the reason why he pronounced the Athenians to be fortunate. — ἐν πολλοῖς ἔτεσιν (from ἔτος) is opposed to καθ' ἕκαστον ἐνιαυτόν, and ἓνα στρατηγὸν τοῖς δέκα στρατηγοῖς. — Παρμενίων, *Parmenio*, one of his most renowned and skilful generals, who also served with great reputation under Alexander.
- 6, 7. φρουραῖς τὰς πόλεις κατέχειν, *to hold the cities with garrisons.* — μᾶλλον—ἤ, *rather—than.* — πᾶν χρόνον, *a long time.* S. § 186. 2; K. § 159. 6. — ἐθέλειν—καλεῖσθαι, *he wished to be called.* — ὀλίγον, *sc. χρόνον.*
- 9—12. δημαγωγοῖς, *demagogues*, limits χάρον ἔχειν, *to thank, feel grateful to.* — λοιδοροῦντες denotes means, *by abusing him.* S. § 225. 3; K. § 176. 1. d. — τῷ λόγῳ and τῷ ᾗδει, *in word and action* (literally, *habit, disposition*) limit βελτίονα. S. § 206. 2. — γὰρ shows why he was made better. In such cases it is called γὰρ *causal.* — ἄμα serves to connect more closely the nouns before which it is here placed. — τοῖς ἔργοις shows that τῷ ᾗδει is to be taken in the sense of *in action.* — ψευδομένους ἐλέγχειν, *to prove them false.* For the construction, cf. S. § 225. 7.

13—16. ἀδελφοῦν is the partitive genitive depending upon τὸν μὲν 10 and τὸν δέ, S. § 188. 1; K. § 158. 3. R. 1. c. — ἀμφότερον is the predicate. S. § 149.

19—24. ἐν ὁδῷ, in the way, i. e. along with him. — δορυβοούμενον, troubled, in a confused state. The reason is given in the parenthesis introduced by γὰρ causal. — τὰ παρασκευασμένα, the things which had been prepared. — πλακοῦντι χώραν—ἀπολιπεῖν, to leave a place for the cake. — προσδοκῶντες the cake. — οὕτως refers to οὐκ ἥσδιον πολλά. — ἤρκεσεν, there was enough. πᾶσιν is the limiting dative. For the omission of the subject, when any thing general or indefinite is expressed, cf. S. § 152. 2 (a); K. § 146. R. 2. b.

25—28. Ἀντιπάτρου, Antipater, one of Philip's generals, who on the departure of Alexander upon his Asiatic expedition, was left regent in Macedonia. He died B. C. 320. — κατατάξας εἰς τοὺς δικαστάς, having appointed to the office of judge; literally, to or among the judges. — εἴτα, i. e. after his appointment. — βαπτόμενον, dyed, colored. — ἀνέστησεν, he removed him from office. — τὸν ἀπιστον ἐν θρίξί, one faithless in his hair, or false as to his hair. Opposed to ἐν θρίξί is ἐν πύγμασι.

29—31. ἔτι παῖς ὢν, when he was yet a boy. S. § 225. 2; K. § 176. 1. a. — πρὸς τοὺς συντρεφεμένους παῖδας, to those boys who had been brought up with him. S. § 225. 1; K. § 176. 1. f. — οὐδέν, nothing to do.

1. ταῦτά σοι κτᾶται, he is acquiring these things for you. σοι is the 11 dat. commodi.

4, 5. Ὀλύμπια δρᾶμεν στάδιον, to run at the Olympic games; literally, to run a stade. The race-course was a stade in length. Ὀλύμπια is the accusative synecdochical (S. § 182; K. § 159. 2. 7), and στάδιον is the abstract accusative after δρᾶμεν. S. § 181. 2; K. § 159. 2. — εἴγε implies an ellipsis: I would indeed if I was about to have, etc. — ἀνταγωνιστὰς is in apposition with βασιλεῖς, denoting character or purpose, kings as competitors.

6—8. μάχην μάχεσθαι. Abstract accusative. S. § 181. 2; K. § 159. 2. — δειπνεῖν. For the omission of the subject of the infinitive, see N. on p. 3. l. 16. — εἰς μέσον, into the midst, i. e. into the public stock, to be freely eaten by all. — ὥς—δειπνήσουστας, inasmuch as they would sup. The accusative is often put after ὥς instead of the genitive absolute. S. § 226. a; K. § 176. 3.

11—14. ὅσον ἂν αἰρήσῃ, as much as he might ask. — When the antecedent is indefinite it is followed by the subjunctive with ἂν. The tense of the leading proposition required here the optative, but the subjunctive is frequently put for the optative, at the pleasure of the writer. Cf. S. §§ 217. 2; 212. N. — γινώσκων, inasmuch as he knows. S. § 225. 4. — βουλόμενον. Repeat mentally τηλικαῦτα θεωρεῖσθαι.

11 16—19. μή τι πρὸς τούτοις ἕτερον, *whether* (he would command) *any thing else in addition to those things* (which he had before commanded) = *whether he would issue any further orders*. μή has the force of an interrogative particle. — οὐδέν. The ellipsis may be supplied as in the preceding question. — ἢ ξυρᾶν, *than to shave*. The infinitive has the force of a substantive in the accusative, having the same construction as οὐδέν. — πάγωνος depends on βελτίων, *better than the board*. S. § 198. 1.

21—25. κατ' Ἀντιπάτρου, *against Antipater*. See N. on p. 10. l. 25. ἔχουσαν, *which had*. See N. on p. 1. l. 8. — ἅμα is here an adverb of time. — ὥσπερ εἰώθει, *as he was accustomed to do*. — ἐκάλυπεν Hephæstion to read. Hephæstion was a favorite general of Alexander. — ὧς, *when*. — ἀφελόμενος, 2 aor. mid. part. of ἀφαιρέω. — τὸν ἑαυτοῦ. The article is repeated when an adjunct follows a noun. — τῷ . . . ἐπέθηκεν as an injunction of secrecy. — ἐκείνου refers to Hephæstion.

27—29. ὧς οὐκ ἐδέξατο, *when he* (i. e. Xenocrates) *did not accept the gift*. — ἠρώτησεν, sc. δ' Ἀλέξανδρος. — ἐμοὶ limits ἤρκεσεν. — γὰρ implies an ellipsis: he would start in need of the money, if he had a friend, *for the wealth of Darius*, etc.

31—34. τὴν μάχην at the river Hydaspes. Porus was king of the Indian provinces east of this river, and here as forming his western boundary, he made a stand against the invaders. — μή τι ἄλλο, *whether* (shall I treat you) *in any other manner?* See N. on μή, l. 16 supra. — πάντα . . . ἔνεστι, *every thing is embraced in this expression, like a king*. — ἦς = ἐκείνης ἦν, of which equivalent, the antecedent depends on the comparative πλείονα, and the relative is governed by εἶχε. ἦς is here put by attraction in case of its omitted antecedent. Cf. S. §§ 175. 1; 172. 4; K. § 182. 6.

12 1—6. Θεμιστοκλῆς, *Themistocles*, was the celebrated Athenian commander and statesman, through whose prudence and valor Xerxes was foiled in his attempt to subjugate Greece. — ἔτι μειράκιον ὢν. See N. on p. 10. l. 29. — ἐν πότοις ἐκυλινδεῖτο, *spent his whole time in carousals*; literally, *rolled in drinking-bouts*. — τοὺς βαρβάρους, i. e. the Persians. All other people than themselves were denominated barbarians by the Greeks. — οὐκ ἔτι ἦν ἐντυχεῖν, *no longer was it possible to find*. ἔστι, in the sense of *it is possible*, may refer to physical as well as moral possibility. The subject of ἦν is ἐντυχεῖν. — ἐῖς (contr. of εἰς) has πρό-παιον for its subject.

7—9. Ἀχιλλεύς is the predicate, and ἐκείνος understood (S. § 152. 2; K. § 146. 4. R. 2. a) is the subject of ἐβούλετ', which with ἂν is to be translated *would wish*. — ὁ νικῶν, *the one who conquers*, is the predicate after εἶναι. — Ὀλυμπίδω. See N. on p. 11. l. 4.

10. Εὐρυβίδδου, *Eurybiades*, was the Spartan commander at the battle

of Salamis. — *ὡς παράγωντος*, in order to strike Themistocles. See N. 18 on p. 8. l. 20.

12—19. *ἐν τοῖς στενοῖς*, in the straits between Salamis and the mainland. — *κρύφα*, i. e. unbeknown to the Greeks. — *μὴ . . . δεδύραι* (2 perf. infin. of *δέω*), not to fear the Greeks running away. — *ὅπου συνέφερε τοῖς Ἕλλησι*, where it was advantageous to the Greeks. — *ἐπεμψε* refers to Themistocles. — *τὴν ταχίστην* (sc. *ὁδόν*), the shortest way. S. § 168. 2. — *ὥς*, inasmuch as. S. § 226. a. — *τὴν γέφυραν*, the bridge of boats which Xerxes had thrown across the Hellespont. — *ὥς . . . σώζων*, so that while saving the Greeks he seemed to be saving himself.

20—23. *δι' αὐτόν*, on account of himself. — *τὴν πόλιν*, his city, i. e. Athens. For the use of the article, see N. on p. 8. l. 5. — *ἄν* belongs to *ἐγενόμην*. S. § 215. 2. The protasis is contained in *ἐγὼ Σερπίφιός ἄν*, if I were a Seriphian. S. § 225. 6. — *σύ*, sc. *ἄν ἐγένου ἑνδοξος*. — *Ἀθηναῖος*, sc. *ἄν*. The point is that the Seriphian was so destitute of talent, that even Athens could give him no renown, and Seriphos was so mean a city, that Themistocles could receive no honor from being one of its citizens.

24—27. *τὸν υἱόν* (see N. on p. 8. l. 5) is the subject of *δύνασθαι*. — *πλείστον Ἑλλήνων*. S. § 188. 1; K. § 158. 3. R. 1. b. — *τῶν Ἑλλήνων ἄρχειν*. This verb takes the genitive by the force of the noun implied in it. Sometimes it is followed by the dative. S. § 189; K. § 158. 7. a. — *ἐαυτόν*, sc. *ἄρχειν*. — *ἐκείνου* refers to Themistocles. — *μητέρα*. The ellipsis both here and with *ἐκείνον* referring to the boy, may be easily supplied by recurring to *ἐαυτόν*.

28—30. *Ἀριστείδης*, Aristides, the great rival of Themistocles, and so celebrated for his high sense of justice, that he received the epithet *δίκαιος*. — *καθ' αὐτόν*, by himself, without putting himself under the influence of others. Notice the difference between *αὐτόν* and *αὐτόν*. S. §§ 68. 1; 69 (end). — *ὥς . . . ἐπαυρούσης*, inasmuch as (S. § 226. a.) power derived from friends excites to injustice; literally, excites (one) to act unjustly.

31—34. *τὸν ἐξοστρακισμόν*, the banishment (of Aristides) by ostracism. — *ἄγροικος*, clownish, boorish. — *γάρ*. In questions, this particle has much the same use as our *now*, *indeed*, etc. *Do you know now this Aristides?*

1—3. *οὐ φήσαντος*, denying; literally, not saying. With *ἔχδεσθαι* 13 supply *φήσαντος* without the negative. — *προσηγορίᾳ* is the dative of cause. — *σιώπῃσας*, in silence. This participle denotes manner. S. § 225. 3. — *ἀπέδωκεν*, gave it back to the rustic.

4—6. *πρεσβευτὴς ἐκπεμφθείς*, being sent forth (from Athens) as an ambassador. S. § 149. N. 1. — *βούλει—ἀπολίπωμεν*, let us leave behind; literally, wilt thou that we leave behind? S. § 219. 3. — *ἐπὶ τῶν ὄρων*,

13 *at the boundaries of our state.* — αὐτήν, i. e. τὴν ἐχθραν. — ἐπανίσ-
τες denotes time, *when we return.* S. § 225. 2.

10—14. Ἀθηναίῳ is the dative of possession. S. § 201. 3. — ταῖς
... γνώμαις, *opposed to the opinions* (S. § 202. 1) *of all.* — ὅστις ἐστὶ,
who he was. — ἔφησε τοῦτον εἶναι, *said that he* (Phocion) *was this per-*
son. — ὧν = ἐκείνων &, of which equivalent, the antecedent depends
on μηδέν, and the relative is governed by the following verba. See N.
on p. 11. § 1. 84.

15—18. πρὸς τὸν δῆμον depends on λέγων, which participle stands
in the relation of cause to εὐδοκίμει. S. § 225. 4; K. § 176. 1. b. —
πάντας—ἀποδεχομένους = ὅτι πάντες ἀπεδέχοντο. S. § 225. 7. — οὐ....
λέληθα, *have I not somehow inadvertently said something wrong?* liter-
ally, *have I not been concealed from myself while saying something wrong?*
Cf. S. §§ 181. 1; 225. 8; K. § 175. 3.

20, 21. ἐὰν μανῶσι, *if they become excited, are in a state of frenzy.*
Opposed to this is σωφρονῶσι. — ἐμέ. Repeat ἀποκτενοῦσι.

22, 23. τῶν μελλόντων is the partitive genitive after ἐνός. — ἀποθα-
νούμενος, which forms the object of ἀγαπᾷς, may be translated as an infi-
nitive, *do you not love to die.* In this construction the participle, when
it refers to the subject of the sentence, is put in the nominative.
S. § 225. 7.

25—27. κύλικος, *the bowl of hemlock, which was the poison used by*
the Athenians in putting criminals to death. — σοι refers to his son.
— μηδέν, *not at all, by no means,* is properly a synecdochical accusa-
tive. S. § 182.

28, 29. ἐλευθέρους and δούλους are in partitive apposition with τοὺς
κατοικοῦντας. These are the subjects, and κακοὺς and ἀγαθοὺς the predi-
cates of εἶναι.

32. φευγόντων, *of those fleeing = of soldiers to run away.* — μενόν-
των, *of those remaining,* i. e. of soldiers to stand and fight. These geni-
tives limit χρεῖαν.

14 1—3. οὐδένος. S. § 200. 3. — διαπορεύηται. For the use of the
subjunctive, when the verb of the main proposition would require the
optative, see N. on p. 11. l. 11.

4—7. τὸ αὐτὸ ἐρώτημα, i. e. πότερον ὡς φιλίαν ἢ ὡς πολεμίαν διαπο-
ρεύηται τὴν χώραν. — βουλευέσθαι, *that he would deliberate on the*
reply he should make. — ἐκέλευσεν refers to the Macedonian king.

9—14. γεγονέναι, 2 perf. infin. of γίγνομαι. — περί, *near.* — παν-
τάπασιν ὀλίγους, *a few in all = a very few.* Opposed to this is παντόλλους.
— αὐτοῖς is put for the subjective genitive. S. § 201. 5. — ὥφθη,
sc. ὁ Ἀγησίλαος. — καί, *even.* — φεῦ τῇ Ἑλλάδι, *alas for Greece.*
S. § 138. — ἑφ' αὐτῆς, *by herself,* i. e. by intestine war. — ὅσοις
responds to τοσοῦτους, *as many as.* — ἀρκεῖ, *would suffice.*

17—21. δοκούντας εἶναι, *being held in estimation*. — Ὀλυμπιδάων. 14
See N. on p. 11. l. 4. — ὡς οὐδεμιᾷς ἐστὶν ἀρετῆς—τὰ τοιαῦτα, *how that such things were by no means the part of virtue*. For the genitive, cf. S. § 190. οὐδεμιᾷς ἀρετῆς, *literally, of no virtue*.

25. οὐδ' οἱ πάντες ἀνδριάντες (sc. μου μνημεῖα εἰσὶ), *all the images in the world are no memorials of me*. "When the substantive to which πᾶς belongs, is to be considered as a whole in distinction from its parts, it takes the article, as οἱ πάντες πολῖται, *all citizens without exception*." Kühner § 246. 5. β.

28, 29. μόνοι γοῦν . . . ὁμῶν, *at any rate then (γοῦν) we alone have learned no evil from you (Athenians)*.

31, 32. τοῦ Κηφισσοῦ, *the Clephissus, a river of Attica*. — ἡμεῖς . . . Εἰρώτα (a river of Laconia). The point of the reply is that the Athenians had never even invaded the Lacedæmonian territory.

34. γὰρ implies an ellipsis: (why pronounce upon him an encomium) *for who is there that blames him?*

1—3. ἡδιστα, *most pleasantly*. — ὠφελιμώτατα δὲ προσφέροιστο, *and 15 should behave himself (towards them) most usefully, i. e. consult their advantage*.

5—8. τὰ διδασκάλια. Antalcidas sarcastically calls the defeat which Agesilaus has suffered, *teacher's fees*. The next clause shows what kind of instruction he had given the Thebans. — γὰρ explains how it was that Agesilaus had instructed the Thebans in the art of war. — ἐπ' αὐτοὺς, *against them*. — γεγονέναι depends upon ἐδόκου.

9—11. ὅτι in indirect questions is put for *why is it that?* Hence it is here followed in the answer by διότι, *because*. — ἐγχειριδίους—χρῶνται. S. § 206. N. 2. — πλησίον τοῖς πολεμίοις, *near to our enemies*.

12—15. δ' Ἀναξανδρίδα, *the son* (S. § 168. end) of Anaxandridas. This is the old Æolic form for the genitive. S. § 44. — πλην τοῦ βασιλεύειν, *except in your being a king*. — ἡμῶν depends upon the comparison implied in διαφέρεις. Cf. S. § 198. 2. — ἀλλ' οὐκ ἂν—ἐβασίλευον, *but I should (ἂν) not have been a king*. For the indicative with ἂν in the apodosis, see N. on p. 1. l. 5.

16—18. ἀπό, *on account of*. — ἐστίν. The subject is ἰδεῖν. — οὐκοῦν, *therefore, then*. — χάριεν, sc. ἔσται. — αὐτοῖς (i. e. the Persians) depends on μαχεσόμεθα. S. § 202. 1.

19, 20. πάρεσιν refers to the Persians. — ἡμῶν. S. § 187. 4. — καί, *also*.

21—26. μὴ θεομαχοῦντι, *not fighting against the gods*. In this way Xerxes arrogantly spoke of his own power. The participle here contains the protasis, *if you do not fight*, etc. — μετ' ἐμοῦ, *with me*, i. e. as my ally or subject. — ἀπέστης . . . ἐπιδυμίας, *you would refrain from longing after the possessions of others*. For the mood, see N. on p. 1. l. 5;

15 for the genitive, cf. S. § 197. 2. — τοῦ μοναρχεῖν (S. § 222. 2) depends on κρείσσων. — τῶν ὁμοφύλων is to be referred to S. § 189.

28. μολὼν λάβε, *coming take them = come and take them.* The participle may often be rendered as a finite verb, especially when its action is concomitant with that of the verb. Cf. p. 7. l. 15.

30—32. διὰ τί, *on account of what, why.* — νόμων limits οὐδένα. — παρ' αὐτοῖς, *with them.* — τῶν ἀνδρῶν depends on κυρίους understood. — δεῖ. S. § 153. a.

31, 32. μετὰ τὴν φυγὴν, *after his exile.* — τοὺς Λακεδαιμονίους is governed by ἐπαινοῦντος.

16 1, 2. ἀλλ' ἔφυγες is an affirmative expression of that, which is negatively asserted in οὐκ ἔμενες ἐν Σπάρτῃ. This fullness of expression promotes emphasis. — ὅπου δὲ οἱ νοσοῦντες, *but where the sick (are).* Pausanias thus playfully tells the Tegeans, that the reason he left Sparta, was to administer to them the medicine of advice and instruction.

8. οὐδὲν κακὸν ἔχεις, *you have no disease = you look very healthy.* — γάρ. The ellipsis may be supplied thus: (very probably) *for I have not,* etc.

10—12. πεῖραν οὐκ ἔχων αὐτοῦ, *having no experience of him, i. e. when he had not put his skill to the trial or proof.* — τι is the accusative synecdochical. — οὐκ ἂν ἔζων, *I should not have been living.*

Dialogues of Lucian.

Lucian (Λουκιανὸς) was a voluminous Greek writer, born of Syrian parentage at Samosata, the capital of Commagene. There is some doubt as to the precise time in which he lived, but the conjecture of Reitz seems to be most probable, which places his life from the year 120 to the end of the second century. At an early age he was apprenticed to his maternal uncle, who was a statuary, but having been chastised by him for some fault, he ran away and returned to his parents. He then devoted some attention to literature, and became an advocate by profession, and according to Suidas practised at Antioch. He afterwards travelled through the greater part of Greece, Italy, and Gaul. About the fortieth year of his age, he returned to his native country by the way of Macedonia. At this time, he abandoned his profession, and gave himself up to the production of those compositions, by which his name has been handed down to us. In his old age, he was made procurator of Egypt by the emperor Commodus.

Lucian's fame rests chiefly on his Dialogues, the object of which appears to have been to ridicule the heathen philosophy and religion. In this he

has most happily succeeded, and his strokes of satire must have had prodigious effect, in bringing into contempt the pagan systems of belief that were tottering through their inherent weakness, and the aggressive movements of Christianity, which was then rapidly advancing to universal sway.

DIAL. I. This dialogue contains a humorous account of the settlement between Mercury and Charon. The latter demurs at the price paid by the former for some of the articles procured for mending the ferry-boat. In this Charon shows his ability to drive a close bargain. His pressing demand for immediate payment shows also that Mercury did not intend to become bankrupt, by having too many outstanding debts.

13—15. λογισάμεθα, *let us reckon*. The first person of the subjunctive is often used in exhortations. S. § 218. 2; K. § 153. 1. b. a. — ἤδη, *now, at the present time*. — ὅπως, *in order that*. — περὶ αὐτῶν, *concerning these things*, i. e. the points of settlement.

16. ἔμεινον is the predicate, ἐστὶ being omitted of which the infinitive is the subject. S. §§ 153. a; 157. d.

18, 19. ἐντειλαμένῃ (sc. σοι), *for you directing = at your direction*. This is the Dat. Commodi, i. e. the dative for the advantage of which a thing is done. — δραχμῶν is the genitive of price. S. § 200. 4; K. § 158. 7. γ.

20. πολλοῦ = *a high price, too much*. Another genitive of price.

21, 22. ἢ τὸν Ἀΐδωνεία, *by Pluto*. ἢ is used in affirmative, and μὴ in negative protestations. S. § 183; K. § 159. 8 (4). — τροπῶν ἡρᾶ, *thongs by which the oars were fastened to the pegs between which they worked*.

23. τίθει, *put down = make a charge of*.

24. ἀκίστραν, sc. ὠνησάμεν. — ὑπὲρ τοῦ ἱστίου, i. e. to be used in mending the sail. — κατέβαλον, *I put down*. So we speak of laying down money for an article, when we wish to give emphasis to our assertion.

26. τούτους, i. e. the price of the needle, viz. seven oboli. — προστίθει, *put down in addition*.

27. ὥς, *in order to*, is often followed by the infinitive. S. § 223. 1.

1, 2. καλώδιον. The καλώδια are supposed to be the ropes by which the mast was fastened to both sides of the vessel. — ἀφ' οὗ, *from which*. — τὴν ὑπέραν. The ὑπέραι were the two ropes attached to the two ends of the sail-yard, and passing thence to the stern of the ship. — ἅπαντα, *in all*, is in apposition with the preceding accusatives κηρόν, ἥλους, etc.

3. ἔξια ταῦτα ὠνήσω, *you have bought these things worth (the money), i. e. reasonable, cheap enough*. ὠνήσω, 1 aor. mid. 2 sing. of ὠνόμααι.

4, 5. ταῦτα refers to the articles purchased by Mercury. — εἰ μὴ,

17 *unless*. — ἡμᾶς διέλαθεν, *has escaped us*. — ἀποδόσειν. The subject of the infinitive is omitted, when it is the same as that of the verb on which it depends.

6—9. ἀδύνατον, sc. ἀποδιδόναι. — ἀδρόους τινάς, *some crowds = great numbers*. S. § 165. N. 2. — ἐνέσται τότε, *then it will be possible = one can*. — παραλογιζόμενον, *by reckoning falsely (= by overcharging)*, denotes the means. S. § 225. 3. This participle agrees with ἐμέ, the omitted subject of ἀποκερδᾶναι.

10, 11. τὰ κἀκίστα refers to λοιμός τις, ἡ πόλεμος in l. 7. — ἀπὸ τούτων ἀπολαβοίμι, *that I may gain something from these things*.

12, 13. οὐκ ἔστιν ἄλλως, *it is not possible otherwise*. Unless the calamities spoken of take place, Charon declares it impossible for him to pay Mercury. — εἰρήνη γάρ, *for it is (the time of) peace*, denotes the reason of what is asserted in νῦν . . . ἡμῖν.

14—22. οὕτως refers to what Charon had just said about the fewness of numbers to be ferried over in time of peace. — εἰ καί, *if also = provided that*. — τὸ ἔφλημα is the subject of παρατείνοντο. — πλὴν . . . παρεγγύοντο, *the ancients, however, O Charon, you know what sort of persons they came = you know, however, O Charon, what sort of persons the ancients were who came*. — αἵματος ἀνάπλεω, *full of blood*. S. § 200. 3. — οἱ πολλοί, *the many*. γαστέρα and σκέλη are synechdochical accusatives. — ἐκείνοις refers to οἱ παλαιοί. For the dative, cf. S. § 202. 1; K. § 161. 2. b. — αὐτῶν referring to the persons last mentioned, is the partitive genitive depending on αὐτῶν. — διὰ χρήματα is to be constructed with ἐπιβουλεύοντες. — ὡς εἰκόσσι, *as they seem*.

23. γὰρ implies an ellipsis which may be thus supplied: (and no wonder) *for these things are very much desired*. πάνυ is strengthened by περί in περιπόδητα. — ἔστι ταῦτα. S. § 151. 1.

24. δέξαιμι ἂν ἁμαρτάνειν, *I should not seem to err, I seem not to err*. — ἀπατῶν, *in seeking*, denotes that in which ἁμαρτάνειν consists.

DIAL. II. Charon having ferried Menippus, a cynic philosopher, over the Styx, demands his fare, for the non-payment of which Menippus pleads his poverty. A violent altercation ensues, in which the extreme eagerness of Charon for his pay, and the imperturbable and provoking coolness manifested by Menippus, in his replies to the enraged ferryman, are set off with much spirit and quiet humor. This dialogue is evidently intended as a satire on the parsimony of Charon, and to ridicule the notion that the dead pay for their passage over the Styx.

27. εἰ τοῦτό σοι ἥδιον, *if this is more pleasant to you than keeping silence*.

28. ἀνδ' ὃν σε διεπορδμευσάμην, *for which I ferried thee over.* ὃν 17 refers to τὰ πορδμία to be supplied after ἀπόδος.

29. οὐκ . . . ἔχοντος, *you would not take from him who has nothing.* For the participle preceded by the article, see N. on p. 5. l. 14.

31. τις. Supply ἐστί. — ἔχω, sc. ὀβολόν.

1, 2. μὴν is a confirmative adverb, often used with oaths, protestations, or solemn promises. — ἦν μὴ ἀποδῶς, *if you do not pay me.* ἀποδῶς, 2 aor. subj. 2 pers. sing. of ἀποδίδωμι.

3. τῷ ξύλῳ is to be taken with πατάξας.

5. ἔσῃ πεπλευκώς, *will you have sailed; literally, will you be having sailed.* These periphrastic tenses are used for the sake of emphasis. S. § 89. 1.

8. νῇ Δία ὀναίμην (pres. opt. mid. 2 aor. of ὀνίστημι. S. § 123), *by Jupiter I should derive great benefit = I should be a great gainer.* — ὑπερεκτίτειν, *to be paymaster for.* This verb is followed by the genitive, by the force of the preposition with which it is compounded. S. § 233.

11, 12. τούτου γε ἕνεκα, *as for this matter, as far as this is concerned.* τούτου refers to the threat just made by Charon, that he would not quit Menippus, until he was paid the fare. — ὃ γὰρ = τοῦτο ὃ (S. § 172. 4), of which equivalent the antecedent is the object of λάβοις.

13. ὥς κομίζειν δέον, *that it was necessary to bring (money) along with you.* δέον is an accusative absolute, the subject of the sentence being an infinitive. S. § 226. b; K. § 176. 3. Some prefer, however, to regard it in such cases, as put for a noun, ᾗ being understood.

14, 15. οὐκ εἶχον δέ, *but I had no money.* — τί οὖν, *what then?* — ἔχρην, *was it necessary.* The subject is ἀποδανεῖν. — τοῦτο refers to the want of money for the fare.

16. Charon finding that threats are ineffectual, now begins to reason the matter with Menippus. — προῖκα, *freely, without expense.*

18, 19. τῆς κώπης συναβόμην, *I took part in the oar, i. e. I assisted in rowing.* The genitive may be referred to S. § 192. 2. — καὶ οὐκ . . . ἐπιβατῶν, *and I alone of the other passengers did not weep.* For the genitive, cf. S. § 188. 1; K. § 158. R. 1. c.

20, 21. ταῦτα (sc. ἐστὶ) refers to the services, which Menippus had rendered in his passage over the Styx. — οὐ γὰρ δέμεις ἄλλως γενέσθαι, *since it is not lawful for it to be otherwise.* γενέσθαι is the subject, ἐστὶ being understood.

25. μὴ ἐνόχλει οὖν, *then do not trouble me.*

26. πῆρα, *wallet.* This and a staff were all that the cynics carried about with them. It is a happy stroke of humor, that Menippus is made to take his wallet along with him to the infernal regions.

27. Ἑκάτης, *Hecate*, was a powerful goddess of the lower world. She must not, however, be confounded with Proserpine.

- 18 28—31. τοῦτον τὸν κύνα, *this dog = this impudent fellow.* — ἤγαγες, 2 aor. act. 2 pers. sing. of ἄγω. S. § 133. A. — καί, *also.* — ἐλάλει, *he kept saying.* The imperfect denotes continued action. — τῶν ἐπιβατῶν depends upon καταγελῶν. S. § 193; K. § 158. 5. c. — οἰμωζόντων ἐκείνων, *while they were lamenting.* The genitive absolute here denotes time.

33. ἐλεύθερον, *free*, i. e. not restrained by forms or usages. — κοῦδενός, i. e. καὶ οὐδένος. The genitive depends on μέλει, *there is care to him for nothing = he cares for nothing.* S. § 201. N. 4; K. § 158. 6. R. 6.

- 19 1. καὶ . . . ποτέ, *and indeed if I ever catch you.* The apodosis containing the threat is to be mentally supplied, the speaker probably indicating it by some gesture of the hand or head.

2. δις . . . λαβοῖς, *but you will not take me twice*, i. e. I shall never return to life to die again, and so you will not have an opportunity of again taking me. For the construction of ἀν λαβοῖς, cf. S. § 215. 3.

DIAL. III. This dialogue contains the reflections of Menippus, on being shown by Mercury the bones and skulls, which were all that remained of the beautiful men and women who had been so celebrated on the earth.

5. νέηλυν ὄντα, *inasmuch as I am a new-comer.* The participle here denotes the reason or cause. S. § 225. 4; K. § 176. 1. b.

6—9. οὐ σχολή, sc. ἔστί. — πλὴν κατ' ἐκεῖνο αὐτό, *yet in respect to this very thing.* Mercury has no time to take Menippus about to show him the beautiful men and women, but opportunely some are in sight, and he pauses with Menippus a few moments to point them out. — ὡς ἐπὶ τὰ δεξιὰ (sc. μέρη), *to the right.* ὡς strengthens the preposition. — ὅλως, *in short, in a word.*

11, 12. τῶν σαρκῶν γυμνά, *destitute of flesh.* σαρκῶν is the separative genitive. S. § 200. 3; K. § 157. — τὰ πολλά, *in most respects*, is the accusative synecdochical.

13, 14. μὴν adds force to the assertion. — ἐκεῖνα in the predicate takes the same gender, as τὰ ὅσα the subject. — ὃν σὺ ჳοικας καταφρονεῖν, *which you seem to despise.* For the construction, cf. S. § 193; K. § 158. 5. d.

15. οὐ γὰρ ἂν διαγνοίην ἔγωγε, *for I myself cannot distinguish her.* S. § 215. 1.

17. ταῦτ' is an emphatic form for τοῦτο, *this here.* S. § 77. 1.

18—21. αἱ χίλια νῆες (Ion. plur. of ναῦς), *the thousand ships.* The number of ships in the Grecian armament to Troy, was according to the Scholiast 1166. Eustathius finds in the catalogue of Homer 1186. The later poets of Greece spoke in round numbers of a thousand ships sent to

Troy, and thus they are referred to generally by writers. — *βάρβαροι* 19 refers to the Trojans and their allies. — *γεγόνασιν*, perf. mid. of *γίγνομαι*.

22—27. *ζῶσαν*, while living. S. § 225. 2. — *γάρ*. Supply the ellipse: for (if you had) you yourself would say. — *ἀνεμίσητος*, not censurable = not to be wondered at. — *τοιῆδ' ἀμφὶ γυναικί*, about such a woman. This line which is quoted from Hom. Il. 3. 156, is the subject of *εἶναι*. With *πάσχειν* the subject *Ἀχαιοὺς* may be supplied. — *καί*, also. — *τὰ ἄνδρ* is the subject of *δέξει*. — *ἔντα* denotes time. See N. on *ζῶσαν* supra. — *ἀποβεβληκότα*, perf. act. part. accus. of *ἀποβάλλω*. — *δηλονότι*, of course. — *ἀνδεῖ* (from *ἀνδέω*) takes its subject from *τὰ ἄνδρ*.

28—30. *εἰ μὴ συνίεσαν οἱ Ἀχαιοί*, if the Greeks did not understand that they were laboring (*πονοῦντες*). When the participle refers to the subject of the sentence, it is put in the nominative. S. § 225. 7. — *οὕτως*, thus.

31. *συμφιλοσοφεῖν* limits *σχολή*, there is no leisure to philosophize with you. S. § 222. 6. *σοι* depends on the preposition with which the verb is compounded.

1, 2. *ἐπιλεξάμενος*, having chosen for yourself. — *κεῖσθ καταβαλὼν* 20 *σεαυτὸν*, throwing yourself down sit (there) = sit at your ease. — *νεκρὸς* is the terminal accusative after *μετελεύσομαι*.

DIAL. IV. Tantalus having incurred the displeasure of Jupiter, was condemned in the lower regions to perpetual hunger and thirst in the midst of food and water, which would elude his grasp, whenever he undertook to bring them to his mouth. In this dialogue Menippus tries to convince him, that he stands in no real need of water, and ought not to grieve therefore that he is unable to obtain it. The absurdity of the punishments of the dead, related in pagan mythology, are here made the subject of ridicule.

4, 5. *τὶ* is the accusative synecdochical. — *ἐπὶ τῇ λίμνῃ ἑστὰς*, 20 *standing by the lake*. Homer (Ody. 11. 588) represents Tantalus, as standing in the lake (*ἑσταὸς ἐν λίμνῃ*).

6. *ἀπόλωλα*, I am perishing, 2 perf. of *ἀπόλλυμι*.

7, 8. *ἀργός*, indolent. — *ὥς μὴ ἐπικύψας πίνειν*, as not to drink, having stooped down. *ὥς* responds to *οὕτως* in the sense of so—as. *πίνειν* follows *ὥς* and *ὥστε*, so that, so as, that, to denote result or effect. S. § 223. 1. — *καί*, even, is employed because it introduces a less usual mode of drinking, than the one referred to in the former clause. — *χείρῃ* is the instrumental dative.

9—13. *οὐδὲν ὕφελος* (sc. *ἐστὶ*), it is of no use. — *ἐπειδὴν . . . με*, whenever it perceives me approaching. *ἐπειδὴν* is put for *ἐπειδὴ ἂν*, and therefore takes the subjunctive. Cf. S. § 217. 2. The participle is com-

20 plementary. See N. on p. 1. l. 3. — οὐ . . . χεῖλος, *before I moisten the tip of my lip*. “οὐ·φθάνειν followed by καί, may be translated by *scarcely—when, no sooner—than*.” Kühner, § 310. 4. l. Cf. S. § 225. 8. — οὐκ οἶδ’ ὅπως, *I do not know how*. — ξηρὰν is the predicate; *my hand dry*.

16—19. τί . . . πειν, *what need can there be of your drinking?* γὰρ implies some such ellipsis as: *why this desire for water for what need, etc.* — τοῦ πειν, used as a noun, depends on δέη. S. § 200. 3; K. § 158. 5. a. — γὰρ before σῶμα introduces a reason for the preceding query. — που, *somewhere*. — πινῶν and διψῶν are contracted infinitives from πινάω and διψάω, after the analogy of the Doric dialect. S. § 121. N. 3. — σὺ δέ, ἡ ψυχὴ, πῶς κ.τ.λ., *but how can you, the soul, thirst or drink any more (ἐτι)!*

20. τοῦτ’ ἀπτό, *this very thing*, is explained by τὸ . . . ὥς σῶμα οὖσαν (*as though it were a body*. S. § 226. a; K. § 176. 3).

22—26. οὕτω, *thus as you say*. — τί δ’ . . . ἔσται, *but why is this terrible to you?* — ἡ δέδιας, *do you fear?* For the perfect used as a present, cf. S. § 211. N. 6. — ἐνδείξ, *through want*. — γὰρ implies a negative answer to the preceding question; *you cannot surely fear this, for I do not see*. — θάνατον (sc. ἀγόντα) . . . τόπον, i. e. death can never again lead away the souls that have descended to Hades.

27, 28. τοῦτο is explained by τὸ ἐπιθυμεῖν πειν, *my desiring to drink*. — μηδὲν δεόμενον, *when I do not need it*. S. § 225. 2; K. § 176. 1. a. μηδὲν is used adverbially, but is properly an accusative synecdochical. — ὥς ἀληθῶς, *very truly*. ὥς before adverbs has a strengthening force. — ἐλλεβόρου is in explanatory apposition with ποτοῦ. — ὅστις—πέπον-δας (2 perf. of πᾶσχω), *inasmuch as you suffer; literally, who suffer*. — τοῖς—δεδεγμένοις (perf. pass. part. of δάκνω), *to those who have been bitten*. — πεφοβημένος, *because you fear*. S. § 225. 4; K. § 176. 1. b.

21 2. γένοιτό μοι μόνον, *would only that I had it*. S. §§ 216. 2; 201. 3; K. § 153. b. β.

4—6. πῖται fut. of πίνω. S. § 133. II. — ἐκ καταδίκης, *by way of punishment*. — τοῦ . . . ὑπομένουτος, *the water not abiding there*. ἐκ καταδίκης is to be mentally supplied with this genitive absolute, inasmuch as the inability to raise water to his mouth, was a part of the punishment of Tantalus.

DIAL. V. In this dialogue Protesilaus is humorously described, as successively venting his wrath upon Helen, Menelaus, and Paris, for being the cause of his premature death in the Trojan exhibition. Æacus, however, interferes in the dispute, and shows Protesilaus, who at the suggestion of Paris was disposed to throw the blame upon Cupid, that to his own foolhardiness he should impute his misfortunes. Protesilaus then casts the blame upon Fate and thus the matter ends.

8. προσπεσών, *having fallen upon her*. This participle is added to 21 the verb ἄγχεις, to show the suddenness and violence of the assault.

9, 10. ἡμιτελῇ τὸν δόμον, *my house unfinished*, or according to some, *incomplete*, as being deprived of its owner and lord. Others suppose that Protesilaus means, that he left behind him no children of his own. The first is the more usual and natural interpretation, it being the custom on his marriage for the bridegroom to build a new house. On account of his sudden departure for Troy, Protesilaus left his house unfinished. — χήραν is the second and γυναῖκα the first accusative after καταλιπών.

12. τὸν Μενέλαον, *this Menelaus*. The article is here used in a demonstrative sense, the speaker probably pointing to the person spoken of. Cf. Kühner § 244. 6.

14. ἐκείνον depends upon αἰτιατέον, which with ἐστὶ understood has the force of δεῖ αἰτιάσθαι, *one must blame him*. S. § 178. 1. & 2. For the construction of μοι, cf. S. § 206. 4.

15—19. ἐμέ. The ellipsis may be easily supplied from ἐκείνόν μοι αἰτιατέον. — δικαιοτέρον, *more justly*. — τὸν Πάριον, *this Paris*. See N. on l. 12. — παρὰ, *contrary to*. — φέρετο ἀρπάσας, *carried off*; literally, *went away having seized*. Cf. S. § 225. 8. — τοσοῦτοις θανάτου αἴτιος γεγενημένος, *having been the cause of death to so many*. The participle here denotes cause.

20, 21. ἔμεινον, sc. ἐστὶ. — οὕτω, *thus*, as Menelaus had said. — Δύσκαρι, *unhappy Paris*! i. e. author of misfortune. The epithet is taken from Hom. Il. 3. 39. — οὐκ—ποτε, *never*. — τῶν = *my*. See N. on p. 3. l. 5.

22—26. ἄδικα παιῶν. Supply οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν from the preceding context, *acting unjustly you will not release me from your hands* = *if you do not release me you will act unjustly*. — καὶ . . . σοι (sc. ποιήσεις), *and you will do these things to one who is* (see N. on p. 1. l. 8) *of the same trade with yourself*. For the double accusative, cf. S. § 184. 1; K. § 160. 2. καὶ in this clause may be rendered *especially as*, inasmuch as it introduces a heightening circumstance to the injustice referred to in the former clause. — καὶ αὐτός, *I myself also*. — τῷ αὐτῷ θεῷ, *to the same* (S. § 180. 5) *god*, i. e. Cupid. — ὥς ἀκούσιόν τί ἐστι (sc. τὸ ἐρᾶν), *how that to love is something compulsory*. — ἐστὶν has for its subject ἀντιτάττεσθαι. — αὐτῷ refers to δαίμων. Reference appears to be had here to the conversation detailed in Xen. Cyrop. VI. 1. § 36—44, between Cyrus and Araspes on the power of love.

27. εἴθε—δυνατὸν ᾗν, *would that it were possible*. S. § 216. 2. The subject of ᾗν is λαβεῖν.

29—32. τοῦ ἐρᾶν depends on αἴτιος. — τῷ Πάριδι limits γεγενῆσθαι (perf. inf. of γίγνομαι), the subject of which is omitted, because it is the same as that of φήσει on which it depends. See N. on p. 3. l. 16. —

- 21 τοῦ θανάτου depends on αἴτιον, which, with γεγενῆσθαι, is to be supplied from the preceding clause. — δὲ introduces a reason or confirmation of what has just been asserted, and may, therefore, be rendered, *inasmuch as you*, etc. — ἐκλαδόμενος, 2 aor. part. of ἐκλανδάνω, which takes the genitive. S. § 192. 1.
- 22 2, 3. προσήδησας τῶν ἄλλων, *leaping forth before the others*. The genitive may be referred to S. § 233 or § 198. 2. — ἐρασθεὶς denotes cause. For its construction with the genitive, cf. S. § 193. — πρῶτος . . . ἀπέδρασε. Protesilaus was the first to land on the Trojan shore, and was killed by Hector.
- 5—7. ὑπέρ, *in behalf of*. — δικαιότερα than you have spoken. — τούτων refers to the calamities referred to in the speech of Æacus, as having befallen Protesilaus. — καὶ τὸ . . . ἐπικεκλῶσθαι, *and its having been so ordained from the beginning*. This is a substantive clause, the copula ἐστὶ being understood.
8. τούτους refers to Helen, Menelaus, and Paris.

DIAL. VI. Xanthus was a river-god, whose stream passed through the Trojan plain. Achilles having pursued the Trojans into the river, made a dreadful slaughter of them there, which so exasperated Xanthus, that he strove to overwhelm him with his waters, whereupon Vulcan hastened to the aid of the hero, in the manner here described in Xanthus's complaint to the Sea. The quarrels and bickerings of the divinities, which is so fruitful a theme of ridicule with Lucian, are here set forth.

9, 10. δέξαι, imperat. 2 sing. aor. of δέχομαι. — πεπονθότα, perf. part. accus. masc. of πάσχω. It denotes cause, *for I have suffered*. S. § 225. 4. — κατὰβεςον, 2 aor. imperat. of κατασβέννυμι.

11. τί τοῦτο, sc. ἐστὶ. — κατέκαυσεν, 1 aor. of κατακαίω.

12. ἀπηνδράκωμαι δλωσ, *I am altogether burnt to a cinder*. — ὁ κακοδαίμων is in apposition with the omitted subject of ἀπηνδράκωμαι.

14. ἐνέβαλε, sc. ἑκείνος referring to δ Ἥφαιστος.

15—25. τὸν υἱὸν τῆς Θέτιδος, *the son of this Thetis* (see N. on p. 21. 1. 12), i. e. Achilles. — τοὺς φρύγας depends on φονεύοντα. — τῆς ὀργῆς is the separative genitive. — τῶν νεκρῶν of the Trojans whom he was slaughtering. — μοι. The dative is put for the subjective genitive after τὸν ροῦν, *my current*. S. § 201. 5. — τοὺς Ἀχίλλους, i. e. the Trojans. — ἐπικλύσαι Achilles. — ὥς, *in order that*. — φοβηθεὶς denotes cause, *being afraid=through fear*. — τῶν ἀνδρῶν is the separative genitive. — ἔτυχε . . . ὅν, *for he happened to be somewhere near*. For the construction of τυγχάνω with the participle, cf. S. § 225. 8. — πᾶν ὅσον—πῦρ εἶχε, *all his fire, as much as he had*. — καὶ—καί, *both—and*. — ἐποδοὶ ἄλλοδι, *every where else*. — φέρων. The object is πῦρ, with which τοσοῦτον, the omitted antecedent of ὅσον, agrees — αὐτὸν ἐμέ, *me my-*

self. S. § 160. b. — μικροῦ . . . εἰργασται, *has made me to want little* 23 of being wholly dry. For the construction of μικροῦ δεῖν (= almost), cf. S. § 223. 2; 200. 3. εἰργασται, perf. 3 sing. of εἰργάζομαι. — ὅπως διδ-κειμαι, *how I am affected = in what state I am.*

27—31. Δολερός, sc. εἰ. — ὡς εἰκός (sc. ἐστίν), *as it is likely.* — τὸ αἶμα μὲν—ἡ δέρμη δὲ (sc. ἐποίησαν τοῦτο) refer, the former to Δολερός, and the latter to Δερμός. — ἀπὸ denotes source or origin, and hence causation. — δι-ὤρμησας, *since you made an attack.* The relative sentence often denotes the cause or reason of what goes before. — γείτονας ὄντας, *being my neighbors.*

DIAL. VII. The fabled birth of Minerva from the skull of Jupiter is the subject of this dialogue. The petulance of Jupiter whose head is racked with pain, and the straight-forward simplicity of Vulcan, who, in obedience to the command imposed upon him, strikes a reluctant yet vigorous blow, are set forth with great beauty and artlessness.

4. εἰ . . . διατεμεῖν, *if it was necessary to cut through stones at one* 23 blow = (sharp enough) *to cut through stones at a blow, if it were necessary.*

6, 7. διέλε, *divide*, 2 aor. imper. of διαίρεω. — κατενεγκών, *bringing (the axe) down.*

8, 9. πεμφῇ μου, εἰ μέμνη, *do you try me* (S. § 192. 1) *whether I am mad.* — ὁν, *therefore*, since you cannot be in earnest. — τάληθές for τὸ ἀληθές, *in very truth, in earnest.*

10—14. διαυρεθῆναι. Supply δέλω from the preceding context. — οὐ . . . μου, *not now for the first time will you have experience of me* (S. § 192) *being angry*; i. e. you have already experienced the effect of my anger, and know the penalty of disobedience. Vulcan had been thrown from Olympus by Jupiter, and had become lame in consequence of the fall, which was from such a height, that he was a whole day descending, and in the evening came down to the island of Lemnos. — χρή καθι-κτεῖσθαι, *it is necessary that it should be brought down = you must bring it* (i. e. the axe) *down.* — αἰ . . . ἀναστρέφουσιν, *which turn my brain up-side down.*

15—17. μὴ κακὸν τι ποιήσωμεν, *lest we do some evil.* S. § 214. a. — ἀναιμαρτί, *bloodless*, i. e. an instrument which will not shed blood. The litotes renders the expression emphatic. — κατὰ τὴν ἑιλεῖδυσιν, *after the manner of Lucina*, i. e. in an easy gentle way.

19. τὸ συμφέρον, *what is expedient.* This neuter participle is used for a noun, and therefore takes the article.

20—29. ἄκων μὲν. With this clause, which is opposed to κατοίσω δέ, we may supply τοῦτο ποιήσω, *I do this reluctantly, but yet I will strike.* — τί γὰρ . . . κελεύοντος, *what then is it necessary for one to do* (if not) *at thy command? = every thing commanded by you must be done.* —

23 ὑπὸ τὴν μὲνινγα, *under the membrane of your brain*. — καὶ ταῦτα, *and that too*. — ἦπου, *truly, doubtless*. — ἐλελήδεις ἔχων, *you had unknown to yourself = you was not aware that you had*. S. § 225. 8. — πυρρῆχίζει, *dances the Pyrrhic dance*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υ υ). Its origin is to be traced to the Doric States, where it served as a preparative for war. — καὶ τὸ μέγιστον, *and what is greatest*. — ἀκμαία, *in full bloom*. — ἐν βραχεῖ (sc. χρόνῳ), *in a short time*. S. § 158. 1. — γλαυκῶπις, as an epithet of Minerva, is commonly rendered *blue-eyed*. To this τοῦτο in the next clause refers. — μαιώτρα is in apposition with αὐτήν. — ἐγγυήσας, *by betrothing*.

31. τό γε ἐπ' ἐμοί, *as far at least as it depends on me*. This is an adverbial phrase, the infinitive εἶναι, before which τὸ is put, being usually expressed. Kühner, § 308. R. 3.

24 1. ἐμοὶ μελήσει τὰ λοιπὰ, *the rest shall be a care to me = I will take care of the rest*.

4. ἀδυνάτων. S. § 193; K. § 158. 6. I. a.

DIAL. VIII. In this dialogue Hercules and Æsculapius contend for precedence at the table of the gods. With many angry words and opprobrious epithets, each party endeavors to establish his claim to the honor by recounting his deeds, until Hercules being worsted in this kind of contest by the father of medicine, threatens to inflict personal chastisement upon his adversary, if he does not stop reviling him. At this point Jupiter peremptorily orders them to cease quarreling, or he will send them both away from the table. He decides, however, in favor of Æsculapius, on the ground that he died first.

5—7. παύσασθε—ἐρίζοντες, *cease quarreling*. S. § 225. 7. — Ἀσκληπιδέ. He was the son of Apollo and Coronis, and the god of medicine. ἑνδρωποι, sc. ἐρίζουσι. — τοῦ συμποσίου depends on ἀλλότρια, *foreign from the symposium*. S. § 198. 2; K. § 157.

8. τουτονί. See N. on p. 19. l. 17. — μου depends on πρὸ in προκατακλίνεσθαι. S. § 283.

10. καὶ . . . εἰμι, *and (with reason) for I am better*. The ellipsis implied in γὰρ can generally be supplied by a reference to the context.

11, 12. κατὰ τί, *in what (are you better)?* — ἃ μὴ δέμεις ποιοῦντα = ποιοῦντα ἐκεῖνα ἃ ἐστὶ μὴ δέμεις ποιεῖν. Æsculapius was struck with lightning by Jupiter, because he restored Hippolytus to life. — κατ' ἔλεον, *through pity* of Jupiter.

14, 15. ἐπιέλεσθαι γὰρ καὶ σὺ—καταφλεγείς, *have you also forgotten that you were burned?* For the construction, cf. S. § 225. 8; K. § 175. 3. b. The examples of the ellipsis implied in γὰρ, which have already been given, will enable the student to supply the omitted phrase. — Οἶτῃ was a noun-

tain in Thessaly, where Hercules burned himself. — *ὅτι . . . πῦρ, that 24 you reproach me with fire.* S. § 201. 1.

16—21. *οὐκουν* is a negative particle. When accented *οὐκοῦν*, it is an illative adverb. — *ἴσα . . . ἡμῖν, we have not lived in an equal and similar manner.* *ἴσα* and *ὁμοία* are neuter adjectives used adverbially. S. § 135. 2. *βεβίωται* is used impersonally. For the dative *ἡμῖν*, cf. S. § 206. 4. — *τοσαῦτα* may be regarded as the accusative synecdochical, or perhaps better as the cognate accusative of the verb *πεπόνηκα*. S. § 181. 2; K. § 159. 2. What sort of labor is referred to, is explained by the following participles. — *τὸν βίον = the world.* — *ρίζοτός, a root-cutter = a gatherer of roots.* — *ἀνδράποισ* limits *ἐπιδήσειν*. — *χρήσιμος ἐπιδήσειν τῶν φαρμάκων, useful to administer of your drugs.* For the infinitive, cf. S. § 226. The genitive may be referred to S. § 191. 1; K. § 158. R. 2. — *ἐπιδεδεγμένος* perf. mid. part. of *ἐπιδείκνυμι*.

22—28. *εἰ λέγεις* is spoken ironically. — *πρόην, lately, just now.* *ἐπ' ἄμφοιν* refers to *τοῦ χιτῶνος* and *τοῦ πυρὸς*. — *τῷ σώματι, in your body*, limits *διεφθαρμένος*. S. § 206. 2. — *τοῦ χιτῶνος*, i. e. the tunic given to Hercules by his wife Dejanira, which had been dipped in the poison of the hydra. — *μετὰ τοῦτο, after this.* — *τοῦ πυρὸς* refers to the funeral pile, which Hercules built for himself on Mount Eta. — *εἰ καὶ μὴδὲν ἄλλο (sc. ἐποίησα), even if I did nothing else.* — *σὺ, sc. ἐδοῦλευσας.* — *ὅτε ἔξαινον κ.τ.λ.* Hercules was enslaved to Omphale, queen of Lydia for three years, during which time she compelled him to engage in the feminine labors here referred to. — *πορφυρίδα ἐνδεδυκώς, having put on a purple robe.* The participle is from *ἐνδύω*. — *τῆς Ὀμφάλης* is the voluntary agent, and therefore takes the preposition; *χρυσῇ σανδάλῃ* is the instrument. S. § 206. 1. — *μελαγχολήσας, in a fit of melancholy.* Allusion is made to the story that Hercules in a fit of madness killed his wife and children.

30, 31. *παύσῃ λειδορούμενος.* See N. on l. 5. — *μοι.* S. § 202. 1. — *αὐτίκα μάλα εἶπῃ, you shall know very quickly.* *μάλα* is sometimes written after the word it qualifies. — *ὥς, how that.*

1, 2. *ἀράμενός σε, having taken you up.* — *ἐπὶ κεφαλὴν, by the head 25 = headlong.* — *ὥστε, so that.* — *τὸν Παιήονα, this Pæon (i. e. Apollo).* See N. on p. 21. l. 12. — *τὸ κρανίον συντριβέντα, being broken as to your skull (S. § 182) = your skull being broken.*

4—7. *ἡμῖν τὴν συνουσίαν, our feast, or more literally, our assembly.* — *τοῦ συμποσίου* depends on *ἀπο-* in *ἀποπέμφομαι*. — *καίτοι εὐγνωμον (sc. ἐστὶ), although it is fair.* — *σου.* See N. on p. 24. l. 9. — *ὅτε ἀποθανόντα, inasmuch as he died.* S. § 226. a.

DIAL. IX. In this dialogue, Mercury complains to his mother of the hard labor he has to perform. He enumerates his daily tasks, and concludes by

wishing himself, if it were possible, in the condition of the most miserable slave on earth, whereupon his mother advises him to patience and diligence, as the more prudent course to be pursued.

25 9, 10. γάρ. The ellipsis may be supplied by supposing a previous conversation: why should I not complain, *for is there a god in heaven*. — ἐμοῦ. S. § 198. 1.

12—19. τί μὴ λέγω, *why should I not speak*. The first person of the subjunctive is used in expressing indignation. — δὲ is followed by ἔχω in the first person, because the antecedent is the first person. S. § 172. a. — μόνος, *alone of all the gods*. — πρὸς, *by*. — διασπόμενος, *tear asunder, distracted*. — γὰρ in ἔωθεν μὲν γὰρ serves to introduce the circumstantial account of his labors, by which Mercury proves the truth of his foregoing declaration, that he is distracted with toil. — διαστρώσαντα, *having arranged*. — παρῆσθαι τῷ Διὶ in order to receive his commands. — τὰς παρ' αὐτοῦ, *those from him*, i. e. his messages. When an adjunct follows the noun, the article is repeated. — ἔτι κεκοιμημένον, *being yet covered with dust*, i. e. before I have had time to brush the dust from myself. — πρὶν . . . ἐνέχσον, *and before this newly bought cup-bearer* (i. e. Ganymede) *came, I had to pour out* (literally, *I was pouring out*) *the nectar also* (καί).

20—32. τὸ δὲ πάντων δεινότατον (sc. ἐστὶ), *but the worst of all is*. — μόνος τῶν ἄλλων (θεῶν). S. § 188. 1. — καὶ τότε, *even then*, i. e. at night while others are enjoying repose. — παρῆσθαι τῷ Δικαστηρίῳ of Pluto. — τὰ—ἔργα is explained by the following clauses. — ἐν παλαιότραυ εἶναι. Mercury was the patron of gymnastic exercises and contests. — ταῖς ἐκκλησίαις κηρύττειν. As the herald of the gods, he presided over the calling of assemblies, and taught the heralds and orators eloquence (βήτορας ἐκδιδάσκειν). — ἀλλ' . . . μεμερισμένον, *but I must besides* (ἔτι) *manage the affairs of the dead*; literally, *it is assigned μεμερισμένον*, sc. ἐστὶ *me to manage*, etc. Some translate μεμερισμένον, *distracted as I am*. The verb μερίζω signifies *to divide, distribute*, and then *to allot, appoint*. Either meaning would be suitable to the passage. τὰ μὲν τῆς Λήδας (gen. of Λήδα) τέκνα, *the sons of Leda*, i. e. Castor and Pollux. — παρ' ἡμέραν, *during the day*, i. e. they alternately passed the whole day in heaven and in Hades. — ἐν Ἅιδου (sc. δόμοις), *in the palaces of Hades = in Hades*. — καθ' ἑκάστην ἡμέραν, *each day, every day*. — καὶ ταῦτα κάκεινα, *both these and those things*, i. e. labors both in the upper and lower regions. When οὗτος and ἐκεῖνος refer to two things before mentioned, οὗτος refers to the latter, and ἐκεῖνος to the former. — ἀναγκαῖον, sc. ἐστὶ. The subject is ποιεῖν. — οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, *the sons* (S. § 168. 2 end) *of Alcmena and Semele*, i. e. Hercules and Bacchus. — γενόμενοι is concessive, *although born*.

S. § 225. 6; K. § 176. 1. α. — δ δὲ Μαίας τῆς Ἀτλαντος, *but I the son 25 of Maia daughter* (S. § 168. 2) *of Atlas.* νῖός, which is understood after the article, is here in apposition with ἐγὼ the omitted subject of διακορυῦμαι. — αὐτοῖς is to be referred to S. § 201. 1. — ἄρτι ἤκοντα, *having just now come.*

1—6. πέπομφε, sc. δ Ζεύς. — ὀφόμενον, *in order to see.* The future 26 participle after verbs of motion denote purpose. S. § 225. 5. — δ τι πράττει ἡ παῖς, *how the damsel does.* — ἐπισκεψόμενον, *to look upon = to visit.* — φησὶν refers to Jupiter. — ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ, *look in by the way upon Antiopa.* — ἂν ἤξλωσα πεπρᾶσθαι, *I would desire to be sold.*

8—11. πάντα, *in all respects.* Accusative synecdochical. — νεανίας ὄντα, *since you are a youth.* — μὴ . . . λάβῃς, *not delaying lest you receive blows.*

DIAL. X. This dialogue is made up of the dispute between Nireus and Thersites, as to which of them was the more beautiful, and the decision of Menippus to whom the matter was referred. It has much humor, and admirably sets off the folly of those who pride themselves on so frail a quality as personal beauty.

12, 13. Μένιππος οὐτοσί δικάσει, *this Menippus shall judge.* For οὐτοσί, see N. on p. 19. l. 17. — οὐ . . . δοκῶ, *do not I seem to you the more beautiful?*

15. τίς is the predicate. — πρότερον, *before I can pass judgment on the subject of dispute.*

17. Νιρέυς. According to Homer (Iliad. 2. 671—675), Nireus was the handsomest man, next to Achilles, who came to Troy. — Θερσίτες. Thersites was represented by Homer (Iliad. 2. 211 et seq.) as the ugliest-looking man in the whole Grecian army. This gives point to the present dispute.

18. This inquiry of Menippus, virtually decided the question, for if he could not distinguish one from the other, they could neither of them claim precedence in beauty, the one over the other. Thersites immediately seizes upon this as a decision against Nireus, as he himself was satisfied with being considered not inferior in beauty to his opponent.

20—24. ἐν—τούτῃ, *this one thing,* is explained in the following οὐ μοῖός εἰμι, κ.τ.λ. — οὐδὲν τηλικούτον—ἡλίκον, *nothing so much as, by no means so much as.* S. § 76. — Ὅμηρος ἐκεῖνος δ τυφλός, *that blind Homer; literally, Homer, he the blind one.* S. § 169. N. 2. — ἀπάντων is the partitive genitive. — δ φοξὸς ἐγώ, *I the conical,* i. e. I whom he called φοξός. He refers to the epithets bestowed upon him by Homer (Iliad 2. 219). — ψεδνός, *having thin locks, bald.* — χεῖρων, sc. σοῦ. — τῷ δικαστῇ limits ἐφάνην.

- 26 26, 27. τὸν . . . Χάρπτος, *the son of Aglaia and Charops*. See N. on p. 25. l. 29. — δς . . . ἡλθον, *who came to Troy the handsomest man = the handsomest man who came to Troy*. This is quoted from Hom. Il. 2. 673.

29—32. καί, *also*. — ὑπὸ γῆν, *under ground = in Hades*. — κάλλιστος ἡλθες, *you have come the handsomest = you are the handsomest*. — ταύτη, *in this respect, thus*. S. § 135. 1. — ἀλαπαδνόν, *weak, unwarlike*. Another Homeric word. Cf. Il. 2. 675.

- 27 3, 4. ἐγὼ . . . ἔχεις, *but I see those (qualities) which you now have = but I see you even (καί) as you now are*. δ = ἐκεῖναι δ, of which equivalent, the antecedent is governed by ἔχεις. — ἐκεῖνα refers to what was said of Nireus by Homer. — οἱ τότε, *the men of that time*. S. § 168. 2.

5. οὐκοῦν . . . εἰμι, *I am the more beautiful here—am I not? Is it not true that I am the more beautiful here?* For this use of οὐκοῦν in a question, cf. Kühner § 324. K. 7.

9. ἐμοὶ μὲν καὶ τοῦτο ἱκάνον. See N. on p. 26. l. 18.

EXTRACTS FROM XENOPHON.

ANABASIS.

Xenophon the son of Gryllus was born about B. C. 444. and died at an advanced age, as it is generally supposed at Corinth. About the time of the death of Socrates, he was banished from Athens, on the ground of favoring the Lacedæmonian interest, and attached himself to the army of Agesilaus. After the battle of Coroneia, he settled in Scillus in Eleia, where he resided above twenty years, and composed most if not all his historical works, which have given to his name immortal renown.

Before his banishment, he was induced by the desire of bettering his fortunes, to join the army of Cyrus the younger, and was present at the battle of Cunaxa where that prince lost his life. He accompanied the Greek forces in their return from Babylonia, as a private individual, until the treacherous capture of the five principal generals, when he was chosen commander of the division led by his friend Proxenus. It was to his prudence, sagacity, and military skill, that the army owed its safety, and it would be hard to say in which capacity he most deserves our praise, whether as the consummate commander in that immortal retreat, or the historian whose pure, polished, and graphic style has rendered it one of the most interesting military treatises which has ever been written.

Had Xenophon wished to have composed a book easy to be read and

understood by the youthful student in the Greek language, he could not have succeeded more admirably than in the History of the Expedition of Cyrus, and hence it has ever been, and probably will continue to be, one of the first books put into the hands of the young beginner in the classical course.

The first extract here given is the account of the march of Cyrus's army from Sardis, where his forces had been assembled, to Tarsus the capital of Cilicia. Many pleasing incidents are introduced, and the style is remarkably simple, flowing, and easy.

10—1. ἐπεὶ . . . αὐτῷ, *when now it seemed good to him* = *when he* 27 *had now determined.* ἐδόκει = καλὸν ἐδόκει. — ἄνω, *upward*, i. e. into the upper countries of Asia, or those removed from the sea-board. — τὴν μὲν πρόφασιν ἐποιεῖτο ὡς—βουλόμενος, *he pretended that he wished, or, that his design was.* Krüger says that μὲν here responds to something understood, viz. τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα δὲ στόλος ἦν. — ὡς in ὡς ἐπὶ τοὺτους is used *de re prætecta*. — ἐνταῦθα probably refers to Sardis. Cf. p. 28. l. 11. — παραγγέλλει is here followed by the dative with the infinitive. The construction is sometimes varied by putting the participle in the accusative. Cf. S. § 222. 3. a; K. § 172. R. 2. — συναλλαγέτι, *having become reconciled* either by asking pardon, or, as here, by granting it. — ὃ εἶχε στρατεύμα. In case of attraction the antecedent is often placed after the relative, and in the same case. S. § 175. 2; K. § 186. 6. — ὃς αὐτῷ προσθήκει (K. § 90. 1), *who commanded for him.* αὐτῷ, *Dativus Commodi.* See N. on p. 2. l. 6. προσθήκει has the signification of the imperfect. S. § 211. N. 6. — ἐν ταῖς πόλεσι refers to certain cities, which had revolted from the satrapy of Tissaphernes, and put themselves under the protection of Cyrus. — ξενικοῦ (sc. στρατεύματος). K. § 158. 7. a. — λαβόντα. See N. on l. 14.

20—24, δὲ καὶ, *and also.* — ἐκέλευσε. Cyrus summoned (ἐκέλευσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ . . . ἐστρατεύετο, *if he was successful in the object of his expedition.* The object of καταπράξειεν is ἐκεῖνα the omitted antecedent of εἰ. — πάσασθαι. The aorist is here used for the future to denote the certainty of the action. S. § 222. 4. b. — οἴκαδε. S. § 134. 3; K. § 53. R. 2.

1—10. παῖσαν, *came.* The verb of rest is followed here by εἰς a 28 preposition of motion, to communicate the idea of previous motion to the verb. Sometimes a verb of motion is followed by a preposition of rest, when the predominant idea is intended to be the state of rest which follows the motion. This is called the *constructio prægnans*. Cf. S. § 235; K. § 164. R. 2. — Ξένιας μὲν δὲ, *so then Xenias.* The particles μὲν δὲ

28 are used in entering upon a subject after something premised or prefatory. — *παρεγένετο* (sc. αὐτῷ, i. e. to Cyrus) *εἰς* is another example of the *constructio pœgnans*. — *ὀπλίτας*. The Grecian infantry was composed of, 1. *ὀπλίται*, *heavy-armed*, who, in addition to their full armor, were distinguished for a large shield (*θῆλον*) which they bore; 2. *πελτασταί*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*); 3. *ψιλοί*, *light-armed*, who used missile weapons and were employed chiefly as skirmishers. — *εἰς τετρακισχιλίους*, *to the number of four thousand*. — *γυμνήτας*, *light-armed*, from *γυμνός*, *naked*, *poorly clad*, and hence applied to troops who were naked in respect to the shield and thorax, which protected the *ὀπλίται*. — *ὥς πεντακοσίους*, *about five hundred*. *ὥς* joined with numerals signifies *nearly*, *about*. — *ὁ Μεγαρεύς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *οὗτος* refers to Pasion. — *τῶν στρατευομένων* follows *ἦν*, because the sense of the verb is limited to a part. S. § 190; K. § 158. 3. (a).

10—15. *οὗτοι... ἀφίκοντο*. Some auxiliary forces joined him on the march. Cf. p. 29. l. 18. — *Σάρδεῖς*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. — *δὲ* in *Τισσάφερνης δὲ* is adversative, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plutarch and Cornelius Nepos repeat the same in their histories of his life. — *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευήν*, *the armament*. — *ὥς βασιλέα*, *to the king*. *ὥς* in the sense of *εἰς* is always placed before nouns considered as persons. S. § 186. N; K. § 165. 3. — *ἥ ἐδύνατο τάχιστα* = *ὥς ἐδύνατο τάχιστα*, *as speedily as possible*. — *καὶ βασιλεὺς μὲν δὴ*, *and then indeed the king*.

17—20. *εἶρηκα*. K. § 126. 7. — *ὥρμῳ* happily expresses the haste with which Cyrus commenced his long and perilous expedition. — *ἐξελαύνει*. K. § 119. 2. — *σταδμοὺς* (accusative of time. S. § 186. 2; K. § 159. 6), *day's marches*; literally, *stations*, *halting places* where travellers or soldiers rest for the night. — *παρασάγγας*. Accusative of distance. S. § 186. 2; K. § 159. 6. The parasang was a Persian measure of about 30 stadia. — *καὶ δύο*. This is a deviation from the rule, that when the greater of two numbers is placed first, the connective is omitted. Thus we say *two and twenty*, or *twenty-two*. — *τὸν Μαίανδραν ποταμόν*. The Mæander has its sources near Celsæne, and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Menderes. — *πλέθρα*. The plethron was 100 feet. — *ἐτῆν*

ἐξενγμένη, had been constructed (literally, joined). A participle with *εἰμι* 28 or its compounds is sometimes used for the verb of the participle, in order to impart strength or fulness to the expression. Cf. S. § 89. 1. — *πλοίοις* is the dative of instrument or means.

21—26. *εἰς Κολοσσάς*. Colloasæ was a city of Phrygia Major, at the junction of the river Lycus with the Ak-sû and the Chonos. — *πόλιν οἰκουμένην*, an inhabited city. This epithet is added, because on the route of Cyrus were many deserted towns. — *ἡμέρας*. Accusative of time 'how long.' — *Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους*. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrya. The Olynthians were a people of Macedonia.

27—31. *Κελαινάς*. The rich and populous city of Celænæ, lay in the south-western part of Phrygia, and was the chief residence of Cyrus as satrap of that part of Asia Minor. — *βασιλεία*, palace, takes the plural with reference to the pile of buildings of which it was composed. — *παράδεισος*, pleasure-garden, park. This is an oriental word having the general signification, a garden planted with grass, herbs, trees for ornament and for use, and is more specifically applied to the pleasure-gardens and parks with animals around the residences of the Persian monarchs and princes. These paradises were frequently of great extent, as is evident from the fact that Cyrus reviewed his army in the one here spoken of, and in another (cf. Xen. Anab. II. 4. § 16) the Greeks heard that a large army was assembled. — *θηρίων* depends on *πλήρης*. S. § 200. 3; K. § 158. 5. a. — *ἐθήρευεν*. The imperfect tense here denotes habit or custom. K. § 152. R. 4. c. — *ἐπὶ ἵππου*, on horseback. — *γυμνᾶσαι*, to exercise; literally, to exercise naked, as was done by those who practised in the public or private gymnasia, unless as was in some instances the case, they were merely covered by the short *χιτών*. A zeugma operates in this verb, since with *ἐαυτόν*, it is to be rendered, to exercise, and with *τοὺς ἵππους* (his horses. See N. on p. 8. l. 5) to train. — *ὅποτε*—*βούλοιτο*, whenever he wished. The optative follows *ὅποτε* and other particles of time to denote indefinite frequency, the imperfect generally standing in the principal sentence. K. § 183. 3. c; S. § 217. 2.

31—34. *διὰ μέσου τοῦ παραδείσου*, through the midst of the park. Had *μέσου* been placed between the article and its substantive, it would have been, *through the middle park*, in contrast with other parks. K. § 148. 9. R. 9. — *ἐκ τῶν βασιλείων*, in the palace, i. e. in the enclosure of the palace. *ἐκ* is used by accommodation or attraction, because the source (*πηγά*) is not only a spring but a running stream. See N. on the *constructio prægna*, p. 28. l. 1. — *μεγάλου βασιλέως*, of the great king, a title given *κατ' ἐξοχὴν* by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the fortified palace here spoken of.

29 1—6. ἐν ταῖς πηγαῖς, *near the sources*. — τοῦ Μαρσίου ποταμοῦ
 “The names of rivers are usually placed as adjectives, between the arti-
 cle and the word ποταμός.” K. § 148. R. 7. So we often say, *the Con-*
necticut river, the Hudson river, etc. — ὑπὸ τῇ ἀκροπόλει, *under the*
citadel. Xerxes also built a citadel, which, as it appears from this pas-
 sage, overlooked the palace and served for its defence. — ἐμβάλλει is
 an active transitive used as a neuter. In such cases αὐτὸν may be sup-
 plied. — ποδῶν is the genitive of quality. K. § 154. R. 1. d. — ἐκδεῖ-
 ραι. K. § 111. 4. — οἱ refers to Apollo and followers ἐρίζοντα. S. § 202. 1.
 — περὶ σοφίας, *concerning music*, i. e. in a trial of musical skill. Pindar
 and other ancient poets, called every art σοφία, and poets, musicians,
 painters, etc. σοφισταί. — κρεμάσαι. K. § 139. a. 2. — ἔθεν, *whence*.
 K. § 58. R. 2.

8—18. ἡττηθεὶς, *having been vanquished*, 1 aor. part. depon. pass. of
 ἡττάομαι. Reference is had to his defeat at Salamis, which caused him
 to hasten across the Hellespont. — τῇ μάχῃ. S. § 206. 1; K. § 161. 3.
 — τὲ—καί, *both—and*. — ἔμεινε . . . τριάκοντα in order to be joined
 by some additional forces. — Κρήτας. The Cretans were celebrated
 for their skill in archery. — ἅμα . . . παρῇν, *and also at the same time*
Sosias came. — οἱ σύμπαντες, *all together, in all*. — ἀμφί, *about*, im-
 parts indefiniteness to the number. K. § 167. 1.

19—25. Πέλτας. Peltæ was situated N. of the Mæander, in the
 valley and plain formed by the western branch of that river. — τὰ
 Λύκαια, *the Lupercalian sacrifice*, is the cognate accusative after ἔθηκε.
 S. § 181. 2; K. § 159. 2. These sacrifices were called *Lycæan*, from
 Mt. Lycæus in the south-western angle of Arcadia, which was sacred to
 Pan. — ἀγῶνα, *contests, games*. — ἔθηκε. K. § 131. 2. — σκλη-
 γίδες, *flesh-scrapers*, used in baths for rubbing off the sweat and filth
 from the body. Krüger after Schneider understands by this word a
 kind of ribbon or fillet. — Κεραμῶν ἀγορὰν, *the market of the Cera-
 nians or Cramians*. Maj. Rennell identifies this with the modern
 Kútáhiyeh, but Ainsworth is disposed to doubt the correctness of this
 πρὸς τῇ Μυσίᾳ, *next to Mysia*.

27—31. Καύστρου πεδῖον, *the plain of Caystrus*. Ainsworth con-
 jectures that this is the same as the plain of Sürmeneh, a high and arid
 upland, about 120 geographical miles N. W. of Iconium. — μισθὸς
 πλέον. The gender of the adjective conforms to that implied in the sub-
 stantive. S. § 157. 1. c. — ἐν τὰς θύρας, *to the gates*, i. e. to the head-
 quarters of Cyrus. — ἐλπιδας λέγων διῆγε, *was continually expressing*
his hopes of being soon able to pay them. For the construction of δίδωμι
 with the participle, cf. S. § 225. 8; K. § 175. 3. — δῆλος ἦν ἀνιώμενος
 = δῆλον ἦν ἐκείνου ἀνιώσθαι = δῆλον ἦν ὅτι ἠνίατο, *it was evident that he*
was troubled. By a species of attraction, δῆλον ἔστιν loses its impersonal

form, and takes the subject of the following verb as its own subject. 29 The verb of the dependent clause then becomes a participle. Cf. S. § 225. 7; K. § 175. R. 5. — *οὐ γὰρ . . . τρόπον*, for it was not in accordance with the character of Cyrus, or more briefly, it was not the character of Cyrus. For this use of *πρός*, cf. K. § 167. 6. The genitive of quality, custom, etc. is sometimes found without the preposition. — *έχοντα* agrees with *εκείνον* the omitted subject of *αποδιδόναι*, and may be rendered, *when he had*. See N. on p. 1. l. 3.

1—4. δ' οὖν introduces the consequence of the munificence of Epyaza, 30 viz. the payment of the troops. — *Ἀσπενδίους*, *Aspendiana*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — *ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον*. The subject of the infinitive may be changed into that of the principal verb, or remain unaltered as in the present instance. — *τῇ Κιλίσσῃ*. K. § 161. 2. a (a).

5—8. *Θύμβριον*, *Thymbrium*. This is conjectured by Ainsworth to have occupied the site of the present Ishákh. — *παρὰ τὴν ὁδόν*, by the way. An instance of the *constructio prægnaans* referred to in N. on p. 28. l. 1, a previous coming to the place being strictly implied. — *Μίδου*, gen. of *Μίδας*, limits *κρήνη* understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student will be informed in his Classical Dictionary. Some have supposed that he was king of the *Επίγες* in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters, was called Phrygia. — *ἐφ' ἧς*, at which place, where. — *Ξάννον*, i. e. Silenus. — *οἷον κεράσας αὐτὴν*, having mixed it with wine (K. § 161. 2. a, a), or as we express it, having mixed wine with it. *κεράσας*, 1 aor. act. part. of *κεράννυμι*.

10—12. *Τυριαῖον*, *Tyricæum*, which Ainsworth thinks occupied the site of the present Arkút Khán, a small town of about two hundred houses. — *δεηθῆναι—Κύρου*, to have requested of Cyrus. S. § 200. 3; K. § 158. 5. a. — *βουλόμενος*, willing, i. e. consenting. — *ἐπιθεῖλαι*, sc. τὸ σπράτευμα αὐτῇ. — *ἐξέτασιν*, a review.

14—18. *ὥς . . . μάχην* (sc. *τάττεσθαι*), as they were accustomed to be marshalled for battle. *αὐτοῖς* depends on *ἦν* understood, as the dative of the possessor. S. § 201. 8; K. § 161. 2. d. — *στῆναι*, to stand in marshalled array. — *ἑκαστον*, sc. *στρατηγόν*. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — *ἐν τετράρῳ*, by fours, four deep. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file or the number of ranks. The number of men in a rank constituted the width of a battalion. — *τὸ μὲν δεξιόν*, the right wing. This honor was probably conferred upon

30 Menon to keep him in good temper. In the battle of Cunaxa, the right wing was commanded by Clearchus. — τὸ δὲ εὐώνυμον, *the left wing*. εὐώνυμος (εὐ, ὄνομα) is euphemistically used for ἀριστερός, *left, sinister*, a word of ill omen, because that in taking auguries, the Greek stood with his face to the north, which would bring the unfavorable quarter of the heavens upon his left. — τὸ δὲ μέσον, *the centre*.

16—23. οὖν, *then, so then*. — παρήλαυνον, *rode by*, used in reference to horses and chariots. With κατὰ τάξεις it may be rendered, *marched by*. The ὤη was a troop of horse drawn up by the Thessalians in the form of an egg. An ὤη numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the ἐπιλαρχία, and eight of them the ἱππαρχία. Four of the last-named made up the τέλος of the cavalry = 2048 men, and two τέλη the ἐπιτάγμα = 4096 men. A τάξις was a division of the infantry = 128 men; a σύνταγμα or two τάξεις = 256 men; a πεντακοσιάρχια or two συντάγματα = 512 men; a χιλιαρχία or two of the last-named = 1024; a μεραρχία or τέλος twice the preceding or 2048, which doubled made a φάλαγξ = 4096 men, the commander of which was called στρατηγός. Divisions, however, of very different numerical strength were at various times designated by the name φάλαγξ. Cf. Man. Clas. Lit.; Smith's Dict. Gr. and Rom. Antiq. p. 91. — εἶτα δὲ τοὺς Ἕλληνας. In compliment to the Greeks Cyrus rode along their ranks, instead of having them march by him in review. — ἐφ' ἄρματος, *in a chariot*. — ἡρμαμάξης. The *harmamaxa* was a four-wheeled carriage, covered overhead and inclosed with curtains, used for the conveyance of women and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent harmamaxa, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylonia to Alexandria. — κράνη, *helmets*, accusative plural of κράνος = *cos*. K. § 29. R. c. Sometimes the helmet was made of leather. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called χαλκήρης, χρυσεῖη, etc. When the basis was wholly metal, the helmet received the epithet κράνη χαλκᾶ, Lat. *cassia*. It was usually adorned with a crest (λόφος) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — χιτῶνας, *tunica*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — κνημίδας, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocra* were usually plated with iron, and in later times were placed only upon the right leg. — ἀσπίδας, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. — ἐκκεκαθαμένας, *burnished*, from καθαίρω *to cleanse*, and ἐκ, *from*. When a condition or state as resulting from the

completion of the action is denoted, the Greek perfect is to be usually translated into English by the present tense. K. § 152. R. 2.

24—31. *στήσας τὸ ἄρμα, stopping his chariot.* ἴστημι has a causative or transitive as well as an intransitive sense. S. § 133; 207. 2. — *φάλαγγος, phalanx*, here refers to the army drawn up in array. — *στήσας—πέμψας.* The omission of the connective (called *asyndeton*) gives vivacity to the narration. This omission is very frequent between participles. — *προβαλέσθαι τὰ ὅπλα, to present their weapons*, i. e. hold them forward as if they were going to fight. — *ἐπιχωρῆσαι, to advance*, as though against the enemy. — *ἐσάλπιγξε* (K. § 105. 4), sc. *ὁ σαλπικτής*. S. § 152. 2. b; K. 146. R. 2. b. A later form of this aorist is *ἐσάλπισα*. S. § 133. — *ἐκ δὲ τούτου, then, after this.* — *προϊόντων*, sc. *αὐτῶν*. The subject of the participle is omitted when it can be easily supplied from the context. The participle might have been written *προϊοῦσι* in agreement with *στρατιώταις*, but would have been less emphatic. — *ἐπὶ τὰς σκηνάς.* Cf. l. 34 *infra*.

31—34. *βαρβάρων* is the partitive genitive after *ἄλλοις* (K. § 158. R. 1. c), which is used in reference to the Cilician queen who is particularly mentioned. — *ἔφυγεν ἐκ τῆς ἡρμαμάξης, fled away in her har-mamazax.* Some translate, *leaped from her har-mamazax* in order to accelerate her flight. — *οἱ ἐκ τῆς ἀγορᾶς—ἔφευγον = οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον, those in the market* (i. e. the market-people) *began to flee away from the market*, or more briefly, *those in the market began to flee away.* S. § 235; K. § 167. R. The *ἀγορά* was a place in the camp, where the suttlers or victuallers exposed their commodities for sale. The imperfect tense here denotes inceptive action. — *σὺν γέλῳτι, with laughter*, on account of the panic and flight of the barbarians.

1—3. *ἰδοῦσα, when she saw.* See N. on p. 1. l. 3. — *τὴν λαμπρότητα, the splendor of the arms and uniform.* — *τὴν τάξιν, the order, martial appearance.* — *Κῦρος δὲ ἤσδθη.* The terror with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

5—8. *Ἰκόνιον, Iconium.* This was a very ancient and renowned city. Pliny styles it *urbis celeberrima Iconium*. — *Λυκαονίας, Lycaonia*, lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — *διαρπάσαι* denotes the cause or motive. S. § 222. 5. — *ὥς πολεμίαν οἶσαν, because it was hostile.* *ὥς* here denotes an alleged cause. S. § 226. a. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

9—16. *τὴν ταχίστην ὁδόν, the shortest way.* K. § 159. 3 (6). The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route, which was circuitous and

31 more than twice the distance, in order to cross the Taurus at Dana or Tyana, where was the celebrated Cilician gate, the Tauripyliæ of Cicero and the Gölk Boghaz of the Turks. — στρατιώτας οὗς Μένων εἶχε. Under cover of being a guard of honor to Epyaxa, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in l. 22 et seq. — Καππαδοκίας, *Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. — ἐν φ, sc. χρόνῳ. — φοινικιστήν, *a wearer of purple*, i. e. an officer or courtier of high rank. — δυνάστην, *a high officer*; literally, *one in power*. — αἰτιασάμενος ἐπιβουλεύειν αὐτῷ, *having accused them of plotting against him*. The infinitive here stands in place of the genitive denoting the crime. S. § 194. 4; 221; K. § 158. II.

18—26. Κιλικίαν, *Cilicia*, lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (τραχεῖα, *rough*), the eastern Campestris (πεδινή, *level*). — ἡ δὲ εἰσβολή, *the pass*. This account of the narrowness of the pass is verified by Ainsworth and other modern travellers. — ἀμήχανος εἰσελθεῖν στρατεύματι, *inaccessible to an army*; literally, *difficult for an army to pass through*. Krüger observes that ἀμήχανος εἰσελθεῖν is put by attraction for ἦν ἀμήχανον ἢ εἰσελθεῖν. For στρατεύματι, cf. K. § 162. 5. a. — λελοικῶς εἶη, *had abandoned*. Cf. N. on ἐπὶ ἐξευγμένῃ, p. 28. l. 20. — ἐπεὶ ᾤσατο τό τε Μένωνος στρατεύμα ὅτι ἤδη—ἦν, *when he perceived that the army of Menon was now*, etc.; literally, *when he perceived the army of Menon, that it was now*. The subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition. — εἰσω, *within* in respect to Tarsus the capital. — ὁρέων is an uncontracted form for the gen. plur. frequently used by the Attics. It depends on εἶσω. S. § 187. 4; K. § 158. R. 1. d. — καὶ ὅτι . . . Κύρου. The order is: καὶ ὅτι (= διότι, i. e. διὰ τοῦτο ὅτι, *on this account, because*) ἦκουε Ταμῶν ἔχοντα (= ὅτι Ταμὼς εἶχε) τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν. Krüger says that the writer intended to have joined ἦκουε with τριήρεις περιπλεούσας, but wishing to name the admiral of the fleet, he connected it with Ταμῶν. On the construction of the participle after ἀκούω, cf. K. § 175. 1. a. — αὐτοῦ Κύρου. When αὐτὸς is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If αὐτὸς is followed by a common substantive, the article usually is retained.

28—32. οὗ οἱ Κιλικίαις ἐφύλαττον (K. § 152. R. 4. 6), *where the Cilicians kept guard, or used to keep guard*. K. § 158. 4. The Cilicians always kept a guard in this place for the protection of the country. — ἐπιβύτων. Cilicia Campestris was watered by the Pyramus and Cydnus.

— *ἐμπλεων*, neut. accus. of *ἐμπλεως*, and followed by the genitive *δένδρων*. K. § 158. 5. a; S. § 200. 3. — *ὅρος δ' αὐτὸ περιέχει κ.τ.λ.*, but a strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris) on every side from sea to sea.

1—5. *Ταρσούς*. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history, as being the birth-place of the apostle Paul. — *ἦσαν—βασιλεία*. The general rule that the neuter plural takes the singular verb (K. § 147. d), is often transgressed by the Attics themselves. — *Κύδνος*, *Cydnus*, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and according to some writers proved fatal to Frederick II of Germany who bathed in its stream. — *ὄνομα*, *by name*, is an accusative synecdochical. K. § 159. 7. R. — *δύο πλέθρων*. The Attics use *δύο* indeclinable.

5—8. *ἐξέλιπον—εἰς χωρίον*. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed by *εἰς*. So we say, *he left for Boston; they started for the West*. — *πλὴν οἱ τὰ καπηλεία ἔχοντες*. These inn-keepers stayed behind, either because there was some chance of gain, or because their occupation, as keepers of caravansaries for the entertainment of travellers, would protect them from all injury. — *ἔμειναν δὲ καὶ*, and they also remained. — *Χολοῖς*, *Soli*, a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Athenian colony. — *Ἰσσοῖς*, *Issus*, lay on the N. E. side of the head of the Sinus Issicus. It has been called Nicopolis, *city of victory*, on account of the great victory obtained there by Alexander over Darius.

9—15. *προτέρα Κύρου πέντε ἡμέρας*, five days before Cyrus. K. § 158. 7. β. — *ὑπερβυλῇ*, *passage over*. — *τῶν εἰς τὸ πεδίον*, sc. *καθηκόντων*, those (extending or sloping down) to the plain. The event here spoken of took place, while they were descending into the Cilician plain. — *οἱ μὲν—οἱ δέ*, some—others. — *εἰτα πλανωμένους ἀπολέσθαι*, thus (i. e. in consequence of having lost their way) wandering about they perished. — *οἱτοί* is the subject.

16—21. *διήρπασαν*, *pillaged*. The verb properly signifies to *snatch asunder*, as is done, when two or more persons are eagerly endeavoring to get possession of any article. — *ὀργιζόμενοι* denotes cause. — *πρὸς ἑαυτὸν* = to come to him. See N. on p. 28. l. 1. — *δὲ* refers to Syennesis. — *οὐδενὶ* (K. § 177. 6) limits *εἰς χεῖρας ἔλθεῖν* (S. § 161. 2. a. β), and *ἑαυτοῦ* follows the comparative *κρείττονι*. S. § 198. 1; K. § 158. 7. b. — *εἰς χεῖρας ἔλθεῖν*, to come into the hands = to put himself in the power of. — *ἵεναι*. Repeat *εἰς χεῖρας* from the preceding clause. — *ἔπεισε*. K. §§ 104. 3; 8. 3. γ.

23—28. *ἁλλήλοις*. S. § 202. 1; K. § 161. 2. a. a. — *εἰς τὴν στρατιάν*,

- 22 *for the army*, a form = to the dative of advantage (*Dativus Commodi*) only more emphatic. — ἂ . . . τίμια, *which with a king are regarded valuable*, or *which in the estimation of a king are of great value*. The neuter plural usually takes a singular verb. K. § 147. d. — στρεπτόν χρυσοῦν (K. § 29), *a golden necklace*. The clause τὴν χάραν μηκέτι ἀφαρπάξασθαι is one of the objects of ἔδωκε. — ἡρπασμένα, perf. pass. part. of ἡρπάσσω. K. § 106. — ἣν ποῦ ἐντυγχάνωσιν, *wherever* (the Cilicians) *could find* (them, i. e. τὰ ἡρπασμένα ἀνδράποδα).

MARCH FROM TARSUS TO THE EUPHRATES.

This extract embraces the march of the army from Tarsus to the Euphrates. It is a portion of the history quite easy to be mastered by the young student, and well adapted to excite his interest.

29, 30. τὸν Σάρον ποταμόν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into Cilician sea. The Pyramus (τὸν Πύραμον) is a larger and longer stream, flowing nearly parallel with the Sarus into the Sinus Issicus. — ἐπὶ, *upon*, i. e. near by.

- 23 6—17. ἐκ Πελοποννήσου νῆες refers to the ships sent by the Lacedaemonians to the aid of Cyrus. — ἐπ' αὐταῖς, *over them*. — ἡγεῖτο δ' αὐτῶν, *commanded them*. S. § 189; K. § 158. 7. a. — ἐξ Ἐπίσου is to be taken with ἡγεῖτο. — ἐτέρας = *besides*, i. e. in addition to the thirty-five ships before mentioned. Tamos was a native of Memphis. After the death of Cyrus, he fled with his ships to Egypt and was there murdered by king Psammetichus. — αἷς, *with which*. S. § 206. 1; K. § 161. 3. — καὶ connects συνεπολέμει with ἐπολιόρκει. — Τισσαφέρην limits φίλην. S. § 202. 1; K. § 161. 5. a. — ἐπὶ τῶν νεῶν is instrumental, *in or by means of the ships*. — μετὰπεμπτος, *having been sent for*. S. § 142. — ὧν. K. § 158. 7. a. — ἔρμουν, *lay at anchor*. — παρὰ, *along-side*. — οἱ παρ' Ἀβροκάμῃ μισθοφόροι Ἕλληνες, *the mercenary Greeks who were with Abrocamas*. — ἐπὶ, *against*.

19—27. ἐπὶ πύλας κ.τ.λ., *to the gates of Cilicia and Syria*, usually called Pylæ Syriæ. — ταῦτα takes its gender from τείχη, although it refers to πύλας. It will readily be seen how τείχη and πύλαι referring to these narrow straits, might be used as synonyms. — τὸ μὲν ἔσωθεν, *the inner one*, i. e. the Cilician gate. ἔσωθεν preceded by the article is equivalent to an adjective. We should have expected the repetition of τὸ before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. — τὸ μέσον τῶν τειχῶν, *the whole distance between the walls*. — ἦσαν takes its number from στάδιοι, although τὸ μέσον is the subject. — βίᾳ denotes manner. — στενὴ, *narrow* for a large army to pass through. — ἡλίθιοι, *difficult of ascent, impossible to be climbed*. The overhanging

and inaccessible cliffs here spoken of, were on the left hand of one going 23 to Syria. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δύο τείχη.

29—34. ὅπως ὀπλίτας ἀποβιβάσειεν (K. § 181. 2), *in order that he might land heavy-armed soldiers*. — εἴσω καὶ ἔξω τῶν πυλῶν, *within and without the fortresses* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενοι τοὺς πολεμίους, *having forced the enemy* (from their position). — παρέλθοιεν, sc. οἱ ὀπλίται — φυλάττοιεν, sc. οἱ πολέμοι. — ἤκουσε Κῦρον—όντα = ἤκουσε ὅτι Κῦρος ἦν, *heard that Cyrus was*. Our idiom, *to hear of one being* in a place, is somewhat similar to that of the Greeks in the above construction.

2. στρατιᾶς is the partitive genitive.

34

4—6. Μυριάδρον, *Myriandrus*, seems to have been a place of considerable trade, being originally a Phœnician settlement, and partaking of the enterprise and commercial spirit of the mother country. — τὸ χωρίον. The article denotes this to be the subject of the sentence. — δελὰδες, *merchant ships*, differed in structure from vessels of war, being oval with broad bottoms.

6—15. ἐνταῦθ' ἔμειναν ἡμέρας ἐντὰ τοῦτο to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he was now to leave the sea-coast, could accompany him no further. — τὰ πλείστου ἄξια, *most valuable effects*. πλείστου depends on ἄξια, as genitive of price. S. § 200. 4; K. § 158. 7. γ. — μὲν τοῖς πλείστοις ἰδόκου, *as it appeared to the most*; literally, *as they seemed to the most*. Krüger would mentally supply ἄλλοι δ' ἄλλως ἰδοῦσιν. — ὅτι τοὺς στρατιώτας κ.τ.λ. The order is: Κῦρος εἶτα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ.τ.λ. Render ὡς ἀπὸντας, *in order to return*. S. § 225. 5; K. § 176. e. — καὶ οὐ πρὸς βασιλέα, sc. ἰόντας. — διῆλθε λόγος, *a rumor spread abroad*. — ὅτι διώκοι. The optative is used, when the statement is to be considered as the sentiment of another. K. § 180. 5. In respect to the sequence of moods, cf. K. § 181. R. — οἱ μὲν εὐχοντο, *some earnestly wished*. εὐχομαι is never found in the Anabasis, and rarely in the other writings of Xenophon with the augment ἡν. — ἀλώσοιτο = future passive. S. § 209. 3. b.

18—29. ἀπολελοίπασιν ἡμᾶς, *have deserted us*. — ἐπιστάδωσαν, pres. imperat. mid. of ἐπίσταμαι. — ἀποδεδράκασιν—ἀποπεφύγασιν signify, the former, *to abscond so as not to be found*, the latter, *to flee away so as to evade pursuit*. — ὅπη ἄχονται, *where they have gone*. When the consequence of a past act is to be represented as continuing to the time of the person speaking, the present often supplies the place of the perfect. S. § 211. N. 5; K. § 152. R. 1. — μὰ τοὺς θεούς, *no, by the gods*. See N. on p. 16. l. 21. — διώξω. The more usual form is διώχομαι. — παρῇ. The subjunctive is employed when time indefinite or general is

84 expressed, and the verb of the main proposition is in one of the primary tenses. K. § 183. 3. b; S. § 217. — *τις—καὶ αὐτοὺς*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plural pronoun. — *λόγων*. S. § 84; K. § 82. 3. — *περὶ ἡμᾶς, towards us*. — *καίτοι γε—ἀλλ’*, *although—yet*. — *Τρᾶλλεσι*. Tralles was an opulent city of Lydia not far from Magnesia. — *φρουρουμένα* conforms in gender to *τέκνα*, which is thus rendered emphatic. — *στερῆσονται = στερηθήσονται*. See N. on l. 15. — *τῆς . . . ἀρετῆς*. Xenias was the Grecian commander who went up with Cyrus when summoned by his father. Cf. Anab. I. 1. § 2; 2. § 1.

80, 81. *εἰ τις*, if any one = *whoever*. Render *εἰ τις καὶ, even those who*. — *ἀρετῇν, humanitatem, clementiam*. — *προθυμότερον, with greater alacrity*.

85 2—4. *οὓς οἱ Σύριοι θεοὺς ἐνόμιζον, whom the Syrians think to be gods*. For the construction, cf. S. § 185; K. § 160. 3. *ἐνόμιζον = νομίζουσι*, since it denotes habit or custom. K. § 152. R. 4. c. — *ἔων*. K. §§ 96. 8; 87. 8. — *Παρυσάτιδος ἦσαν, belonged to Parysatis*. For the genitive of possession, cf. S. §§ 190; 158. 2. — *εἰς ζώνην, for a zone, i. e. to keep her supplied with girdles*. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury.

6—9. *Δαράδακος*. Ainsworth conjectures that this stream was at or near the Euphrates, and that the army followed the bank of the river to Thapsacus, inasmuch as in the Syrian plains they could have found neither points of rest, provisions, nor fresh water. — *Βελέστος*. This satrap must not be confounded with Belesia, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Poppe makes *ἄρξαντος = ἀρχοντος*, “*qui ad Cyri adventum usque præfectus fuerat*.” — *Συρίας*. S. § 189; K. § 158. 7. a. — *ἔραι (sc. ἔτους), seasons of the year*. — *Κῦρος—ἐξέκοψε*. It is an old saying, *qui facit per alium, facit per se*. — *αὐτόν, i. e. the park*.

12—16. *ἐπὶ τὸν Εὐφράτην ποταμόν*. Cyrus crossed the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. — *ὀνόματι* is the dative denoting ‘in what respect’ the preceding noun is to be taken. S. § 206. 2; K. § 161. 4. — *ἐνταῦθα ἔμειναν ἡμέρας πέντε*. His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδός, the expedition*.

19—24. *ἐχάλεπαινον τοῖς στρατηγοῖς, were angry with the generals*. S. § 202. 1. — *αὐτοὺς—κρύπτειν = ὅτι αὐτοὶ ἔκρυπτον*. — *οὐκ ἔφασαν εἶναι, refused to go*. In absolute negations, *οὐ* and the verb or substantive, form together an idea directly opposite to that of the verb or substantive alone. — *ἐὰν μὴ, unless*. — *τις, one = Cyrus*. The indefinite

expression is here employed, to avoid an open and perhaps offensive utterance of the name of the person referred to. — *χρήματα* refers, according to Krüger, not to regular pay, but to gifts. But Sturz rightly interprets it, *stipendia, wages*. — *διδῶ*. K. § 185. 2 (3). — *ὥσπερ καὶ* (sc. *δοθῆναι*), *the same as was given*. — *καὶ ταῦτα*, *and that too*. The peaceful character of the former *ἀνάβασις* of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias. See N. on p. 34. l. 29. — *ιδόντων*, sc. *αὐτῶν*. We should have naturally expected *ιοῦσι* in connection with *ἀναβάσει*. The change of construction promotes emphasis, by causing the idea of the participle to stand forth more prominently. See N. on p. 30. l. 30.

26—31. *μνᾶς*. The *mina* was a name given not to a coin but a sum = 100 drachma. The old Attic *δραχμή* = 17 cents 5-93 mills; the later *δραχμή* = 16 cents 5-22 mills. A *mina* or 100 of the former = \$17.59; of the latter, \$16.52. Hussey (*Ancient Weights*, etc. pp. 47, 48), makes the drachma = 9.72 pence, or about 18 cents 0-55 mills. — *ἐπὰν ἡκῶσι*, *whenever they should come*. See N. on p. 34. l. 23. — *μέχρις ἂν καταστήσῃ κ.τ.λ.* It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — *τὸ πολὺ τοῦ Ἑλληνικοῦ* (= *τῶν Ἑλλήνων*), *the greater part of the Greeks*. — *Μένον δέ*. A glimpse is here given of the ambitious and intriguing spirit of Menon. — *ποιήσουσιν*, *would do*. K. § 152. 6. — *χωρὶς τῶν ἄλλων*, *apart from the others*, i. e. the other divisions of the army.

33, 34. *ἄνδρες, μέν*, *soldiers*, here a term of honor. — *πλέον προτιμήσεσθε* (= *προτιμηθήσεσθε*), *you will be far more honored*. The composite *προ-* is apparently redundant, but as Matthiæ remarks, many grammatical pleonasmata are not so in a rhetorical view, as they serve to give distinctness and force to the expression.

1—4. *τί οὖν κελεύω ποιῆσαι*, *what then do I command you to do?* A rhetorical question serving to call attention to what the speaker was about to say. — *ὕμᾶς χρῆναι*, *that you ought*. *χρῆναι* has here a personal construction. — *πρὶν δῆλον εἶναι*, *before that it is evident*. *πρὶν* before the infinitive has a prepositional force. The subject of *εἶναι* is *δ τι . . . Κύρη*.

5—11. *γὰρ* serves to introduce the reason why Menon's troops should first cross the Euphrates. — *ψηφίσονται* (K. § 185. 2. 3) is derived from *ψῆφος*, a small stone or pebble (Lat. *calculus*), used in reckoning on an abacus, whence *ψηφίζω*, *to calculate*, and also in voting, whence *ψηφίζομαι*, *to vote, to resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands

22 (χειροτονία). — αἱτιοί, *authors, cause of voting to follow Cyrus*. — ἔρχαντες τοῦ διαβαίνειν, *by having commenced the crossing over*. S. § 189; K. §§ 173. 1; 158. 7. α. The participle here denotes instrumentality. S. § 225. 3. — ὑμῖν χάριν εἴσεται (K. § 143) Κύρος καὶ ἀποδώσει, *Cyrus will be grateful to you and repay (the favor)*. εἴσομαι is the future middle of εἶδω, used chiefly by the Attics instead of εἰδήσω. — ἐπίσταται δ' εἰ τις καὶ ἄλλος, *and he knows (how to do this, i. e. requite a favor), if any other one (does)*. — ἀποψηφίσονται, *decide not (to follow Cyrus)*. ἀπὸ in composition has sometimes a privative force. — ἔπιμεν μὲν ἅπαντες εἰς τοῦμπάλιν (i. e. τὸ ἔμπαιον), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the first person, because with ἅπαντες it is used in its most extensive sense. For its future signification, cf. S. § 133; K. § 152. R. 1. — ὡς μόνοις πειδόμενοις, *as being alone faithful = because you were the only ones who were faithful*. S. § 225. 4. — εἰς φρούρια καὶ εἰς λοχαγίας, *for commanders of citadels and companies*. — ἄλλου οὐτινος (= ἄλλο οὐτινος. S. § 175. 2; K. § 182. R. 4), *whatever else*. ἄλλο (i. e. ἄλλου) is constructed with τεύξεσθε Κύρου according to the formula, *τυγχάνειν τί τινος*. Some critics find no attraction in ἄλλου, but construct it with Κύρου, as forming a double genitive after τεύξεσθε.

12—16. ᾔσθετο διαβεβηκότας = ᾔσθετο ὅτι (ἐκεῖνοι) διαβεβήκεσαν, *or ᾔσθετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἰεν*. S. § 225. 7; K. § 175. 1. α. — Γλοῦν, *Glouis*, son of Tamos the admiral of Cyrus. — ἤδη, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — ὅπως, *in order that*, denotes the end or purpose of ἐμοὶ μελήσει, *it shall be my care*. — μηκέτι με Κύρον νομίζετε, *think me no longer Cyrus* (S. § 185; K. § 160. 3), i. e. *think my nature wholly changed from what it now is*.

18—22. εὐχοντο αὐτὸν εὐτυχεῖν, *wished him success in his enterprise*. — διέβαινε, *he (i. e. Cyrus) began to cross over*. The imperfect here denotes inceptive action. K. § 152. R. 4. α. — ἀνωτέρω τῶν μασθῶν, *above their breasts*. S. § 198. 1; K. § 158. 7. b. Some adverbs derived from obsolete adjectives end in ω instead of ως, and in the same manner (i. e. in ω) form their degrees of comparison. K. § 54. 2.

23—27. οὐ πώποδ', *never before*. K. §§ 6. 3; 8. 9. — διαβατός, *fordable*. Verbals in τος have often the idea of capability or possibility, like the English *ile, ble*. — γένοιτο. K. § 180. 5. — πεζῇ (i. e. πορευομένοις πεζῇ), *to those going on foot*, is a dative of manner opposed to πλοίοις. K. § 161. 3. Buttmann makes πεζῇ, κοινῇ, ἰδίᾳ, δημοσίᾳ, etc., supply the place of adverbs. — εἰ μὴ τότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — τότε, i. e. *at the time here spoken of*. — διαβῆ. The subjunctive follows a historical tense, for the sake of vivacity and emphasis. — δεῖον εἶναι, "*divino consilio factum*." Sturz.

It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — *ὑποχωρῆσαι*, to submit; literally, to give place. — *ὡς βασιλεύοντι*, as to its future king.

28—32. τῆς Συρίας, i. e. Mesopotamia, the general name of Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia (*μέσος ποταμός*) lying between the Tigris and the Euphrates. Xenophon calls the southern part of Mesopotamia, Arabia. — τὸν Ἀράξην. Ainsworth says that the distance from Thapsacus to the Araxes (modern Khábur), allowing for a land journey, and avoiding the longer bends of the river, is 150 geographical miles, which agrees well with the distance here given by Xenophon. — *μεταί σίτου*. S. § 200. 3; K. § 158. 5. a. — *ἐπιστρέψαντα*, and furnished themselves with provisions. S. § 209. 1.

TRIAL OF ORONTES.

The apprehension, trial, and conviction of Orontes is an episode in the history of the expedition both pleasing and interesting. The generosity and magnanimity of Cyrus are evinced, in his readiness to pardon the criminal even the third time, on condition of his promise of fidelity, while the reply of Orontes is that of one so conscious that he had forfeited all claims to confidence, that his repentance and promise of future fidelity, if made, would be worthy of no belief. Hence there was no alternative for Cyrus, but to follow the judgment of the council that he should put Orontes to death. The circumstances of the trial are related with great simplicity, clearness, and beauty.

1—6. *ἐντεύθεν*, thence, i. e. from the Pylæ Babyloniz, to which place, we are told in the preceding chapter, they had advanced. — *προϊόντων* (sc. αὐτῶν); as they were proceeding. — *ὡς*, about. See N. on p. 28. l. 7. — *οὗτοι*, i. e. οἱ ἱππεῖς. — *εἴ τι ἄλλο*, whatever else. — *γένηι τε προσήκων βασιλεῖ*, connected by birth to the king = a relative of the king. — *τὰ πολέμια* limits *ἀρίστοις* as an accusative synecdochical. — *καὶ πρόσθεν*, formerly even.

7—11. *οὗτος*, this man. — *εἰ δεῖ*. K. § 185. 2 (4). — *ὅτι* is more usually placed before the subordinate clause. — *κατακαίνει* ἄν. In the *oratio obliqua*, the optative is employed without ἄν, but as it stands in the apodosis, ἄν accompanies it. — *ἐνεδρεύσας* denotes the means, by forming an ambuscade. — *ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι*, or take many of them alive, i. e. make them prisoners. Repeat ἄν with *ἔλοι*, *κωλύσει*, and *ποιήσειεν*. — *κωλύσει* is followed by τοῦ καίειν as the separative genitive. S. § 197. 2; K. § 157. — *ἐπιδέσας*, sc. αὐτοῦς. — *ποιήσειεν ὥστε*, would cause that; "efficere ut." Sturz. *ἰδόντας*,

37 *having seen* = *if they saw*. The protasis is here contained in the participle. — διαγγεῖλαι, *to give information, to be messengers*.

12, 13. Κέρφ limits ἐδόκει. — ἀκούσαντι denotes time. — παρ' (i. e. παρὰ) here denotes removal or separation from.

15—20. νομίσας denotes time. — αὐτῷ limits ἐτοίμους, *ready for him*. — ὅτι . . . πλείστους, *that he would come bringing as many horse as he was able*. — φράσαι, *to order, tell*, a signification of φράζω somewhat rare. — ἐκέλευεν, sc. τὸν βασιλεα. — αὐτὸν refers to Orontes. — τῆς πρόσθεν φίλας, *of former friendship*. The article gives to the adverb the force of an adjective. — πιστεως, *of fidelity (to the king)*. — πιστῷ ἀνδρὶ ὡς φετο, *to a man faithful as he supposed*. — ὁ δὲ refers to the man to whom Orontes gave his letter to the king.

22—26. ἀναγνούς, *having read*. — αὐτήν, i. e. the letter — ἔπτα is to be joined with τοὺς ἀρίστους. Spelman remarks that the ancient writers who treat of the affairs of Persia, often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — Δέσδαι τὰ ὄπλα, *to stand in arms*. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

27—30. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καί, (not only this) *but he also called Clearchus*, etc. — σύμβουλον, *as a counsellor*. ὡς is frequently found before the noun in apposition denoting or character purpose. — ὅς γε = *quippe qui, inasmuch as he*. — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προτιμηθῆναι μάλιστα. See N. on πλέον προτιμήσεσθε, p. 35. l. 34. Clearchus was looked upon by Cyrus as the leading mind in the Greek army, and hence the policy of honoring him in the way here spoken of. — τῶν Ἑλλήνων depends on μάλιστα. S. § 188. 1; K. § 138. R. 1. c. — ἐξήγγειλε—τὴν κρίσιν—ὡς ἐγένετο = ἐξήγγειλε ὡς ἡ κρίσις ἐγένετο. By a species of attraction the subject of the dependent proposition becomes the object of the preceding one. — κρίσιν, *trial*.

38 1. ἀπόρρητον, *to be kept secret*. K. § 8. 12. b. — ἔρχειν τοῦ λόγου (K. § 158. 7. a) is employed when the speaker is to be followed by others, ἔρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated.

3—11. παρεκάλασα = παραέκληκα. S. § 211. N. 14. — ἄνδρες φίλοι, *friends*. ἄνθρωπος joined with a substantive or adjective forms a periphrasis for a substantive. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. — τουτουί. See N. on p. 19. l. 16. — γὰρ is γὰρ illustrantis, i. e. it serves to explain and illustrate what has just been said. — ὁ ἐμὸς πατήρ, *my father*. The article is sometimes employed even where the possessive sufficiently particularizes the

noun. — *σπῆκεον*, *servant, attendant*, not *δούλος*, *a slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — *ἔχων*, *being in possession of*. — *ἐποίησα ὥστε κ.τ.λ.*, *I effected that* (cf. N. on p. 37. l. 10) *he thought it best* (= *I made it seem best to him*) *to cease making war upon me*. Krüger says that the proper structure would have been: *ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι*. For the construction of *τοῦ πολέμου*, cf. S. § 197. 2; K. § 157. — *δεξιάν*, *the right hand*. In ancient times, one of the most inviolate pledges of fidelity was the giving of the right hand.

12—2. *ἔστιν ὃ τι σε ἥδικησα*, *is there any thing in which* (ὃ τι = τὴ, ὅ) *I have injured you?* — *ὅτι οὐ*. Supply *ἔστιν* from the preceding clause. *ὅτι* serves here as a mark of quotation. — *οὐκοῦν ὥστερον* — *κακῶς ἐποίηεις*, *did you not afterwards lay waste?* A negative question implying a negative answer. *κακῶς* stands for the accusative of the thing after *ἐποίηεις*. S. § 184. N. 2 (end). — *ὡς αὐτὸς σὺ (you yourself) ὁμολογεῖς* is to be taken with *οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος*. — *εἰς Μυσοὺς* (sc. *ἐλθὼν*) = *εἰς Μυσίαν*. — *ὃ τι ἐδύνα*, *as far as you were able*. — *ἔφη* = *ὁμολόγει*. — *ἔγνω* (K. § 142) *τὴν σεαυτοῦ δύναμιν*, *when you knew your own strength*, i. e. had become sensible of your inability to contend with me. — *Ἀρτέμιδος βωμόν*, *the altar of Diana as a suppliant*. Cf. 1 Kings 2: 28. — *μεταμέλειν τί σοι*, *that you repented*. The genitive of the thing, about which the feeling of regret is exercised, is frequently to be mentally supplied. S. § 201. N. 4.

21—28. *ἐπιβουλεύων* — *φανερὸς γέγονας*, *are you evidently plotting*. For the construction, see N. on p. 29. l. 30. — *οὐδὲν ἀδικηθεῖς*. The ellipse may be supplied from *ἐπιβουλεύων φανερὸς γέγονας*. — *περὶ ἐμὲ ἄδικος*, *unjust to me*. When the subject of the principal verb and the infinitive is the same, the adjective in the predicate is put by attraction in the nominative. K. § 172. 3; S. § 224. — *Ἡ γὰρ ἀνάγκη* (= *ἀναγκαῖόν ἐστι*), *certainly, for it is necessary* to confess that I have wronged you. — *ἐκ τούτου*, *after this, then*. — *ἔτι σὺν ἂν γένοια*, *can you then still be*. *ἔτι* here relates to the future. The protasis, *if I should now forgive you*, may be supplied. — *ὅτι οὐδ'* is to be constructed with *ποτὲ* in the next clause. Krüger says that *ὅτι*, in this and similar places, arises from the blending of two constructions: *ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο*, and *ἀπεκρίνατο οὐκ ἂν δόξαιμι*. — *εἰ γενοίμην*. K. § 185. 2 (4). — *σοί γ' ἂν ἔτι ποτὲ δόξαιμι*, *I should never seem so at least to you*. We have here a remarkable example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

88 80—84. ἀνὴρ . . . λέγει, *this man has done such things and says such things* = *such have been his actions, and such are his words*. With μὲν and δὲ there is frequently a repetition (*anaphora*) of the same word. — ἑμῶν—πρῶτος. S. § 188. 1; K. § 158. R. 1. c. — ἀπόφηναι is the imperat. 1 aor. mid. K. § 84. R. 4. — ἐκποδὸν ποιεῖσθαι, *should be put out of the way*, i. e. put to death. — ὥς τάχιστα, *as quick as possible*. ὥς strengthens the superlative. — τοῦτον φυλάττεσθαι (K. § 150. R. 1), *to be on our guard against him, to be watching him*. — τὸ κατὰ τοῦτον εἶναι, *as far as he is concerned*, is an adverbial phrase, qualifying σχολῇ ᾧ ἡμῖν.

89 1. τοὺς . . . ποιεῖν, *to do well* (S. § 184. N. 2 end) *to our friends* (who are) *voluntarily* so.

2—7. ἔφη. Clearchus was relating this to the Greeks. — καί, *also*. — ἄλλους counsellors. Cf. p. 37. l. 24. — προσδέσθαι (sc. τὴν ψῆφον), *acceded to*; literally, *added* (their vote) *to*. — ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*. τῆς ζώνης is the genitive of the part taken hold of. S. § 192. 2; K. § 158. R. 2. Middle verbs are for the most part constructed in this way with the genitive. — ἐπὶ θανάτῳ, (as a sign that he was condemned) *to death*. — οἵτεπ πρόσθεν προσεκύνουν, *who were previously in the habit of prostrating themselves before him*. S. § 211. N. 11; K. § 152. R. 4. c. — καὶ τότε, *even then*. — καίτεπ εἰδότες, *even though they knew*. The participle is here concessive in its use. — ἔγοιτο depends upon εἰδότες, which borrows the time of προσεκύνησαν.

9—12. σκηπτούχων depends on τοῦ πιστοτάτου. — οὔτε—οὔτε, *neither—nor*. — οὐδέis is strengthened by οὔτε. S. § 230. 1; K. § 177. 6. — οὐδέis εἰδώς, *no one who knew*. — οὐδ' ὅπως, *nor in what way*. εἰκαζον δ' ἄλλοι ἄλλως, *but some conjectured* (that he died) *in one way and some in another*. It is generally supposed that he was buried alive. Cf. Herod. VII. 114.

THE BATTLE OF CUNAXA.

This battle took place Sept. 7, B. C. 401. Cyrus had marched down the eastern of bank the Euphrates, and having passed without molestation a trench, where he thought his brother would make a stand, had become somewhat remiss in his order of march from the supposition that the enemy had fled. But he was undeceived in this opinion in the manner detailed at the commencement of this chapter.

14—18. καί serves here as a general connective with what was detailed in the preceding chapter, while τε—καί, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορὰν πλεθουσας, *about full market*, i. e. some time between nine and twelve o'clock. The day was divided by the

Greeks into five parts: 1. *πρωτ*, morning; 2. *περὶ ἀγορὰν*, full market, forenoon; 3. *μεσημβρία*, noon; 4. *δελή*, afternoon; 5. *ἑσπέρα*, evening. *ἀγορὰ πλῆθους* answers to our full 'change. — *καταλύσειν*, to halt for the night, to encamp; literally, to loose, to unbind (the beasts of burden), i. e. to unharness or unload them. — *τῶν ἀμφὶ Κύρον πιστῶν* (sc. *τῆς*), one of the faithful followers of Cyrus. S. § 281. — *ἀνὰ κράτος*, at full speed. — *τῷ Ἰππῷ* is the dative of means or instrument. Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the *σταδμός*, where they were intending to encamp. — *βαρβαρικῶς* = *Περσιστί*, in the Persian language. — *ὡς εἰς μάχην παρεσκευασμένοι*, prepared as if for battle = marching in order of battle.

19—21. *τῶραχος*, tumult, trepidation. — *καὶ πάντες δέ*, and indeed all, i. e. the Barbarians as well as Greeks. — *ἐπιτεσίσθαι* has *βασιλεία* understood for its subject.

21—24. *καὶ* in *καὶ Κύρος* serves as a general connective while *τε* corresponds to *τε* in *τοῖς τε ἄλλοις*. — *τοῦ ἄρματος*, his chariot. The article with this and the following nouns, has the force of a possessive pronoun. See N. on p. 3. l. 5. — *καδίστασθαι . . . ἕκαστον*, and each to take his station in his own company. *εἰς* imparts to *καδίστασθαι* the idea of previous motion. See N. on p. 28. l. 1.

26—29. The subject of *καδίσταστο* is *Κλέαρχος, Προξένος* and *οἱ δ' ἄλλοι*. — *τὰ δεξιὰ τοῦ κέρατος*, the right of the wing. The Greeks constituted the right wing of the army of Cyrus, and upon the extreme right of this wing Clearchus was posted. The adjective is usually put in the plural, when it is used substantively. The genitive is partitive. S. § 188. 1; K. § 158. R. 1. b. — *ἐχόμενος*, being next to him. — *τὸ σπράτευμα*, i. e. Menon's band. — *τοῦ Ἑλληνικοῦ*. See N. on p. 35. l. 29.

8—10. *Κύρος δὲ καὶ ἰκπεῖς*, sc. *ἔστησαν* from the preceding context. 40 — *ψιλήν*, i. e. without a helmet. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias, who says that in the battle his tiara fell off. His tiara was probably the *τιὰρα ὀρθή*, upright tiara, an outward assumption of the royal dignity for which he was contending. — *μαχαίρας*. This weapon was of the knife kind, and was used by the Greek horsemen, as a weapon of offence, preferable to the long sword.

11—16. *καὶ . . . ἡμέρας*, and it was now mid-day. The genitive is partitive. — *δελή*. Buttmann says that the events which follow show, that *δελή* here means the early part of the afternoon. — *κοινοπρὸς* (*κοῖλα, ὕρηνμι*), dust raised, a cloud of dust. — *χρόνῳ δὲ συχνῷ*. The negative *οὐ* which is bracketed in the text, was probably inserted by Leuncl. on the ground that *συχνῷ* in the sense of much, would not

40 answer the demands of the passage. But this was unnecessary, since if *συχνῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (cf. l. 31 infra) and majestically advancing. But one of the definitions which Hesych. gives to *συχνῶ*, is *συνεχῇ*, *closely joined*, which if adopted would give to *χρόνῳ*, *συχνῶ* the signification *immediately after, in a very short time*. — *τάχα* . . . *ἤστραπτε* (*began to glitter*), i. e. gleams from the armor were flashing through the cloud of dust. — *λόγχει*, *lances*. The Grecian spear consisted of the *δέρυ*, *shaft*, *pole*, and *λόγχη*, *aiχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανείς*, *clearly seen*. The occasional gleam of the weapons through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting spectacle to Cyrus and his army.

17—22. *λευκοδώρακες*, *having white cuirasses*. — *ἐπὶ* . . . *πλευρίων*, *upon the left (wing) of the enemy*. — *ἐχόμενοι δὲ τούτων*, *next to these*. See N. on p. 39. l. 27. For the genitive, cf. S. § 192. 1; K. § 158. 3. b. — *γεβροφόροι*, *having osier shields*. The wicker frames of the shields were usually covered with leather. — *ποδάρεσι*, *reaching to the feet*. — *κατὰ ἔθνη*, *by nations*, i. e. each nation by itself, a common custom in the Persian armies. — *ἐν πλασίῳ πλήρει*, *in a full oblong square*. It was called *πλαίσιον* from its brick-like form. — *ἕκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οὗτοι*, and is followed by *ἐπορεύετο* in the singular, although the proper subject is in the plural.

23—28. *πρὸ δὲ αὐτῶν*. Repeat *ἐπορεύετο*. — *διαλείποντα συχρὺν* (= *πολὸν*) *ἀπ' ἀλλήλων*, *at a considerable distance from one another*. — *ἐκ τῶν ἁξόνων εἰς πλάγιον ἀποτεταμένα* (K. § 102. 8), *extending obliquely from the axle-trees*. — *ὕπὸ τοῖς δίφροις*, *under the seats*. — *εἰς γῆν βλέποντα*, *pointing* (literally, *looking*) *downwards*. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, *design*. — *ὥς . . . ἐλόντων*, *that they should drive against the ranks of the Greeks*. For the construction of *ὥς—ἐλόντων*, cf. S. § 226. a; K. § 176. 1. e.

28—31. *ὃ μέντοι Κύρος εἶπεν, ὅτε κ.τ.λ.*, *notwithstanding what Cyrus said when, etc.* Reference is had to a speech which Cyrus had made to the Greek commanders (chap. 7. § 4), in which he spake of the noise and tumult with which the Persians approached to battle. — *ἐφ' αὐσῇ*

τοῦτο, *he was deceived in this*. The accusative is synecdochical. S. § 182; 40 K. § 159. 7. — ὡς ἀνυστόν (= δυνατόν), *as much as possible*. — ἐν ἰσῷ (sc. βήματι), *with equal step, at the same pace*.

32—34. ἐν τούτῳ, *at this time*. — ἐβόα, *called out*, i. e. issued his command in a loud voice. — κατὰ μέσον τὸ τῶν πολεμίων, *opposite or against the centre of the enemy*.

1. πάνθ' ἡμῖν πεποιήται = *our work is done*; literally, *every thing 41 has been done* (= will be done. S. § 211. N. 8) *by us*. For the construction of ἡμῖν πεποιήται, cf. S. § 206. 4.

2—9. τὸ μέσον στίφος, *the central troop*. Reference is had to 6000 horsemen spoken of in chap. 7. § 11; 8. § 24, who were drawn up before the king as his body-guard. — ἀκούων Κύρου, *hearing from Cyrus*. The verb ἀκούω commonly takes the accusative of the sound and the genitive of that from which it proceeds. S. § 192. N. 3; K. § 158. 5. b. — ὅσα—βασίλεια = ὅτι ἦν βασιλεύς. S. § 225. 7; K. § 171. 1. a. — τοσούτων—περιῆν, *was so much superior*. — γὰρ introduces the reason why the king's centre was so far beyond the left wing of Cyrus. — πλήθει is the dative denoting in what the superiority consisted. — ὥστε μέσον τὸ ἐαυτοῦ ἔχειν, *that although he was in the centre of his army*. The participle has here its concessive force. S. § 225. 6. — ἐναντίον ἔξα, *without the left wing*. S. § 187. 4; K. § 157. — ἀλλ' is here employed in consequence of the preceding protasis commencing with τοσούτων γὰρ. This will account for the repetition of the proper name Κλέαρχος. — ὅμως, *yet*, i. e. notwithstanding the command of Cyrus and the position of the king. — φοβούμενος, *fearing*. K. § 150. R. 1. — αὐτῷ μέλοι ὅπως καλῶς ἔχοι, *he would take care that all things should go well*. — S. § 201. N. 4; K. §§ 180. 5; 188. 3.

10—14. καυῶ = χρόνῳ. — ὁμαλῶς, *eodem gradu*, must be referred to the army of the king, and not to that of Cyrus as Bornemann supposes. Cf. p. 40. l. 31. It must have been a sublime spectacle to see so many myriads with their glittering armor and flashing weapons, approaching in measured tread to battle.

"The host moves like a deep-sea wave,
Where rise no rocks its power to brave,
High swelling dark and slow."

Cf. Par. Lost. VI. 78—85. — ἔτι ἐν τῷ αὐτῷ (sc. τόπῳ) μένον, *remaining yet in the same place* (where first they began to form the line of battle). — ἐκ τῶν ἔτι προσιόντων, *from those who were still coming up*. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These as they came up, would seize their arms from the baggage-wagons in which they were carried (cf. chap. 7.

41 § 20), and fall into their respective companies. — οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι, *not very close to the army* = *at a moderate distance from the army*. He rode out far enough to have a view of both armies. αὐτῷ is employed here for the sake of emphasis. — ἀποβλέπων, *fixing his eyes upon, looking attentively at*. This word is added to κατεδεῶτο in order to impart definiteness to the expression.

15—18. Ξενοφῶν Ἀθηναῖος, *Xenophon an Athenian*. The article is omitted because no distinction is designed. — διελάσας ὥς συναντῆσαι, *riding up in order to meet him*. S. § 223. 1. — εἴ, *whether*, is here followed by the optative, because ἤετο, upon which παραγγέλλοι depends, expresses time past. S. § 212. 3. — ἐπιστήσας, sc. τὸν ἵππον. — τὰ ἑρὰ καὶ τὰ σφάγια. Divinations were taken both from the entrails of the victim, and the circumstances attending the sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence ἑρὰ may signify *the entrails*, the principal source of divination, and σφάγια (from σφάζω, *to slay*) *the victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. These words are often, however, synonymous.

19—23. βορύβου, *noise*, such as would be made by a multitude. This genitive depends on ἤκουσε. S. § 192. 1; K. § 158. R. 4. b. — καὶ . . . εἴη, *and inquired what the noise was*. The optative is employed in the *oratio obliqua* after a secondary tense. S. § 212. 3; K. § 188. 3. — ὅτι before τὸ σύνδημα and before ΖΕΤΞ ΣΩΤΗΡ, etc., is merely the sign of quotation. In such cases it is not to be translated. — σύνδημα, *the word, tessara militaris*. This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. — δεύτερον, *the second time*. — καὶ ὅς = καὶ οὕτως.

24—28. δέχομαι τε. Some supply τὸν οὐρανόν. But it is better to understand τὸ σύνδημα. Krüger paraphrases: *ut bonum omen accipio hanc tessaram, σωτηρίαν καὶ νίκην*. — τοῦτο ἔστω, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watchword). But this interpretation is too frigid. — εἰς τὴν αὐτοῦ χώραν, i. e. at the head of the barbarian forces of his army. — στάδια is the accusative of space. S. § 186. 2; K. § 159. 3 (6). — διειχέτην τὸ φάλαγγε is the dual. — ἐπαυδιζόν, *began to raise the psalm*. This was a battle-song, which was sung both before and after the engagement, the first to Mars and the last to Apollo, because it is said that he sung it after his victory over the Pythian dragon. — ἀντίοι—τοῖς πολεμοῖς, *against the enemy*. — S. § 200. 1; K. § 161. 2 a. β.

28—34. *ὡς δὲ πορευομένων* (sc. *αὐτῶν*. See N. on p. 30. l. 30), *as they were advancing*. S. § 225. 2; K. § 176. a. — *ἐξεκύμανε*, *began to fluctuate, break away from* (the line). This metaphor taken from the waves of the sea is full of beauty and energy. — *τι* (sc. *μέρος*) is followed by *τῆς φάλαγγος* as a partitive genitive. S. § 188. 1; K. § 158. R. 1. b. — *τὸ ἐπιλειπόμενον*, *the part* (of the line) *which was left behind*. S. § 225. 1. — *δρόμῳ δεῖν*, *to run*; literally, *to run with a run*. So to give fullness to the expression, we say *to go running, to proceed upon the run*. *δρόμῳ* is the dative of manner. — *οἷόν περ*, *just as*. — *Ἐνναλίῳ*, one of the names of Mars, limits *ἐλελίσουσι*, *they shout ἐλελεῦ to Mars*. — *ταῖς ἀσπίσι* denotes the means or instrument. S. § 206. 1; K. § 161. 3. We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἰδοῦντες*. — *φόβον ποιῶντες*, *in order to frighten*. S. § 225. 5. — *πρὶν δὲ τόξευμα ἐκκνέσθαι*, *but before an arrow reached* (them) = *before they came within bow-shot*.

1, 2. *κατὰ κράτος*, *with all their might*. — *μὴ δεῖν δρόμῳ*. The reason may be drawn from the next clause.

3—9. *τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, *but some of the chariots were borne along*; literally, *but the chariots were borne along, some, etc.* *τὰ μὲν* and *τὰ δὲ* are in partitive apposition with *τὰ ἄρματα*. — *κενὰ ἡνιόχων*, *without their charioteers*. *κενὰ*, literally, *empty*. — *οἱ δέ*, i. e. the Greeks. — *ἐπεὶ προῖδον*, *when they saw them from afar* = *as often as they saw them*, etc. The optative is employed with *ἐπεὶ*, when the discourse is concerning a past action often repeated. — *ἔστι δὲ ὅστις*, *there was one who* = *some one*. S. § 172. N. 2; K. § 182. R. 7. — *ὥσπερ ἐν ἵπποδρόμῳ*, *as in the hippodrome*, i. e. the race-course, the Olympic course. — *ἐκπλαγεῖς*, *being struck with terror, being stupified* at the sudden and rapid approach of these chariots. *πληγ-* of the 2 aor. pass. becomes *πλαγ-* in composition. The student will note the strengthening repetition of the negatives in the following clauses. S. § 280; K. § 177. 6. — *ἐπὶ . . . ἐλέγετο*, *upon the left wing some one was said to have been shot*.

10—15. *τὸ κἀθ' αὐτοὺς*, *the enemy opposed to them*. *βαρβαρικὸν* or *κέρας* is to be supplied. — *ὡς βασιλεὺς*. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — *ὕπὸ τῶν ἀμφ' αὐτόν*, *by his followers*. — *οὐδ' ὥς* = *οὐδ' οὕτως*, *not even thus*, i. e. when apparently victorious, and already saluted as king by his attendants. — *ἐξήχθη* (from *ἐξάγω*), *was induced*. — *συνεσπειράμενην*, *in close order*. — *ἐπεμελεῖτο*, *he was attentively watching*. The object is the clause *ὅ τι ποιήσει βασιλεὺς*. — *καὶ γὰρ*. The ellipsis may be thus supplied, *and* (he did this) *for*, etc. The ellipsis may in most instances be mentally supplied, and the formula *καὶ γὰρ* be rendered

42 simply for. — *ἴδαι αὐτὸν ὅτι* = *ἴδαι ὅτι αὐτός*. For this species of attraction, whereby the subject of the following verb, becomes the object of the preceding one, see N. on p. 31. l. 23.

16—1. *καὶ* is here explicative, i. e. the sentence which it introduces serves to explain the previous one. — *μέσον ἔχοντες τὸ αὐτῶν ἡγούρτα*, were accustomed (imperfect tense) to lead in the centre of their army. *νομίζοντες* = because they thought. S. § 225. 4. — *ἐν ἀσφαλεστάτῳ* (sc. τόπῳ) in the safest place. — *ἦν . . . ἐκατέρωθεν*, if their force was on both sides of them. — *ἀσθάνεσθαι τὸ σπράτευμα* depends on *νομίζοντες*.

20—24. *καὶ—δὴ τότε*, and indeed then. — *μέσον ἔχων*, although he was in the centre. The participle is here concessive. — *ὅμως*, notwithstanding. — *ἐκ τοῦ ἐναντίου*, ex adverso, opposite, in front. — *τοῖς αὐτοῦ τεταγμένοις*, i. e. the six thousand spoken of in N. on p. 41. l. 3. — *ὥς εἰς κύκλῳσιν*, as if to inclose them. *εἰς* here marks intention. *κύκλῳσιν* is derived from *κυκλόφ*, and denotes its action. This evolution is not to be considered as performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the army of Cyrus, and it would have been no quick or easy task to wheel about so immense a body of men. It is to be referred rather to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the Greeks, and cut them in pieces (*ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν*).

24—29. *δείσας—κατακόψῃ* (sc. *βασιλεύς*). For the use of the subjunctive instead of the optative, cf. S. § 212. N. — *τοῖς ἑτακτοῖσι*. Cf. p. 40. l. 4. — *ἀποκτεῖναι λέγεται κ.τ.λ.* Plutarch says that after Artagereses had thrown his javelin at Cyrus with a force which shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar-bone and pierced through his neck.

30—34. *ὥς . . . δρμήσαντες*, but when (the king's body-guard) was routed, the six hundred belonging to Cyrus, rushing on in the pursuit were dispersed, or, in the route (of the king's body-guard) which took place the six hundred, etc. *ὥς δὲ—καὶ*, but when—then. *καὶ* has frequently this sense after definitions of time. — *πλὴν* (= *ὅμως*) *πάνυ ὀλίγοι*, but yet a very few. — *σχεδόν*, mostly. — *οἱ δημοτράπεζοι καλούμενοι*, those who were called table-companions. S. § 225. 1; K. § 148. 6. — *οὐκ ἠνέσχετο*, was not able to restrain himself. N. § 91. 1.

43 1—3. *τὸν ἄνδρα ὁρῶ* = *ὁρῶ αὐτόν*, only more emphatic. — *ἔτετο*, imperf. of *ἔμαι* (*εἶμι*), to hasten. S. § 133. p. 187. — *παλεῖ* = *jaculando ferit*. — *κατὰ*, upon. — *Κτησίας*, Ctesias, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled

Περσὺν, only a few fragments of which remain. — καὶ . . . φησι, and 43 he says that he healed his wound.

3—8. παίοντα, while striking. S. § 225. 2; K. § 176. 1. a. — αὐτὸν ἀκοντίζει τις παλτῇ, some one shoots him with a dart. — μαχόμενοι (fighting with one another, middle reciprocal. S. § 209. 2; K. § 149. R. 1) καὶ βασιλεὺς καὶ Κύρος καὶ οἱ is regarded by Poppo as a nominative absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ.τ.λ. But Matthiæ (§ 562. N.) founds this use of the nominative upon a different construction, viz., “when the subject of the participle is contained in part by the principal subject, or this latter in the other.” Here ἐπύθοι, Κύρος, and ἔκτῃ οἱ ἄριστοι, the principal subjects constitute a part of the whole contained in βασιλεὺς, Κύρος, and οἱ ἀμφ’ αὐτοὺς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. — τῶν is the partitive genitive after ἐπύθοι. — ἐκείνου refers to the king. — οἱ ἄριστοι = οἱ ὁμοτράπεζοι, p. 42. l. 32. — ἔκειντο ἐπ’ αὐτῷ, lay (dead) upon him. This euphemistic use of κείμεναι is quite frequent in the Greek writers.

9—11. αὐτῷ τῶν σκηπτούχων θεράπων, of his sceptre-bearing attendants. αὐτῷ is used here for the subjective genitive. S. § 201. 5. Some may prefer to regard it as limiting πιστότατος, most faithful to him of his sceptre-bearing attendants. — ἐπειδὴ πεπτωκότα εἶδε Κύρον, when he saw Cyrus falling. The participle has here its complementary use. S. § 225. 7; K. § 175. 1. a. — ἀπὸ τοῦ ἵππου, from his horse. For the use of the article, see N. on p. 8. l. 5. — περιπεσεῖν αὐτῷ, i. e. he fell upon him with his arms embracing his lifeless body.

13—15. Κύρῳ, upon Cyrus, i. e. as he lay embracing the dead body of Cyrus. — ἑαυτὸν. When the reflexive pronoun is used, the active voice is more frequently employed than the middle. — σπασάμενον. The middle voice is used, because the scimeter belonged to the person who drew it. K. § 150. 3. b. — ἀκινάκην, scimeter, a short, crooked sword. — καὶ στρεπτὸν δὲ ἐφόρει. It would appear from this passage and others which might be cited, that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

PASSAGE OF THE TIGRIS.

After the battle of Cunaxa in which Cyrus was slain; the Greeks made a truce with the king, the conditions of which were that he should conduct them back safely to Ionia, and that they should pass through his country without doing it any injury. Soon, however, suspicions began to be entertained by the Greeks, that the king was planning their destruction, and only waited for a convenient opportunity to carry his

- 43 design into execution. In this state of distrust and anxiety, they reached in their homeward march the river Tigris, an account of the passage of which is given in this extract.

18—22. πρὸς τὸ Μηδίας κ.τ.λ. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a north-easterly direction. Its length, according to Rennell, was about 24 British miles. — εἰσω αὐτοῦ, *within it*. S. § 187. 4; K. § 157. — πλυνδοῖς ὀπταῖς, *burnt bricks*, were different from the ὠμὴ πλυνδος, *dried brick*, which was a common material for buildings in those countries. This dative denotes the means. ποδῶν may be referred to S. § 190. — ἐν ἀσφάλτῃ. This is the cement used by the builders of Babel. "Bitumen had they for cement." Gen. 11, 1—9. This bitumen was found in inexhaustible quantities in the fountains of Heet. Rich says that the principal bitumen pit at Heet has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements.

25—29. τὴν μὲν and τὴν δ' are in partitive apposition with διὰ ρυχας. — πλοίοις is the dative of means. S. § 206. 1. — ἦσαν = *proceeded, were led*, by the *constructio prægriana*. See N. on p. 28. l. 3. — κατατέμνητο, plup. pass. 3 plural of κατατέμνω. — καί, also. — αἱ μὲν πρῶται, (*the first*). — δ' ἐλάττους (sc. αἱ δὲ δευτέραι)—*μικροὶ ὀχετοὶ* (*drains, rivulets*) are in partitive apposition with τάφροι. — ἐλάττους, *narrower*. S. § 65. — τέλος, *at last*. S. § 135. — ὥσπερ ἐν τῇ Ἑλλάδι. Repeat κατατέμνηται.

- 44 1—6. πρὸς φ, *near which*. — ὄνομα Σιτάκη, *Sitace by name*. — σταδίου is the accusative of measure or distance. — παρ' αὐτὴν, *near it*. — δένδρων depends on δασέος. S. § 200. 3. — διαβεβηκότες . . . ἦσαν, *although having just crossed the Tigris notwithstanding even no longer in sight*.

6—10. μετὰ, *after*. — ἔτυχον ἐν περιπάτῳ ὄντες, *happened to be walking*. S. § 225. 8. — πρὶ, *before*. — ἄνθρωπός τις, *a certain man*. — τοῦ ἂν ἴδοι, *where he might see*. This clause contains the second accusative after ἠρώτησε (S. § 184. 1), and takes the optative according to S. § 213. 2. For the omission of ὅτι, cf. S. § 213. b. — καί . . . ξένου, *and that too although he was (sent) from Arius the friend of Menon*. ταῦτα is used by way of reference to what precedes, and implies an ellipsis, *and (he did) this*.

11—15. *αὐτός εἰμι ὃν ζητεῖς*, *I am he whom you seek*, or, *I am the very man whom*, etc. — *τάδε*, *as follows*. — *μὴ . . . βάρβαροι*, *lest the barbarians attack you this night*. *μὴ* with the subjunctive or optative follows verbs of fearing or being on one's guard, etc. — *δὲ = γάρ*. — *τῷ πλησίον παραδελῶν*, *the neighboring park*. See N. on p. 28. l. 29.

17—19. *ὥς = ὅτι*, *since, because*. *ὥς* in the next member is put for *ἵνα*, *that*, *so that*. — *αὐτὴν* refers to *γέφυραν*. — *ἀλλ' . . . διέρυκτος*, *but that you may be shut in between the river and the canal*. *ἐν μέσῳ = μεταξύ*.

21. *ἃ = ἐκεῖνα ἃ*. — *ἐπαράχθῃ σφόδρα καὶ ἐφοβεῖτο*. The situation of the Greek army in the very heart of the Persian empire, inclosed by rivers and canals, and surrounded by myriads of enemies, was any thing but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

22—27. *τῶν παρόντων*, *of those who were present* (see N. on p. 1. l. 3), is the partitive genitive after *τις*. — *ἐννοήσας*, *when he had pondered* (upon the thing). See N. on p. 1. l. 3. — *ὥς . . . γέφυραν*, *that the attack and the destruction of the bridge were not consistent with each other*. The subject of *εἴη* is *τὸ ἐπιδήσεσθαι κ.τ.λ.* S. § 153. — *δῆλον*, *sc. ἵστι*. The subject is *ὅτι . . . ἡττᾶσθαι*, *that if they attack us, they will of necessity conquer or be conquered*. S. § 153. b. — *οὐδὲ* belongs to *ἔχοιμεν . . . σωθῶμεν*, *we should not have whither fleeing we might be saved*.

27—30. *ἂν δ' αὖ*, *but on the other hand if*. The argument is, that in case the Persians were victorious in this night assault; the destruction of the bridge would not be necessary for the reasons here specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat, and preclude those on the other side of the river from coming to their aid. — *πολλῶν ὄντων πέραν*, *although there were many on the other side* (of the river). This genitive absolute is concessive. S. §§ 226; 225. 6. — *αὐτοῖς* depends on *βοηθῆσαι*. — *λελυμένης τῆς γεφύρας*, *if the bridge were destroyed*. S. § 226. a.

32—34. *πόση τις εἴη χώρα*, *how extensive the country was*. — *ἡ ἐν μέσῳ*, *that which lay between*. — *πολλή*, *sc. χώρα*. — *τότε δὲ καί*, *then indeed*.

1—5. *ὀπόμεψαιεν* (= *μετὰ δόλου ἐκπέψαιεν*), *had privily* (= *craftily*) *sent*. — *δκνοῦντες μή*. See N. on p. 44. l. 14. *δκνοῦντες* borrows past time from *ὀπόμεψαιεν* upon which it depends, and is therefore followed by *μῖνοιεν* in the optative. S. § 212. 3. — *νήσῳ*. So called from its being enclosed by the river and canal. — *ἐρόματα* is the second or

45 predicate accusative after *ἔχοντες*, having the *Tigris* as a defence on the one side (*ἐνδεν*). S. § 185. N. 1. — *ἔχοιεν* is connected by *δ'* to *μένοιεν*. — *ἀγαθῆς*, fertile. — *τῶν ἐργασομένων ἐνόντων*, the laborers being in it. The peasantry would be necessary to till the land and supply the Greeks with food. — *εἴτα δὲ καὶ ἀποστροφὴ γένοιτο*, and then also it would be a refuge = a place of retreat. — *τις*, any one (of the king's subjects). — *βασιλεία κακῶς ποιεῖν*. S. § 184. N. 2 (end).

7—10. *μετὰ ταῦτα*, after these things. — *μέντοι—δμως*, nevertheless, i. e. although they did not believe the messenger. *μέντοι* serves to strengthen *δμως*. — *καὶ οὔτε ἐπιδέτο οὐδὲς οὐδαμῶδες*, but no one from any quarter whatever attacked them. Notice the emphatic accumulation of negatives. S. § 230. 1. — *τῶν πολεμίων* is the partitive genitive. — *οἱ φυλάττοντες*, those who were keeping watch = the sentinels. S. § 225. 1.

14—17. *διέβαινον*, they began to cross. — *ὡς οἶόν τε μάλιστα πεφυλαγμένως*, "with every possible precaution." Felton. — *τινες . . . Ἕλληων*, some of those Greeks (who were) with *Tissaphernes*. — *ὡς διαβαινόντων μέλλοιεν ἐπιδήσεσθαι*, that (the Persians) were intending to attack them while they were crossing (S. § 225. 2). For this use of *μέλλω* to denote intention or purpose, cf. S. § 89. 2. For the use of the middle, cf. S. § 209. 1. Some read *ἐπιτίθεσθαι*. — *διαβαινόντων μέντοι (sc. αὐτῶν)*. See N. on p. 30. l. 30), however, while they were crossing. The construction would have been more regular had the participle conformed in case to *αὐτοῖς*. See N. on p. 35. l. 24. — *σκοπῶν εἰ διαβαίνοιεν*, whether they were crossing, seeing whether they would cross. S. § 215. N. 6. *ἐπεὶ δὲ εἶδεν*, sc. *αὐτοὺς διαβαινόντας*. — *ῥέκετο ἀπελαύνων* = *ἀπῆλασε*, he rode away. S. § 225. 8. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

19—25. *Φύσκον*, *Phycus*, is supposed to be the stream now called 'A'dhem, upon which are found the ruins of a city supposed to be the ancient Opis. — *ἀπῆγγησε* = *ἐνέτυχε*, met. — *νόδος ἀδελφός*, an illegitimate brother. — *Σούσαν*, *Susa*, a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persian kings. It is celebrated in Scripture, as the place where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says "its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art." — *Ἐκβατάνων*, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — *ὡς βοηθήσων*, in

order to assist. S. § 225. 5. — *παρερχομένους* is the complementary 45
participle, *he was looking at the Greeks passing by.*

26—31. *εἰς δύο, two and two, i. e. two abreast.* — *ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, halting now and then.* — *δὲν δ' [ἂν] χρόνον, as long time as,* corresponds to *τεσούτον χρόνον* in the next member. S. § 76. — *τὸ ἡγούμενον, the van.* — *ἐπιστήσεις, sc. ἑαυτά.* So Matthiæ § 521. But Bornemann and Poppo after Schneider supply *ὁ Κλέαρχος*, making *τὸ ἡγούμενον* the object of *ἐπιστήσεις*. So also Krüger interprets the passage, who adopts, however, the common reading *ἐπιστῆ*, on the ground that *ἂν* ought to have been omitted with the optative. But cf. Matthiæ § 527. — *τεσούτον ἦν . . . ἐπίστασιν, so long a time, a halt took place of necessity, through the whole army, or more briefly, so long the whole army necessarily halted.* For the construction of *γίγνεσθαι*, cf. S. § 222. 2. — *ὥστε τὸ στράτευμα—δόξαι, so that the army seemed.* S. § 223. 1. — *καὶ αὐτοῖς τοῖς Ἑλλησι, even to the Greeks themselves.* S. § 160. a. — *τὸν Πέρσην, i. e. the king's brother.*

33, 34. *εἰς τὰς Παρουσπίδος κάμας.* See N. on p. 35. l. 3. — *Κόρη ἐπεγγεῶν, in order to insult Cyrus (i. e. the memory of Cyrus).* S. § 225. 5.

1. *πλὴν ἀνδραπόδων, except slaves, i. e. they were permitted to en- 46*
slave none of the inhabitants.

5, 6. *ἀριστερῇ, upon their left.* They were ascending the stream. — *πέραν τοῦ ποταμοῦ, on the other side of the river.* *πέραν, beyond,* is used chiefly of rivers and other waters. — *Καυαί, Oanea.* The ruins are now called Sénu.

RETREAT ALONG THE TIGRIS.

Soon after the time referred to in the preceding extract, the five principal generals of the Grecian army were treacherously seized and put to death by Tissaphernes the leader of the king's army. Upon this the Greeks were thrown into great dejection, from which they were aroused by Xenophon, who until this time had accompanied the expedition as a friend of Proxenus, and had taken no part in the management of affairs. Under his guidance they commenced their celebrated RETREAT. At first they suffered much from the Persians, who hung upon their rear, and upon whom they in turn could inflict no injury from their destitution of cavalry. To remedy this, Xenophon hastily equipped a small body of horse, with which, in the manner related in this extract, he taught the foe to remain at a respectful distance from the army, and inspired his own followers with courage and confidence.

9—11. *τῇ ἄλλῃ, on the next,* is retrospective, i. e. it refers to a different thing from one which has been mentioned. Crosby § 766. —

46 *πρωϊότερον* (comparative of *πρῶτ* from its deriv. adj. *πρότιος*), *earlier* than on the previous day. — *χαράδραν*, *ravine, a bed of a torrent*. — ἐφ' ἧ, *at which*. — *διαβαίνουσιν*, *while crossing over*. S. § 225. 2.

12—18. *διαβεβηκόσι*, *just as they had passed over*. The perfect here refers to that which had just taken place. — *αὐτοῖς* limits *φαίνεται*. — *τοσούτους γὰρ* (explicative) *ἔησε Τισσαφέρνην*, *for he asked just this number from Tissaphernes*. A braggart way of expressing his confidence in the result. For the construction, cf. S. § 184. 1. — *ἐν τῇ πρόσθεν προσβολῇ*, *in the former* (S. § 169. 1) *attack*. The common reading is *ἐμπροσθεν*. — *πολλὰ . . . ποιῆσαι*, *and thought he had inflicted much evil* (upon the Greeks).

19—23. *τῆς χαράδρας* is the genitive of separation. S. § 197. 2. — *ὅσων*, *as many as*. — *διέβαινε*, *began to cross*. — *ἔχων* = *with*. S. § 225. N. 4. — *παρήγγελλτο . . . ὅπλιτων*, *orders had been given* (by the Grecian commanders) *to such of the targeteers and heavy-armed as were to pursue*. *οὗς* = *ἐκείνοις οὗς*, of which *ἐκείνοις* limits *παρήγγελλτο*, and is followed by the partitive genitives *τῶν πελταστῶν* and *τῶν ὀπλιτῶν*. — *ὥς ἐφεισόμενης ἰκανῆς δυνάμεως*, *inasmuch as a force sufficient* (to support them) *should follow*. S. § 226. a.

24—27. *κατεῖλθε*, *had overtaken the Greeks*. — *ἐσθμηρε*, *sc. ὁ σαλπικτήης*. See N. on p. 30. l. 28. — *ἔδεον ὁμῶς*, *ran to meet*. — *οἷς* = *ἐκείνοις οἷς*, of which the antecedent is the subject of *ἔδεον*. — *οἱ ἱππεῖς* refers to the troop which had been equipped by Xenophon. — *οἱ δὲ* refers to the Persians. — *οὐκ ἐδέξαντο*, *did not receive them* = *did not stand their ground*. — *τὴν χαράδραν*. See l. 10.

28—30. *τοῖς βαρβάροις* properly depends upon *ἀνέδωνον*, but is to be translated as the adnominal genitive limiting *πεζῶν*, *many foot soldiers of the barbarians*. S. § 201. 5. — *αὐτοκέλευστοι*, *uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain is given in the next clause.

47 2. *ὁρῶν* limits *φοβερότατον*, *most fearful to behold*. S. § 222. 6.

8, 4. *οὕτω πραξάντες*, *when they had thus done* (S. § 225. 2) = *having suffered this defeat*. There is a slight vein of irony in the expression. — *τὸ λοιπὸν* is the accusative of duration of time. S. § 186. 2; K. § 159. 3 (6). — *τῆς ἡμέρας* is the partitive genitive, *the rest of the day*.

6—10. *Ἀδριςσα*. These ruins are supposed by Ainsworth and other modern travellers, to occupy the site of the ancient Resen of the Scriptures (Gen. 10: 12). — *τὸ παλαιόν*, *anciently*, is an adverbial accusative phrase. — *ὄψος*, *height*. — *τοῦ δὲ κύκλου ἡ περίοδος*, *the whole distance around*; literally, *the circuit of the circle*. — *πλίνθοις κεραμίαις*, *bricks made of potter's clay*.

11—14. *ταύτην* is the object of *ἐλεῖν*. — *πολιορκῶν* denotes the means or manner. S. § 225. 3. — *ἥλιον δὲ νεφέλη προκαλύψασα*.

This obscuration of the sun was probably an eclipse, the cause of which ⁴⁷ being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's Columbus, vol. ii. p. 144. — *ἐξέλιπον*, sc. *τὴν πόλιν*. Cf. *ἐρήμη*, l. 6. — *καὶ οὕτως ἔδλω*, and thus it was taken. *ἔδλω*, 2 aor. act. with pass. signification from *ΛΑΩΜΙ*. S. § 183; K. § 122. 1.

14—16. *παρὰ ταύτην τὴν πόλιν*, near this city. — *πυραμῖς, pyramid*. “Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum.” Amm. Marcell. XXII. 15. — *ἐπὶ ταύτης*, upon this, i. e. the pyramid. It served as a kind of fortress.

20—22. *τείχος, castle*. — *πρὸς τῇ πόλει*, near the city. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. — *Μέσπιλα*. These ruins are supposed to be those of ancient Nineveh. — *ποτε, once, formerly*. — *λίθου ξεστοῦ κογχυλίδου*, *hewn stone containing shapes of shells*. These shells were petrified.

23—27. *ἐπὶ δὲ ταύτῃ*, upon this, i. e. the foundation of variegated stone just spoken of. — *ἀπώλεσαν* is here used transitively in the sense of *amittere*, to lose.

29, 30. *ὁ Περσῶν βασιλεὺς*, i. e. Cyrus the Elder. — *οὔτε χρόνῳ—οὔτε βίᾳ*, neither by siege nor by storm; literally, neither by time nor force. — *ἐμβροντήτοις*, thunderstruck.

34. *οὗς . . . ἔχων*. The full construction would be, *ἐκείνους τε ἔχων οὗς αὐτὸς ἔχων ἦλθε*. This part of Tissaphernes's force consisted of 500 horse. Cf. Anab. I. 2. § 4.

2—4. *ὁ βασιλεὺς ἀδελφοί*. Cf. p. 45. l. 22. — *πρὸς ταύτοις*, in addition to these. — *ὥστε*, so that, denotes result.

5—8. *τὰς . . . καταστήσας*, a part of his troops he opposed to the rear of the Greeks. *εἶχεν—καταστήσας = κατέστησε*. S. § 225. 8. Repeat *εἶχεν* with *παράγων* in the next clause. — *μὲν οὐκ ἐτόλμησεν* corresponds to *δὲ παρήγγειλε* in the following member.

10—12. *οὐδεὶς ἡμάρτανεν ἀνδρὸς* (S. § 197. 2). Every stone and arrow took effect in the dense masses of the enemy. — *οὐδὲ* belongs to *ῥάβδιον ἦν*. — *προδυμοῖτο*, sc. *ἡμάρτανειν ἀνδρός*. — *μαλὰ ταχέως*, very quickly. — *ἐξω βελῶν*, i. e. beyond the reach of the missiles.

13—16. *οἱ μὲν* refers to the Greeks, and *οἱ δ'* to the Persians. —

48 οὐκέτι, *no longer*. — τῇ τότε ἀκροβολίσει, *in the skirmish at that time*; literally, *in the then skirmish*. ἀκροβολίσις refers to a skirmish in which missiles are thrown from a distance. — The τε in γὰρ εἰ τε belongs to τῶν Περσῶν, connecting it with τῶν τοξοτῶν, according to the formula τε—καί. The genitive τῶν Περσῶν depends on the comparative μακρότερον. S. § 198. 1.

17—21. ὥστε.... Κρησί, *so that they were useful, as many of the arrows as they took, to the Cretans*. — διετέλουν χρώμενοι, *they continued to use*. S. § 225. 8. — ἐμελέτων.... μακρὰν (sc. ὁδόν), *they shot up vertically for practice, sending (their arrows) far up, i. e. as high as they could shoot them*. Some refer this to the elevation given to the arrows, when discharged against the enemy, in order to make them take effect at a great distance. — ὥστε χρῆσθαι εἰς τὰς σφενδόνας, *so that they used it for sling-stones*.

24—28. κώμας ἐπιτυχόντες, *having reached villages*. — μείων ἔχοντες, *having been worsted*. ἔχω with an adverb is frequently to be rendered like the corresponding forms of εἰμι. — ἐπεσιτίσαντο. See N. on p. 36. l. 32. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on l. 15, supra.

29—34. ὅτι.... ἐπομένων, *that an equilateral square (see N. on p. 40. l. 22) was a bad order of march when the enemy were pursuing* (S. § 225. 2). — ἀνάγκη γὰρ ἐστὶν—ἐκδιβεσθαι τοὺς ὀπλίτας, *for of necessity the heavy-armed troops must be forced out of their ranks*. S. § 222. 2. Notice also the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — συγκύπτει, *inclined towards each other*. — τὰ κέρατα = αἱ πλευραί. Cf. p. 49. l. 14. — ὁδοῦ στενωτέρας ὁδοῦ, *by the narrowness of the way (literally, the way being narrow)*. S. § 225. 3. — ἅμα μὲν—ἅμα δὲ καί, *both—and also*. — πιεζομένους, *being pressed together*. — δυσχρήστους.... ὄντας, *were of necessity difficult to manage being in a state of disorder*.

49 1—7. ὅταν.... κέρατα, *but when, on the other hand, the wings were separated*. — καὶ κενὸν.... κερμάτων, *and the space within the wings was empty*. — τῶν πολεμίων ἐπομένων, *while the enemy were following*. ὅποτε δέοι. See N. on p. 28. l. 30. — διδρασκῶν (literally, *a passing over*) here signifies the place crossed, as a ravine, morass, defile, etc. — βυλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίδρατον, sc. τὸ πλαίσιον. — For τοῖς πολεμίοις after εὐεπίδρατον, cf. S. § 206. 4.

8—13. ἀπὸ ἑκατὸν ἄνδρας, *of one hundred men each*. ἀπὸ is here used distributively. — ἐπέστησαν.... ἐνωμοτάρχας. For the construction, cf. S. § 185. — ἄλλους—ἄλλους, *some—others*, are in partitive apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεὺς; 2. πολέμαρχος; 3. λοχαγός; 4. πενηκοντὴρ; 5. ἐνωμοτάρχης. — ὅποτε συγκύπτοι. See N. on p. 28. l. 30. — ὑπέμενον ὅστεροι,

stayed behind. — ὥστε = *ita*. — τότε δέ, and then, i. e. after the 49 wings were drawn together. — ἔξωθεν τῶν κεράτων, outside of the wings.

14—17. τοῦ πλαισίου is the partitive genitive after πλευραί. S. § 188. 1. — τὸ μέσον ἀνεξέπληκσαν, they again filled up the centre. It appears that the 600 men who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ διέχον, the opening, vacancy. — κατὰ λόχους, by companies of 100 men each, which would be more compact than 12 bodies of 50 each, or 24 of 25 each, as was the method of filling up the centre when the space was more extended. — ὥστε.... μέσον, so that the centre was always full.

19, 20. ἐν τῇ μέρει, vicissim, in turn, in due order. — οἱ λοχαγοί, sc. τῶν ἐξ λόχων. — εἰ που δέοι τι τῆς φάλαγγος. Supply ἐπιπαρεῖται from ἐπιπαρήσαν. φάλαγγος depends on που, = any part of the phalanx. S. § 188. 1; K. § 158. 3. R. 1. d.

22—26. ἐπορεύοντο, were marching. In the preceding sentence it was ἐπορεύθησαν, they marched. — ὁδὸν—γιννομένην depends upon εἶδον. S. § 225. 7. — οἱ καθῆκον ἀπὸ τοῦ ὄρους, which extended from the mountain, i. e. ran out as spurs from it. — ὑφ' ἧ, under which = at the foot of which. — ὥς εἰκός, as was natural, with reason, refers to ἄσμενοι. The reason is given in τῶν πολεμίων ὄντων ἱππέων.

28—31. κατέβαινον, were descending. — ὥς ἐπὶ τὸν ἕτερον ἀναβαῖν, that they might ascend the other. In some editions we find ἀναβαλεῖν. — ἀπὸ τοῦ ὕψους, from the eminence. — εἰς τὸ πρὸς (sc. χωρίον), downwards. — ὑπὸ μαστίγων, under the lash. No wonder that such slaves made worthless soldiers.

32, 33. ἐκράτησαν τῶν Ἑλλήνων γυμνῆτων, they worsted the Greek light-armed. — κατέκλεισαν αὐτοὺς εἰσω τῶν ὀπλων. As the Greek slingers and archers could not cast their missiles, or shoot their arrows up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed. — ἐν τῇ ὁχλῳ instead of being on the wings and in the front and rear of the army, their usual position, to watch opportunities to assail the enemy.

2. σχωλῇ, slowly, is opposed to ταχὺ in the next clause. — ὁπλῆται 50 ὄντες, because they were heavy-armed. S. § 225. 3; K. § 176. 1. b.

4—8. τὸ ἄλλο στράτευμα, i. e. to the main body of the Greeks. — ταῦτα ἔπασχον, i. e. the Persians would turn upon them again, and annoy them as before. — ταῦτα before ἐγίγνετο refers to these annoyances. — πρὸς τὸ ὄρος, i. e. the mountain spoken of, p. 49, l. 24.

8—11. ὑπὲρ τῶν ἐπομένων πολεμίων, above the enemy who were fol-

- 50 *losing*. S. § 225. 1. — *οἱ πολέμοι* refers to the Persians, but *οἱ πολέμοι* in the next clause refers to the Greeks. — *δεδοικότες*, *because they feared*. S. § 225. 4. — *ἀμφότεραθεν αὐτῶν*, *above them*. S. § 187. 4; K. § 158. 3. b.

12—15. *τὸ λοιπόν*. See N. on p. 47. l. 4. — *οἱ μὲν* refers to the main army of the Greeks, and *οἱ δὲ* to the light-armed who had ascended the mountain. — *τῇ δὲ κατὰ τοὺς γηλόφους*, *in the way over the hills* (p. 49. l. 26). — *εἰς τὰς κόμας* spoken of, p. 49. l. 25.

19. *τῷ σατραπέοντι* (= *σατράπῃ ὄντι*) *τῆς χώρας*, *for the satrap of that country*. For the construction of the genitive, cf. S. § 189.

20—24. *κατέλαβεν*, *overtook*. — *ἡ ἀνάγκη κατασκηῆσαι*, *the necessity of encamping, that it was necessary to encamp*. S. § 222. 2. — *οὗ πρῶτον*, *where first*. — *ἔτι*, *any longer*. — *μαχομένους* belongs to *αὐτοῖς*, and denotes manner. S. § 225. 3. — *ἀπόμαχοι*, *unable to fight*. — *οἱ τετραμένοι*, *namely those who were wounded*. — *καὶ οἱ ἐκείνους φέροντες*, *and those who were bearing* (S. § 225. 1; K. § 176. 1. f.) *them*, i. e. the wounded.

25—29. *κατεσκήνησαν* refers to the Greeks. — *πολὺν περὶ ἤσαν οἱ Ἕλληνες*, *the Greeks were far superior*. — *πολὺν γὰρ . . . μάχεσθαι*, *for it was very different for them sallying forth from a position to repel (the foe), than while marching to fight the enemy following them*. Krüger reads *ὁρμῶντας*—*πορευομένους*, and makes the infinitive clause the subject of *διέφερον*, instead of the nominative *ὁρμῶντες*.

30—32. *ὅρα . . . πολεμοῖς*, *it was time for the enemy to withdraw*. S. § 222. 2. — *τοῦ Ἑλληνικοῦ* is the genitive of separation. — *σταδίων* follows *μείον*. S. § 198. 1; K. § 158. 7. β. — *τῆς νυκτὸς* is the genitive of time.

33, 34. *πονηρόν*, *a useless thing*. S. § 157. α. — *γὰρ* in *οἱ τε γὰρ* explains *πονηρόν*. — *ὥς . . . ἔνεκα*, *as a common thing are shackled to prevent them from running away*. S. § 222. 2.

- 51 2—5. *δεῖ—Πέρσῃ ἀνδρὶ* (*it was necessary for a Persian*)—*δεῖ—δωρακισθέντα*. The impersonal *δεῖ* is constructed with the dative (S. § 201. N. 4), or with the accusative (S. § 153. a). Here both constructions are found. — *καὶ δωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον*, *and himself being armed* (= *having put on his armor*) *to mount upon his horse*. — *ποιεῖν* is the subject, and *ἐστὶ* is to be supplied. S. § 153. a. — *δορύβου ὄντος*, *when there was a tumult*. S. § 225. 2. — *ἀπεσκήνουν* = *ἀπεστρατοπεδεύοντο*, *as they had burnt their tents*. Cf. *Anab.* III. 3. § 1.

7—12. *αὐτοῖς—βουλομένους ἀπιέναι*, *that they (the Persians) were wishing to withdraw*. S. § 225. 7. — *διαγελλομένους*. “*Opinor esse: cum inter se hoc denuntiarent alter alteri (fortasse duces militibus) proficiscendum esse acclamaret.*” Weiske. — *ἐκήρυξε*, sc. *ὁ κήρυξ*. S. § 152. b. — *συσκευάζεσθαι*, *to put themselves in readiness to march*.

— ἀκούσαντων τῶν πολεμίων, in the hearing of the enemy, is to be taken with ἐκήρυξε. — ἐπέσχον (sc. ἑαυτούς), they delayed. — δὴ ἐγγύγετα, it was getting late. — λῶν (= λυσιτελεῖν) is governed by ἰδῶκει, of which πορεύεσθαι and κατὰγεσθαι are the subjects.

18—19. ἀπώντας (sc. ἐκείνους) ἑώραν, saw that they had withdrawn. S. § 225. 7. — αὐτοί, they themselves, is opposed to the ἐκείνους implied in the preceding clause and referring to the Persians. S. § 160. a. — ἀναφεύξαντες, having broken up their encampment. The Greeks were enabled by this stratagem to proceed three whole days and a part of the fourth, unmolested by the enemy. — ὅσον, as far as. — τοσούτων μεταξί, so great a distance between. — τῇ ὀστεραῇ, sc. ἡμέρῃ. — νυκτὸς προελθόντες, having passed them by night. — ᾧ . . . ὄρους, the summit of a hill, along by which the Greeks were about to march. ἀκρωνυχίαν ὄρους is in apposition with χωρίον ὑπερδέξιον, and is the same eminence, which is called λόφος, in l. 27 et seq. — ὅφ' ἦν, under which.

20—22. προκατειλημμένην, taken possession of beforehand, preoccupied, is the complementary participle. S. § 225. 7. — καλεῖ is the historical present. S. § 211. N. 1. — ἀπὸ τῆς οὐρᾶς, from the rear. — παραγενέσθαι receives the idea of motion from εἰς. See N. on the constructio prægna, p. 28. l. 1. — εἰς τὸ πρόσθεν, to the front of the army.

24—28. ἐπιφαινόμενον, coming in sight. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division. It will soon appear, however, with what address and gallantry they were extricated from these difficulties. — ἴξεσθιν ὄρεσιν, you can see. — εἰ μὴ τούτους ἀποκόψομεν, unless we dislodge them.

29—31. δὲ δέ, i. e. Xenophon, who is also the speaker in the sentence commencing with ἀλλὰ μὴν ὅρα. — βουλεύεσθαι . . . λόφου, to consult how one (= we) may drive away these men from the hill.

33. τοῦ ὄρους τὴν κορυφὴν. This was a higher elevation than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — οὐσαν, which was (S. § 225. 2), refers to κορυφὴν.

2—6. ἵεσθαι, infin. of ἵεμαι, to hasten. Cf. S. § 133. I. — τὸ ἄκρον, i. e. τοῦ ὄρους τὴν κορυφὴν. — εἰ βούλει, if you are willing. — εἰ δὲ χρήσεις, but if you desire to go. — αὐτοῦ, here.

7—9. ἐλέσθαι is the object of δίδωμι. — νεώτερος, the younger. — ἀπὸ τοῦ στόματος, from the front; literally, mouth. — μακρὰν

52 . . . λαβεῖν = τὸ ἀπὸ τῆς οὐρᾶς λαβεῖν ἦν μακρὰν. As it respects the construction of λαβεῖν with μακρὰν, it is usual to give the positive in such cases the force of the comparative, and supply ἢ ὥστε before the infinitive. But Matthiæ (Gram. § 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Gram. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far so as to prevent bringing*, i. e. too far to bring."

10—18. τοὺς—τούς, *some—some*. — αὐτῷ refers to Xenophon. — τοὺς τριακοσίους, i. e. half of the ἐξ λόχοι spoken of, p. 49. l. 8. — αὐτός, *he himself*, i. e. Chirisophus.

15—18. ὡς ἰδύνατο τάχιστα, *as quick as possible*. — τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of p. 51. l. 18. — τὸ ἄκρον refers to the higher elevation spoken of in l. 2, supra. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, *to contend for the height*, i. e. to reach it before the Greeks.

18—20. πολλὴ μὲν κραυγὴ—πολλὴ δὲ κραυγὴ. The consciousness that they were striving in sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful interest upon these rival bands, as they strove for the summit of the mountain. — στρατεύματος = στρατιωτῶν. Hence διακελευομένων is put in the plural, because its noun is a collective one. S. § 157. 3. — τοῖς ἑαυτῶν, *their party*.

22—24. ἄνδρες, ἐπὶ νῦν κ.τ.λ. No appeal could be more effective than this. The repetition of νῦν is exceedingly spirited and emphatic. — ἀμαχεῖ, *without fighting*.

25, 26. ἐξ ἴσου—ἰσμεν, "*æquali conditione sumus*." Krüger. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, *I am greatly fatigued with carrying my shield*. S. § 225. 3. Krüger joins χαλεπῶς to φέρων, *carrying with difficulty*.

27—32. καὶ ὁ = καὶ οὗτος. — τὴν ἀσπίδα of Soteridas. — δπάγειν, *to go forward*, before the one, who παρεκελεύετο, i. e. Xenophon. — παρίεναι, *to pass by* Xenophon, whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

53 1. ἀναβάς, sc. ἐπὶ τὸν ἵππον. — ἕως βάσιμα ἦν, *as far as he could proceed on horseback*; literally, *as far as it was accessible to a horse*. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural.

MARCH THROUGH THE SNOWS OF ARMENIA.

The Greeks were so harassed in their retreat by the Persians, that they thought it best to turn off from the Tigris and pass over the Cardu-

chian mountains. They were thus relieved from the Persians, but suffered much from the wind and cold, and also from the assaults of the barbarians. Having reached the Centrites, they cross over into the country of the Armenians. The extract here given shows how intensely they suffered from the cold, deep snow, and want of food.

5—8. *διέβησαν* the Centrites. — *λείους*, gently rising, i. e. not steep or uneven. Krüger following Morus interprets, *non asperos virgultis aut lapidibus*. — *τοὺς πρὸς τοὺς Καρδούχους*, namely, those towards the Carduchians = the Carduchians.

9—11. *εἰς . . . ἦν*, but the village into which they came was both large. *κώμην* here stands for *κώμη*, it being attracted by the relative and placed after it. S. § 175. 2; K. § 182. 6. — *τῷ σατράπῃ* (i. e. Orontes) depends on *εἶχε*. S. § 201. 1. — *τύρσεις*. Probably the houses were turreted as a defence against the Carduchians.

13—16. *τοῦ Τίγρητος ποταμοῦ*, not the Tigris Proper, but only an eastern branch, perhaps the one called Arzen. — *Τηλεβόαν*. Ainsworth conjectures that this is the *Kará-sú*. Bell identifies it with the river *Músh*, and Rennell makes it the *Arsanias* an arm of the Euphrates. — *περὶ τὸν ποταμόν*, along the river.

17—20. *τόπος*, region. — *Ἀρμενία—ἡ πρὸς ἑσπέραν*, Armenia—that towards the west = Western Armenia. This section of Armenia Major was separated from Armenia Minor by the Euphrates. — *ἀνέβαλλον* = *ἀνεβίβαζεν*.

24—27. *ἐφ' ᾧ*, on condition that. — *αὐτοὺς—ἀδικεῖν*. S. § 222. a. The construction in *δελινοὺς καλεῖν* reverts to its more usual form. — *μήτε—τε*, not—and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. S. § 229. N. 1. — *ὅσων δέουτο*, as much as they needed. — *ἐπὶ τούτοις*, on these conditions.

29, 30. *καὶ . . . σταδίους*, and Teribazus followed with his force at a distance of about ten stadia.

1, 2. *κώμας . . . μεσράς*, many villages round about full of the necessities of life in abundance (*πολλῶν*).

7—9. *ὅσα ἐστὶν ἀγαθὰ*, as many as are good. — *λερεῖα*. The Greeks called any animal they slaughtered for food *λερεῖον*, because a part was always burnt at the altar. — *τῶν δὲ ἀποσκεδαννυμένων τινές*, some of those who had straggled away.

11—13. *διασκηνοῦν*, to lodge in different quarters. — *συναγαγεῖν* depends on *ἀσφαλὲς εἶναι* to be supplied from the preceding clause. — *πάλιν*. Adverbs are often found at the close of a sentence, especially when emphatic. — *διαιθριδίζειν*, to clear up. Some interpret it, to encamp in the open air, *sub dio agere*.

54 13—17. *νυκτερεύοντων δ' αὐτῶν, but while they were bivouacking.* — καὶ . . . ἀνίστασθαι, *and there was much reluctance to rise up.* S. § 222. 2. — *κατακειμένων . . . παραβύβειν, for they lying down, the opus which fell upon them, was a warm covering to those upon whom it lay undisturbed as it fell.* ἀλεινόν, *sc. χρῆμα.*

19, 20. *γυμνός, being lightly clad.* — τάχ' ἔν, *quickly.* — *τις καὶ ἄλλος, one and another.* — ἐκείνου ἀφελόμενος, *sc. τὴν ἄξιν.* S. § 184. N. 2.

21—24. *ἐκ δὲ τούτου, after this.* — καί, *also.* — *ἔκαιον, began to kindle.* — *ἐχρίοντο, "ut artus frigore torpentes redderentur agile."* Zeun. — *ἐκ τῶν πικρῶν, sc. ἀμυγδαλῶν.* — *ἐκ δὲ τῶν αὐτῶν, sc. τερεβινθῶν.*

29, 30. *δοῖ . . . σκηνοῦντες, but as many as, when they went away before (cf. l. 11—13 supra), burned the houses (they had occupied) paid the penalty, by taking up their miserable abode in the open air.*

31. *ἐντεῦθεν (= ἐκ τούτου), then, after this.* — *ἄνδρας δόντες, having given (him) men as attendants or followers.* — *τὰ ὄντα κ.τ.λ., literally, things being as being, and things not being as not being = the truth exactly as it was.* μὴ is used in negatives simply conceived in the mind, *ὅ* in negatives absolutely expressed.

55 3. *ὡςπερ καὶ αἱ Ἀμαζόνες ἔχουσιν, such as the Amazons also have.*

4—7. *ποδαπὸς εἴη, of what country he was.* — καὶ ἐπὶ τίνι συνελεγμένον, *and for what purpose it had been collected.*

8—11. *ὅτι . . . δύναμιν, that Teribazus had both his own force.* For εἰμι with a participle, see N. on p. 28. l. 20. — *ἥπερ μοναχῇ εἴη παρὰ, the only direction in which the road lay.* — *ἐπιδησόμενον* follows *ὥς* (in order to attack. S. § 225. 5), and depends upon *παρεσκευάσθαι.* — *ἐνταῦθα* is added to *ἐπὶ τῇ ὑπερβολῇ* for the sake of perspicuity.

15, 16. *Σοφαινετον.* Sophænetus was left in charge of the camp, probably, on account of his age. — *ἔχοντες . . . ἄνθρωπον, having the man whom they had taken as a guide.* S. § 185; K. § 160. 3.

18. *τὸ στρατόπεδον* of the enemy.

20—24. *οὐχ ὑπέμειναν, did not await the charge of the Greeks.* — *ἦλωσαν, were taken.* S. § 183. *ἀλίσκομαι.* Xenophon writes *ἦλων* and *ἔδλων.* The latter is the Attic form. — *ἡ σκηνή.* The tents of eastern princes and commanders were often filled with articles of luxury. — *φάσκοντες εἶναι, saying that they were.*

26—29. *τὴν ταχίστην, sc. ὁδόν.* See N. on p. 31. l. 9. — *τοῖς καταλειμμένοις, upon those who had been left behind.* Cf. l. 14, supra. — *τῇ σάλπιγγι, by the trumpet.* — *αὐθημερόν, the same day.*

30—34. *ἰδοὺκε πορευτέον εἶναι, they determined to proceed.* S. § 178. 2. — *δη δύναντο τάχιστα, as hastily as possible.* — *τὰ στενὰ.* Cf. p. 55. l. 11. *τὸ ἄκρον* refers to the same pass. — *ἐφ' ᾧ, upon which.*

3—5. *Εὐφράτην*. This was the eastern branch called *Arsanias*, the modern name of which is *Murád-sû*. — *βρεχόμενοι, πρὸς τὸν ὀμφαλόν*, being under water up to their middle. *βρέχεσθαι* is used of objects not merely wetted, but quite under the water. — *οὐ πρόσω*, not far from the place where the Greeks crossed.

6—9. *παρασάγγας πεντεκαίδεκα*. Some error seems to have crept into the text here, as the distance is too great for a march through deep snow. — *ἐναντίος ἔπνεε*, was blowing against them, i. e. in their face. — *ἀποκαίων* is here used tropically of intense cold, the parching effect of which upon the members of the body is not unlike that of heat. — *πηγνύς*, part of *πήγνυμι*.

10—14. *σφαγιάζεσθαι τῷ ἀνέμῳ*, to sacrifice to the wind. — *καὶ . . . πνεύματος*, and to all now the fury of the winds seemed evidently to abate. *τὸ χαλεπὸν = ἡ χαλεπότης*. — *ὥστε*, so that. The following genitives are partitive.

14—19. *διεγίνοντο δὲ τὴν νύκτα*, and they passed the night. — *οὐ . . . ὀψίζοντα*, would not permit those coming late to approach the fire. For the indicative in the apodosis, cf. S. § 215. 2. — *εἰ μὴ μεταδίδωιν αὐτοῖς κυρὸς*, unless they shared with them their wheat. S. § 191. N. *μεταδίδωμι* is more commonly followed by the genitive of the thing imparted. Cf. *μετεδίδωσαν ἀλλήλοις ὦν* (= *ἐκείνων* ἔ), l. 19. — *ὦν = ἐκείνων* ἔ, of which the antecedent is the partitive genitive depending on *τι*, and the relative is governed by *ἔχοιεν*.

20—22. *ἔνθα δέ, wherever*. — *ὥστε, as far as*. — *οὐ δὲ παρὴν μετρεῖν*, where indeed they could measure. *οὐ* refers to the place where the snow had been melted by the fire.

25—27. *ἐβουλιμίαςαν*, fainted through excessive hunger. Fischer remarks of the *βουλιμία*, that "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities." — *τῶν ἀνθρώπων* is the partitive genitive after *τοὺς πίπτοντας*. — *ὃ τι τὸ πάθος εἴη*, what the suffering might be.

28—31. *τῶν ἐμπείρων* limits *τις*. — *εἰ ποῦ τι ὀρεψὲ βρωτὸν*, if any where he saw any eatable. — *διεδίδου . . . βουλιμῶσιν*, he distributed it among those who could run, and sent them to give it to those afflicted with the *boulimy*. For the construction of *διδόντας*, cf. S. § 225. 5.

33, 34. *ἀμφὶ κνέφας*, about dusk. — *ἐκ τῆς κώμης—γυναῖκας*, women belonging to the village. — *πρὸς τῇ κρήνῃ*, at the fountain.

2—5. *τίνες εἴεν*, who they were. — *Περσιστὶ, like a Persian = 57* in the Persian tongue. S. § 135. 5. — *ἀλλ' ἀπέχει δσον παρασάγγην*, but was distant as much as a *parasang*.

5—7. *οἱ δ'* refers to Chirisophus and his party. — *ἐπεὶ ὅπῃ ἦν*, when it was late. — *ὕδροφόροις*. — See p. 56. l. 34.

57 7—10. ὅσοι, *as many as*. — τοῦ στρατεύματος is the partitive genitive after ὅσοι. — τῶν ἄλλων στρατιωτῶν is the partitive genitive after οἱ μὴ δυκόμενοι, *those who were not able*. S. § 225. 1; K. § 176. 1. f. — ἄστικοι καὶ ἄνευ πυρός, *supperless and without fire*.

12—16. τὰ μὴ δυκόμενα, *not able to* (keep pace with the rest). — ἀλλήλοις ἐμάχοντο περὶ αὐτῶν, *quarrelled with one another about them* (i. e. the sumpter horses). — οἱ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκεῖνοι οἱς (i. e. ὧν. S. § 201. 5) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν, *they whose eyes had been injured*. — τοὺς ὀφθαλμοὺς is a synecdochical accusative. S. § 182; K. § 159. 3 (7). — τοὺς . . . ἀποσσεσπότες, *whose toes were rotted off*. τοὺς δακτύλους is also the accusative synecdochical. The 2 perf. of ἀποσπῶ is used intransitively as a present. S. § 207. N. 2.

17—19. ἐπικούρημα τῆς χιῶνος, *a protection from the snow* (separative genitive). — μέλαν τι, *something black*. — τῶν δὲ ποδῶν, sc. ἐπικούρημα. Notice the change of construction in τοῖς ὀφθαλμοῖς — τῶν ποδῶν. — εἰ τὴν νύκτα ὑπολόιτα, *if he took off* (literally, *unloosed*) his shoes at night. Cf. ὑποδεδεμένοι (infra), *with their shoes on*, literally, *bound on*.

21—23. οἱ ἰμάντες, *the thongs by which the shoes were fastened to their feet*. — ἦσαν — πεποιημένοι, *had been made*. — νεοδάρταν, *newly flayed*.

24—28. ἀνέγκας, *difficulties, troubles*. — διὰ τὸ ἐκλελοιπέναι αὐτόδῃ τὴν χιῶνα, *on account of the snow having left it there*. — εἰκάζον τετήκεναι, *they conjectured that it had melted away*. The 2 perf. of τήκω has the intransitive sense, *I melt away, I have melted*. S. § 207. N. 2. — τετήκει, *it had melted*, 2 pluperf. of τήκω. — ἦν ἀτμίζουσα (= ἦτμιζεν), *was exhaling vapors*.

30—34. πάση τέκνῃ καὶ μηχανῇ, *by every art and contrivance*. — μὴ ἀπολείπεσθαι is the accusative of the immediate object after εἶδεν. S. § 200. 3. — τελευτῶν, *at last*. Adjectives are often used for adverbs. S. § 158. 3. — οὐ . . . πορευθῆναι, *for (they said that) they were unable to proceed*. — τοὺς ἐπομένους πολεμίους φοβῆσαι, *to strike with fear the enemy who were following them*.

58 1—3. τοῖς κἄμνουσι, *those who were tired out*. They are called οἱ ἀσθενεῦντες in l. 10 infra, their excessive labor and privations rendering them as helpless, as though they were sick. — ἤδη, *now*. — οἱ δέ, i. e. the enemy. — ἀμφὶ ὧν (= ἐκείνων δὲ) διαφερόμενοι, *quarrelling about the booty* (cf. p. 58. l. 18) *in their possession*.

4—8. ὅτε ὑγίαινοντες, *inasmuch as they were well*, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἡδύνατο μέγιστον, *as loud as possible*. — ἦκαν (aor. of ἵημι) ἑαυτοὺς, *throw themselves*, is finely descriptive of their precipitate flight over the banks of snow into the valley.

10—14. τῇ ὀσπερά, *sc. ἡμέρᾳ*. — ἐγκαλυμμένοι, *wrapped up* 58 in their garments. Some incorrectly translate, *covered up* with snow. — καδειστήκει, *had been set*. S. § 183. — ἐνίστασθαι αὐτοὺς, *they endeavored to make them rise up*. S. § 211. N. 12; K. § 152 R. 4. d.

15—18. οἱ ἐμπροσθεν οὐχ ὀποχωροῖεν, *that those in front did not pass on*. — τί εἴη τὸ κωλῶν, *what was the hindrance*. κωλῶν is a participle having the force of a noun. S. § 225. 1. — ἄλιν belongs to τὸ στράτευμα. — οὕτως, *i. e. wrapped up in the garments and without any guard*.

18—22. οἱ περὶ Ξενοφῶντα, *Xenophon and those with him*, *i. e. his immediate attendants*. S. § 168. 2. — φυλακὰς ὅσας ἐδύνατο καταστήσαντες, *having set such guards as they were able*. — πρὸς ἡμέραν, *towards day*. — ἀναστήσαντας . . . προίνα, *commanded that rousing them up they should compel them to go forward*.

23—27. πέμπει τῶν ἐκ τῆς κώμης, *sends some from the village*. τῶν is partitive after the verb. S. § 191. 1. — σκεπόμενοι, *to see*. S. § 225. 5. — πῶς ἔχοιεν οἱ τελευταῖοι, *how the rear did*. — οἱ δέ, *i. e. the soldiers in the rear*. — κομίζειν denotes the purpose of παρέδωκεν. S. § 222. 5. — αὐτοὶ δέ, *and they themselves*. αὐτοὶ stands opposed to τοὺς ἀσθενούντας. — ἦσαν πρὸς τῇ κώμῃ, *they came* (*pragmatic construction*. See N. on p. 28. l. 3) *to the village*. — ἔνθα, *where*.

30—32. οἱ δὲ ἄλλοι, *sc. στρατηγοί*. — διαλαχόντες, *having divided by lot*. — ὡς ἑώρων κώμας, *whatever villages they saw*. — ἕκαστοι is in partitive apposition with οἱ δὲ ἄλλοι. — τοὺς ἐαυτῶν = *those* (*villages*) *allotted to them*.

33, 34. Πολυκράτης. This Athenian captain was a zealous and active friend of Xenophon. — ἀφιέναι αὐτόν, *to absent himself*.

1—5. εἰλήχει, 3 pers. sing. plup. of λαγχάνει. — ἑπτακαίδεκα. 59 This number is evidently too small, since we are told in another place, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, *having been married nine days*. S. § 186. N. 2. γαμεῖν is said of the man contracting marriage, γαμίδει, of the woman. — ἔχετο θηράσων, *had gone to hunt*. S. § 225. 8.

6—10. κατὰγειοι, *subterranean*. — στόμα, *sc. ἔχουσαι*. — ἐπὶ κλίμακος, *by a ladder*. — Perkins (Residence in Persia, p. 117) says that "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, *i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door*." A fine testimony to the fidelity of Xenophon's narrative. — τὰ δὲ . . . ἐτρέφοντο, *for* (δὲ) *all the cattle are maintained within* (the houses) *with fodder*.

12—14. ἐνήσαν . . . ἰσοχειλεῖς, *and the barley itself was also in* (the

59 vases) even to the brim. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

14—16. τούτους is governed by λαβόντα. — ἄκρατος ἦν, sc. ὁ οἶνος. — καὶ . . . ἦν, and the drink was very sweet to one accustomed to its use.

CYRO PÆDIA.

Κύρου Παιδεία, the education or the discipline of Cyrus. This book, however, treats not only of the earlier years of Cyrus, but also of his life, his laws, institutions, habits in peace and war, management of his empire, and the means by which he gave strength and permanence to his government. It may be regarded in the light of a historical romance, founded in the main upon facts, but dressed up and embellished with much that is unquestionably fictitious. It has ever been regarded as a most fascinating work, and from the purity and wisdom of its maxims, its high moral tone, its simplicity of style, and the importance of its subject, has been considered a very appropriate classic for the young student, and has from time immemorial found its way, in whole or in some of its parts, into almost every academic course of study in this country and in Europe.

In the first extract here given, we have an account of the sayings and doings of Cyrus at the court of Astyages his grandfather, to which, while a boy, he had been invited together with his mother Mandane.

59 18—25. ἡ ὀλίγη πλείον, or a little more than twelve years. The comparative is more definitely stated by ὀλίγω, πολλῷ, μακρῷ, etc. Thus πολλῷ πλείον, much more. — ἡλίκων, S. § 198. 2. — διαφέρων ἐφαινετο, he appeared, showed himself to excel. With the infinitive φαίνεσθαι signifies to seem, videri. — καὶ . . . δέοι, both in respect to his learning the things which (ἀ = ἐκεῖνα ἀ) were proper. This phrase is properly synecdochical limiting διαφέρων. S. § 182. — ἐκ δὲ τούτου τοῦ χρόνου is opposed to μέχρι μὲν δώδεκα ἐτῶν in the previous section. — Ἀστυάγης, Astyages, was the son of Cyaxares I. and father of Cyaxares II. He reigned over Media 34 years. — καλὸν κάργαδον. If any distinction is to be sought for in these two words, which seem conjoined by usage, the former is to be referred to corporeal, the latter, to mental

excellence. — αὐτὴ τε καὶ, both himself—and. αὐτὴ is opposed (S. § 160. f) to τὸν Κύρον τὸν υἱὸν ἔχουσα, with her son Cyrus.

1—18. ὥς δὲ ἀφίκετο τάχιστα, as soon as she arrived. ὥς τάχιστα 60 is elliptical for ὥς ἔστι δυνατόν τάχιστα, quickly as possible. — ἔγνω δὲ Κύρος τὸν Ἀστυάγην—ὄντα = ἔγνω δὲ Κύρος ὅτι δὲ Ἀστυάγης ἦν. See. N. on p. 41. l. 3. — οἶα δὲ, inasmuch as, since indeed. Some suppose an ellipsis of ἂν ἐποίησε, and render οἶα δὲ, as of course he would do. — ἂν in ὥσπερ ἂν belongs to ἀσπάζοιτο. The protasis is εἰ—συντεδραμμένος = εἰ συντεδραμμένος εἴη. — τις is to be joined in translation with ἀσπάζοιτο, although grammatically belonging to συντεδραμμένος: just as any one would embrace him if formerly brought up with him. The student should examine carefully the construction of all these sentences. — καὶ—δὲ responds to τὲ after ἡσπάζετο. — χρώματος ἐντρίψει, with the rubbing in of paint = with the complexion painted. The Median women were said to dye the lower part of their eyelids with black paint made of pulverized antimony (now called *Surme* by the women of the East), by the astringent qualities of which the eyes were made to appear larger and fuller, which was esteemed with them a mark of beauty. Cf. Plin. H. N. 33. 6. — κόμαις προσδέτοις, hair put on, i. e. false hair. — ἃ refers in gender *ad sensum* to its antecedents. — οἱ κἀνδύες, cloaks, or gowns with wide sleeves worn over the tunics, common to kings, generals, and private soldiers. Those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Anab. I. 5. § 8. — στρεπτοὶ—ψέλλια. It would seem from a comparison of this passage with Anab. I. 2. § 27; 8. § 29; Herod. VIII. 113; Cor. Nep. Dat. III; Dan. 5: 7, 16, 19, that these ornaments were marks of honor at the disposal of the sovereign, and very similar to the orders of modern knighthood. — περὶ ταῖς χερσίν. Cf. Anab. I. 5. § 8, where the vulgar reading ἐπὶ τῶν χειρῶν, from Marg. Steph. and two MSS. was changed into περὶ ταῖς χερσίν, evidently the better reading, and conformable to the passage here, which is found without variation in all the books. — τοῖς οἰκοῖ, those at home, i. e. in their own country, and therefore not infected with the voluptuous habits of the Medes. — καὶ νῦν ἔτι, even yet at the present time, now even. — μοι δὲ πάππος, my grandfather, μοι is the dative of confidential and pleasant intercourse. — ἢ before οὗτος is disjunctive. — οὗτος, i. e. his grandfather. — ἄρα, then. — κάλλιστος, is strengthened by πολὺ, by far the most beautiful. — ὅσων = τόσων ὅσους (S. § 175. 1), of which ὅσους is governed by ἐώρακα.

19—25. στολήν. See N. on στρεπτοὶ above. — Ἰππου χρυσοχαλίνου. Cf. p. 32. l. 25. — ἄτε παῖς ὢν, inasmuch as he was yet a boy: ἄτε followed by a participle gives emphasis to what is affirmed in the

60 principal clause. — ἰππεύειν μανδάνων ὑπερέχαιρεν, *was greatly pleased with learning to ride*. S. § 225. 7; K. § 175. 1. c. — διὰ . . . χάρα stands as the reason why καὶ ἰδεῖν ἵππον σπάνιον. Cf. Herod. IX. 122.

27. ὥς ἥδιστα, *as pleasantly as possible*, or with the highest pleasure. This elliptical expression fully written would be: δειπνεῖν οὕτω ἥδιστα ὥς ἡδύνατο δειπνεῖν ἥδιστα, *to sup the most pleasantly as he was able to sup pleasantly*. The ellipsis in ὥς ἥδιστα would easily be supplied by the mind, especially by that of one to whom the language was vernacular. — οἰκαδε, *homewards*, is employed, because, as Cyrus was then in Media, the verb ποδοῖη implies a longing to return and enjoy the things at home. Adverbs of place are governed by the same laws of attraction as prepositions. S. § 235 (end). — παροψίδας, "*dainty side-dishes*," Liddell and Scott. — ὅσα πράγματα, *what an amount of trouble*. — ἀπογεύεσθαι τούτων. S. § 192. 1. — φάναι, sc. φασί.

61 2—7. ἀπλουτέρα καὶ εὐδυτέρα, *more simple and direct*. — τοῦ depends on κάλλιον. S. § 198. 1. — τοῦτο and τὸ αὐτὸ refer to τὸ ἐμπλησθῆναι going before. — τὸ αὐτὸ ἡμῖν, *the same thing which we strive for*. The dative to which τὸ αὐτὸ directly refers is understood, and ἡμῖν, which would limit it is put in the dative. Here τὸ αὐτὸ refers to the thing sought after, and ἡμῖν, to the persons seeking it. Cf. S. § 202. N. 1. — πολλοὺς . . . πλανώμενοι, *wandering up and down through very (τινὰς) many labyrinths*, i. e. the Persians could more readily satisfy their hunger than the Medes, who were obliged to partake of so many dishes (*to rove through so many mazes*) before they could finish their meals. ἐλιγμοὺς is the abstract accusative after πλανώμενοι. S. § 181. 2; K. § 159. 2. — ὅπρ = ἐκείσε ὅποι. Hermann remarks, that ποῖ and ὅποι denote motion towards a place, but πῇ and ὅπρ signify both motion towards a place and rest in the place towards which the motion tends. Cf. Vig. p. 158. — ἡκομεν, *we have come*; properly, *we are here*, the form of the verb being present.

8—18. οὐκ ἀχθόμενοι (participle of *manner*. S. § 225. 8), *not with trouble*, a litotes = *with great pleasure*. — ταῦτα is here used δεικτικῶς, i. e. demonstratively, as though the person who spoke pointed with the finger. See N. on p. 5. l. 14. Zeune interprets ταῦτα = κατὰ or διὰ ταῦτα, i. e. οὕτως. — Ἀλλὰ . . . ὁρᾷ, *but I see that you even (καὶ) loathe* (S. § 225. 7) *these articles of food*. The accusative after μυσαττόμενον is properly speaking synecdochical. Cf. Kühner (Jelf's edit. § 549, c) calls βρώματα the *accusative of equivalent notion*. — καὶ τίνι δὴ — τεκμαίρομενος, *and indeed on what ground*; literally, *inferring or judging from what*. For the construction of τίνι, cf. S. § 206. 1. — τοῦ ἄρτου ἄψρ. S. § 198. 1. — εἰς οὐδὲν τὴν χεῖρα ἀποψόμενον, *that you wipe your hand on nothing*. ἀποψόμενον (ἀποψάω) depends on ὁρᾷ. S. § 225. 7. — τούτων, i. e. the meat, sauces, etc. As all food was

taken in the hands, there was an evident necessity of wiping the fingers 61 often when meat was eaten. Cyrus pretended to consider this frequent wiping of the hands a proof that the person was disgusted with his food. — πλέα, neut. plur. of πλέος, Attic for πλέος, *full*, here = *doubled*.

17—23. εἰ introduces an indirect question having a negative sense, as may be easily seen from the connection. When its sense is affirmative, it may be translated by *whether—not*. — κρέα γε εὖωχεύ, *eat heartily of your meat = enjoy your meal*. "The accusative stands with verbs of eating and drinking, when the substance is represented as consumed wholly or in a great quantity." Kühner, § 273. R. 15. — νεανίας, *a young man*, i. e. one healthy and active. — ἅμα δὲ ταῦτα λέγοντα, *and while he was saying these things*. S. § 225. N. 1. — πολλά, *sc. κρέα*. It is fully written in the next line below. — τῶν ἡμέρων limits κρέα understood. — εἰπεῖν—φάναι. "Ne vel εἰπεῖν vel φάναι delendum putes" Poppo. — ἥ καὶ δίδως, *do you also give*. — ἔτι ἂν . . . χρῆσθαι, *to use them in whatever way I please*. The infinitive χρῆσθαι denotes purpose (S. § 222. 5) and depends on δίδως. It should be observed, however, that the infinitive does not denote purpose as existing in the subject of the infinitive, but in the subject of the verb upon which the infinitive depends: *do you give all these meats to me for the purpose of using*, i. e. for the purpose on your part that I should use, etc. For the omission of the subject of the infinitive, see N. on p. 3. l. 16. — ἔγωγε (sc. δίδωμι), *I indeed give them*. S. § 68. N. 3.

23—27. λαβόντα τῶν κρεῶν διαδίδονα, *taking portions of the meats* (S. § 191. 1) *he shared them amongst*; or, *he took portions of the meats and shared them amongst*. The action expressed by the participle must often be conceived as one with that of the verb following, and in such cases may be frequently rendered by the English verb. — σοί. "In the weaker forms the first and second personal pronouns are omitted in the nominative, and are enclitic in the oblique cases singular; but in the stronger form, they are expressed in the nominative, and are orthotone throughout." Crosby, § 727. I. — τοῦτο (sc. δίδωμι) is distinctive as well as demonstrative in this place. See Crosby, l. c. — προθύμως, *zealously, with pains*. — μὲ ἱππεύειν διδάσκεις. S. § 184. 1; K. § 160. 4. β. — σοί δέ, *sc. τοῦτο δίδωμι* from the preceding member.

29—34. Σάρα, "is the name of a tribe, given to any individual of the tribe, somewhat like the term 'negro' with us." Colton. — ὃν ἐτύγχευε = ἦν. Construct ἔχων also with ἐτύγχευε, *happened to have*. S. § 225. 8; K. § 175. 3. α. — προσάγειν, *to admit, introduce*, limits τιμὴν, as an adnominal genitive. S. § 222. 2. — τοὺς δεομένους Ἀστυάγους, *those who stood in need of (= had business with) Astyages*. S. § 200. 3; K. § 158. 5. α. — οὗς = ἐκείνους οὗς. — καιρὸς — πρ-

61 *σάγειν* is constructed in the same way as *τιμὴν προσάγειν*. — *παῖς*, sc. *ἐπὶ ἤρπετο* with which *ἀν* is to be taken. — *μηδέπω ὑποπτήσων, ποτὶ* yet shy, bashful. *ὑποπτήσων*, to crouch through fear as hares, partridges, etc. It here refers to the timidity or bashfulness, which boys feel when just emerging from their boyhood and entering upon youth.

62 2—6. *σκάφαντα*, joking, in a jesting manner, denotes manner. S. § 225. 3; K. § 176. 1. d. — *οἱ δὲ κ.τ.λ.*, are the words of the historian and not of Astyages. — *καθαρίως*, cleanly, neatly, so as not to spill any of the liquor in pouring it out. — *τοῖς τρισὶ δακτύλοις*, with the three fingers, i. e. the three generally used. These were probably the thumb and first two fingers of the hand. — *εὐληπτότατα*, most easily taken hold of.

9—22. *τὸν* before *κελεῦσαι* refers to Astyages, and has the force of a demonstrative pronoun. S. § 166. 1; K. § 148. 4. — *δῆ, then*. — *οὕτω μὲν δὴ εἰδ, just as well, gracefully*. *οὕτω δὲ* responds to *οὕτω μὲν*, supra. — *φιάλην* is here to be taken synonymously with *ἐκπώμα*, as *ἐνδοῦναι τὴν φιάλην* is but a varied expression for *ἐνδοῖεν τὸ ἐκπώμα*. — *ὥστε* answers to *οὕτω* going before, and is followed by the infinitive because the discourse is oblique. — *ἐκγελάσαντα*, laughing out. He now put off his mock gravity and resumed his natural playfulness. — *καὶ φιλοῦντα ἅμα*, and the same time he kissed him. *ἅμα* frequently follows the participle with which it is constructed. — *ἀπόλωλας*, you are undone. Cf. Soph. Gr. Verbs, p. 204. — *ἐκβαλῶ σε ἐκ τῆς τιμῆς*, I will deprive you of your post of honor. S. § 200. 3. — *τά τε γὰρ ἄλλα*, and for the rest = as to what pertains to the duties of the office. — *ἐκπίομαι—τὸν οἶνον*. See N. on *κρέα γε εὐωχοῦ*, p. 61. l. 18. — *οἱ δ' ἔρα κ.τ.λ.* These are the words of the historian. — *ἀπ' αὐτῆς*, sc. *τῆς φιάλης*. — *κυάδφ.* This was a cup for drawing wine out of the mixer (*κρατῆρ*) into the drinking-bowls, or as here, from the bowl into the hand. It contained one-twelfth of the sextarius, or '0825 of a pint English. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 311. — *τοῦ—μὴ λυσitteλεῖν αὐτοῖς*, in order that it may not profit them. The genitive (i. e. the infinitive with the article *τοῦ*) denotes an object, aim, or purpose, which may be considered as the cause of the action of the principal verb. Kühner § 308. 2. b; S. § 222. 2. Sturz, without sufficient reason, finds an ellipsis here of *ἐνεκα*.

23—34. *τἄλλα*, in other respects. Accusative synechdochical. — *ἐβδεδόκειν.... εἶη*, I was afraid lest (*μή*, S. § 214. a) *poison had been mingled in the vessel*. For the tense of *ἐβδεδόκειν*, cf. S. § 211. N. 6. — *ὅτε εἰστίσας*. The indicative is used in this adverbial sentence denoting time, because the statement is represented as a fact. When it is something conceived or conditional, the subjunctive or optative is used,

according as the verb of the principal sentence is in one of the primary or of the historical tenses. Cf. Kühner, § 387. 5. 7. — σαφῶς . . . ἐγχεῖν, *I plainly perceived that he* (i. e. the Sacian) *had poured in* (= into the drinking-vessel) *poison for you.* μανθάνω with the participle signifies *to see into, to perceive*; with the infinitive, *to learn.* Cf. K. § 175. R. 4. c. — τοῖς . . . σφαλλομένοις, *disordered in mind and body* (S. § 206. 2; K. § 161. 8); literally, *staggering, reeling* like drunken men. — οὐκ ἔατε, *you forbid.* In absolute negations, οὐ and the verb or substantive form together an idea, directly opposite to that of the verb or substantive alone. — ἡμᾶς τοὺς παῖδας, *us boys.* — αὐτοὶ ἐποιεῖτε. S. § 160. 4. b. — πάντες — ἕμα, *all at once.* — ἐκεκράγετε. 2 pluperf. as imperf. — μάλα γελοῖως, *very laughably, ridiculously.* — οὐκ . . . ἔδειν, *and without hearing the singer* (S. §§ 192. 1; 225. 1; K. § 158. 5. a) *you swore that he sung most admirably.*

1—5. μὴ . . . ἐδύνασθε. The ellipsis may be thus supplied: *not to say that you could not dance in tune* (i. e. to the time of the tune), *but you could not stand upright.* μὴ ὅπως is like the Lat. *ne dicam*, and μὴ δύναισθε may be supplied from οὐδ' ἐδύνασθε in the next clause, οὐδὲ being changed into μὴ because the negative is dependent (S. § 229. 2), and the verb taking the optative mood after ὅπως (S. § 214. 2). Cf. Crosby, § 901. 12. — παντάπασι, *in every respect.* — ἡ ἰσηγορία, *equal freedom of speech.* — ὃ refers to τοῦτο for its antecedent: *this which you were then doing.*

8—23. δεψῶν καθεῖται (sc. πίνων), *he stops drinking* (S. § 225. 7) *while thirsting*, i. e. while he is yet thirsty. — ἄλλο, *other than not being entirely free from thirst.* By κακὸν οὐδὲν Cyrus alludes to the evils of drinking to excess. — οὐ — Σάκας, *no Sacian = no fellow like your cupbearer.* — οὗτος δ' μιαιώτατος, *this dirty blackguard, wretched fellow.* — ἀποκαλύει. The historic present for the aorist. — δὲς μοι . . . αὐτοῦ, *give me the command of him for three days.* S. §§ 186. 2; 189; K. §§ 159. 3 (6); 158. 7. a. — ὅποτε βούλοιο, *whenever he wished.* The optative in this adverbial sentence denotes indefinite frequency (Cf. S. § 217. 2; K. § 183. 3. c), and therefore λέγοιμι in the principal clause is an iterative tense: *I would say, keep saying.* Cf. N. on εἰστίαςας, p. 62. l. 26. — οὐπω, *not yet.* — τῷ ἀρίστῳ ἐντυχεῖν, *to have* (literally, *to meet with*) *his dinner.* — σπουδάζει γὰρ πρὸς τινάς, *for he is busily engaged with certain persons.* Some render: *for he is giving audience to certain persons.* It is very absurd to suppose, as some do, that ἐκεῖνο (i. e. the dinner) is the subject of σπουδάζει, since the sentence is doubtless a repetition of the offensive words uttered by the Sacian to Cyrus, when he wished to run to his grandfather. — ἦκοι refers to the Sacian. — λούται, *is washing himself, is bathing.* — πᾶν σπουδάζει φαγεῖν, *was very eager to eat, urgent for his meal.* —

- 63 ἀπὸ σοῦ κωλύων, *when he keeps me from you*. The participle here denotes the relation of time, with the concomitant idea of cause, since we might render it: *by keeping me from you*. S. § 225. 2; K. § 176. 1. a.

23—27. εὐδυνίας, *good spirits, cheerfulness*, here in the sense of *subjects of mirth and cheerfulness*. For the use of the plural, cf. Kühner § 243. 3 (3). — ἐπὶ τῇ δειπνῇ, *at supper*. ἐπὶ is here used *de tempore*. — τὸν τῆς μητρὸς ἀδελφόν, i. e. Cyaxares. — χαλεπὸν . . . ποιήσαντα, *it was difficult for another to anticipate him in doing this*. S. § 225. 8; K. § 175. 3. d. — ὑπερέχαιρεν αὐτοῖς χαριζόμενος, *was greatly delighted in gratifying them*. S. §§ 225. 3; 201. 1; K. §§ 176. 1. d; 161. 2. c. γ.

28—32. ὥς ἀπιούσα, *in order to go away*. The future participle with ὥς, marks intention or purpose. — νομίζειν = νομίζοι.

34. πρῶτον . . . ἄρξει, *in the first place the Sacian shall not for you (σοί, as far as you are concerned) have command of access to me*. "This shows that it was a part of the Sacian's office, to say who should and who should not see the king." Colton.

- 64 1—11. ὥς = eis. It is always placed before nouns denoting intelligent objects. — ἐπὶ σοί, *in your power*. ἐπὶ here denotes subordination. — χάριν σοι εἶσομαι, *I shall feel thankful to you*. εἶσομαι, fut. mid. of ΕΙΔΩ used chiefly by the Attics instead of εἰδήσω mostly an Epic form. — ἄλλοις ὅποιοις ἂν βούλη, *as many others (i. e. horses) as you please*. — ἔπειτα . . . πορεύσθ, *then at supper you shall proceed what way* (S. 181. 2; K. § 159. 2) *you please to that which seems to you to be moderate*, i. e. to a temperate meal. ὅποίαν ὁδὸν πορεύσθ refers back to what Cyrus said (p. 61. l. 6) about the many labyrinths, through which the Medes wandered before they could satisfy their hunger. μετρίως ἔχειν = μέτριον εἶναι. — παραδείσῳ, *a pleasure-ground, park*. See N. on p. 28. l. 29. — ἐπειδὴν τάχιστα, *as soon as*. — τοξεύων καὶ ἀκοντίζων, *shooting and hurling the javelin* = with your bow and javelin. The participle here denotes means or instrument. — μεγάλοι = *grouse* up. — οὐκ ἀτυχῆσεις. The protasis is λέγων (= if you should speak) πρὸς ἐμέ. For this use of the participle, cf. S. § 224. 6; K. § 176. 1. c.

14—23. ὁ (= οὗτος) δὲ οὐκ ἐμέλλησεν, *he did not delay* = he replied without hesitation. Sophocles (Gr. Verbs *sub voce*) says that the form ἡμέλλησα (with ἡ) is rare. — δοκῶ — εἶναι = *I am acknowledged to be*. — ἀκοντίζων and τοξεύων show in what respect κρᾶτιστος is to be taken. In like manner ἰππεύων in the next clause qualifies ἥσσων, *inferior in riding, in horsemanship*. — ἡλικῶν depends on ἥσσων. S. § 198. 1. — ἐνθάδε, *here*. Below in ἔλθω ἐνθάδε it is *hither*. — σοί — νικῆσειν, *that I shall conquer for you*. σοί is the dative of endearment. See N. on p. 60. l. 13. — τὰ πεζικά, *in exercises on foot*. Accusative

synechdochical. — *eis Mēdous* = *eis Mēdōn χόρον*. This mode of expression is by no means uncommon with Xenophon. Cf. *Anab.* I. 3. § 5; III. 5. § 15; IV. 7. § 1; V. 5. § 1, et sæpe. al. The Latins also use the same elliptical form of expression. Cf. “relinquebatur una per Sequanos via.” *Cæsar, Bel. Gal. I. 8.* — *παύσασθαι τῷ πάππῳ* — *συμμαχεῖν αὐτῷ*. In consequence of the intermediate words between *πάππῳ* and *συμμαχεῖν*, the pronoun *αὐτῷ* referring to *πάππῳ* is added for the sake of perspicuity. S. § 160. N. 5; K. § 169. R. 6. — *ἀγαθῶν ἵππῶν κρείττους, the best of good horsemen*. “The positive is sometimes added to the superlative for the sake of emphasis.” *Crosby, § 673. 1.*

24—31. *εἰπεῖν, to inquire.* — *ἐκεῖ, i. e. in Persia.* — *ὥς.... δικαιοσύνην, inasmuch as I now thoroughly understand justice.* S. § 221. 2. — *καί, even.* — *ἄλλοις* depends on *δικάζειν*. — *καὶ τοῖνον, and yet, but still.* — *ἐπὶ μιᾷ ποτὲ δίκῃ, on account once of one decision, a certain decision.* — *ὥς οὐκ ὀρθῶς δικάσας, because I did not judge rightly.* *ὥς* with the participle often denotes the reason of the action expressed by the principal verb.

33. *ἐκδύσας, sc. χιτῶνα* the accusative of the thing. S. § 184. 1; K. § 160. 4. ζ. — *αὐτὸν* refers to *ἕτερον παιδα μικρὸν* to give perspicuity (see N. on *πάππῳ* — *αὐτῷ*, l. 24, supra), and cannot well be rendered. Fischer erroneously refers *αὐτὸν* to *χιτῶνα*. — *τὸν μὲν* and *τὸν δὲ* refer, the former to the larger boy's coat, the latter, to that belonging to the smaller boy. — *ἐκείνον* (S. § 184. 1; K. § 160. 4. ζ) and *ἐκείνου* refer to the smaller boy. — *ἡμίεσε, aorist of ἀμφιέννυμι.*

1—11. *ἀμφοτέροις* limits *βέλτιον*. — *τὸν... ἔχειν, that each should have the coat which fitted him.* — *ἐν τούτῳ, on this occasion therefore.* — *τοῦ ἀρμόζοντος, of that which fits* (S. § 225. 1; K. § 176. 1. f), *of what is befitting,* depends on *κριτῆς*. — *ποτέρου δ' χιτῶν εἴη, to which of the two the coat belonged.* S. § 190; K. 158. 3. a. — *τοῦτ'* refers to *τίς κτῆσις δίκαια ἐστὶ, what is a just possession.* — *σκεπτόμεν.* A verbal from *σκοπέω*. — *ἔχειν* and *κεκτήσθαι*, with the words connected with them, are subjects of the proposition *κτῆσις δίκαια ἐστὶ* supplied from the clause above. — *τὸ μὲν νόμον* is the subject and *δίκαιον* is the predicate of *εἶναι*. — *ὅν τῷ νόμῳ (= νομίμως), in accordance with law.* — *ψῆφον τίθεσθαι, to give a decision.* *ψῆφος*, literally, *the pebble* used in voting, which was thrown into the judgment-box (*κύριος*), and hence it came to be sometimes used in the signification, *vote, decision.* Cf. *Smith's Dict. Gr. and Rom. Antiq. p. 804.* — *ἢν δέ τι ἄρα προσδέωμαι, but yet if I need any thing in addition (προσ-).*

11—24. *ταῦτά, i. e. τὰ αὐτά, the same things.* — *παρὰ, with.* — *ἐαυτὸν δεσπότην πεποίηκεν, he made himself master = is now master.* The perfect has here a force similar to that of the Historical Present.

- 85 K. § 152. R. 2; S. § 211. N. 1. For the construction, cf. S. § 185. — τὸ ἴσον (*de jurebus*) ἔχειν is the subject of νομίζεται. — μέτρον — αὐτῷ, *his standard of action*. — ὅπως, sc. ὅρα, *see to it that*, etc. — τούτου refers to Astyages. — τοῦ βασιλικοῦ, sc. ἡδούς. — ἐν ᾧ . . . ἔχειν. The order is: ἐν ᾧ τὸ οἰεσθαι ἐστὶ χρῆναι ἔχειν (*that it is meet that one should have*) πλεῖον πάντων. — μείον ἢ πλεῖον ἔχειν, *to have less than more* = to be subject than to govern. The conjunction ἢ connects δεινότερός ἐστιν with δεινός ἐστιν understood: *he is more able to teach to have less than he is able to teach to have more*. — ἢ οὐχ ὁρᾷς; *do you not see?* = *perchance you do not see*. ἢ, or, serves to introduce the second member of a question, the first member being often not expressed in form, but contained in or easily supplied from what precedes. — δεδίδαχεν, perf. 3 sing. of διδάσκω. — ὥστε has here a strong illative signification: *therefore, for this reason*. — οὐτ' ἄλλον οὐδένα οὐτ' ἐμέ. It will be seen that the phrase in which ἄλλον is contained, comes first, directly contrary to the English construction, which demands the order: οὐτ' ἐμέ οὐτ' ἄλλον οὐδένα.

INTERVIEW OF CYRUS WITH CROESUS.

Cyrus having defeated the Assyrians turned his arms upon Croesus the king of Lydia, who had been the auxiliary of the Assyrian king. In a great battle he entirely overthrew the Lydian forces and pursued the flying army to Sardis. The following extract contains an account of the interview between them.

- 26—30. ὁσπερ ἔδει, “*uti par erat*.” Sturz. — ἐπὶ Σαρδεῶν = ἐπὶ Σαρδεῖς. — τὰ δ' . . . ἀπεχώρει, “*and the other tribes departed, each person going as far as he could in the night on his way home*.” Felton. — τὰ δ' ἄλλα φύλα, sc. Κροίσου. Reference is had to the Thracians, Cyprians, Cilicians, Phrygians, etc. ὁδοῦ depends on προσωτάτω. S. § 187. 4; K. § 158. R. 1. d. Some make it depend on ὅποι, others, upon ἐπὶ or διὰ understood. ἕκαστος is in partitive apposition with τὰ δ' ἄλλα φύλα. S. § 156. 3; K. 154. 2.
- 66 1—3. ἦγε, sc. τὸ στράτευμα. — τῇ τείχει = τῇ ἀκροπόλει, l. 7, infra. — μηχανάς, “*machinas bellicas*.” Sturz. They were probably warlike machines for carrying on a siege. — ὡς προσβαλῶν, (*pretending*) *that he would make an attack*. ὡς is here used *de re prae-texta*. — παρσκευόζετο. S. § 209. N. 3.
- 4—9. κατὰ . . . ἐρύματος, *where seemed to be the most precipitous parts of the fortifications of the Sardians*. — τῆς ἐκιοῦσης νυκτός. “*According to Herodotus the city was taken on the fourteenth day of the siege*.” Zeune. — ἀναβιβάσει, *he orders to ascend*, is the Historical Present. — ἀλλῇ Πέρσης, “*aliter Herodot. I. 84. arcem Sardium ex-*

pugnata esse narrat." Lange. — δοῦλος is limited by τινός. — 66 φρουρῶν, of the guards. — τὸν ποταμόν, i. e. the Pactolus, which probably flowed along by this citadel. — τὴν αὐτήν, the only (S. § 160. 4. a), belongs to κατάβασιν as well as to ἀνάβασιν.

10—13. τοῦτο refers to ὅτε εἶχετο τὰ ἄκρα. — ἀπὸ τῶν τειχῶν, from the walls of the city; not as some think, from the tower. — τῆς πόλεως depends on ὅπῃ (= ὅποι), to whatever part of the city (S. § 188. 1; K. § 158. 3. R. 1. d), and not on τῶν τειχῶν, as Lange supposes. — ἔμα τῇ ἡμέρᾳ, as soon as it was day, i. e. the day following the night in which the citadel was taken. — ἐκ . . . κινεῖσθαι, that no one (of the soldiers) should stir from his rank. This was done to prevent the soldiers from pillaging the city.

14—18. κατακλεισάμενος, having shut himself up. S. § 209. 1; K. § 160. 3. a. — Κῦρον ἐβόα (= ἐπεβόα) through fear perhaps of the Chaldeans, who for the sake of plunder had descended from the tower into the city where was the royal palace of Cræsus. — τοῦ μὲν Κροίσου φύλακας for the sake of protection as well as of safe keeping. — ὅπλα = the camp, tents. ἔρημα is therefore to be taken in the sense of, deserted, empty. — καταδεδραμήκεσαν γὰρ ἀρπασόμενοι, for they (i. e. the Chaldeans) had run down (into the city) for the purpose of plundering. S. § 225. 5; K. § 176. 1. e.

21—25. οὐ . . . ἀτακτοῦντας, for, said he, I could not endure to see (S. § 225. 7; K. § 171. 1. d) men, who are disorderly, better off (as to booty) than the rest. — πᾶσι Χαλδαίοις μακαριστοῦς, (to be pronounced) happy by the Chaldeans, in consequence of the riches which you would carry home. Cf. Anab. I. 9. § 6. For the construction of the dative, cf. S. § 206. 4; K. § 161. 2. d. — μὴ . . . ἐντύχη, wonder not if some one more powerful (than you) should happen to fall in with you, as you are going away = do not wonder, if I should strip you of all your effects and send you away empty.

27—31. παύσασθαι ὀργιζόμενον, to cease to be angry. S. § 225. 7; K. § 175. 1. e. — πλεονεκτοῦσιν, are better off than the rest.

2. τῆς πόλεως depends on ὅπου. — μένειν follows ἐπιτηδεύατον. 67 — ὅπλοισι. See N. on p. 66. l. 18.

4—7. ἀγαγεῖν. Herodotus (I. 86) relates this circumstance differently. — τοῦτο (i. e. the name of master) depends on ἔχειν, which takes the place of an accusative after δίδωσι. — τὸ ἀπὸ τοῦδε, from this time. The article is added as in τὸ νῦν, τὸ παράπαν, etc. — ἐμοὶ προσεγορεύειν = ἡ τύχη δίδωσι ἐμοὶ προσεγορεύειν σὲ οὕτως.

7—9. καὶ σὺ γε, sc. χαῖρε. — ἐπεὶ περ ἄνδρωποι κ.τ.λ. "additamentum pulcherrimum." Lange. — συμβουλευσαι. In the active voice συμβουλεύω signifies to give advice, in the middle, to consult or ask advice. The Latins express this difference by *consulere alicui* and *consulere aliquem*.

67 12—20. ὁρῶν—πεποιημένους. S. § 225. 7; K. § 175. 1. a. — πλουσιωτέτην. Cf. Herodot. I. 29, 71. — μετὰ, *after, next to*. — ἀξιῶ. Herodot. I. 80. has δικαίῳ. — διαπείσσει denotes the object or purpose of ἐφίεσθαι τὴν πόλιν. — τε—τε (in τὴν τε—ἐν τε), *partly—partly*, introduces two reasons why Cyrus did not wish to give the city up to be plundered. — ἂν διαφθαῖναι, *would be destroyed*. ἂν gives to the infinitive the force of the subjunctive with ἂν. S. § 215. 5. — πλεονεκτήσιν. Cf. p. 66. l. 25.

22—27. οὗς = ἐκείνους οὗς. — ἰδέσθαι, sc. λέγει. — ὅτι, *how that*. — The object of διαπέπραγμαί, *I have obtained*, is μὴ ποιῆσαι ἀπαργήν. — ἀφανισθῆναι, *to be removed from their sight; to be taken away into servitude*. — ὅπως δὲ depends on ὅτι. — ἀντὶ, *instead of, in lieu of*. — ἡ μὴν belongs to ὅπως δὲ, and shows that the promise was made with the solemnity of an oath. — Repeat σοι after ἔσσεσθαι. — πᾶν ὅτι καλὸν κἀγαθὸν = πᾶν καλὸν κἀγαθὸν ὅτι. So in the following section, by a similar transposition, καλὸν κτῆμα (i. e. the rings, bracelet, jewels, gold, etc.) = πᾶν καλὸν κτῆμα ὅτι.

28—31. ὁμοίως, *in like manner, nothing the less*. — εἰς νέεσσι (= εἰς τὸ μέλλον, or εἰς τὸ ἐπὶ ἔτος. Fischer), *in the next year*. — σοι πλήρης, *full for you* (Dat. commodi) who are now the ruler of this city. πλήρης in the sense of *well-furnished*, is found in Anab. III. 5. § 1. — αἱ τέχναι, *the trades, arts*. — σοι (after τέχναι) = *to your disadvantage* (Dat. incommodi). — διεφθαρμένοι ἔσονται. A circumlocutory future, consisting of the future of εἶμι, and the perf. pass. participle, is used to express the rapidity of an action, by taking not the beginning of it, but its completion.

31—34. ἰδόντι τὰ ἐλδόντα, *when you have seen* (participle of time. See N. on I. 3. § 11) *the things which have come in*, i. e. which have been brought in by the inhabitants of their own accord. Cf. I. 24—26. — ἔτι καί, *even yet*, if you are dissatisfied with the amount which is brought to you. — τῆς ἀργαῆς of the city. — πρῶτον in the order of action. — σοι is the dative used for the subjective genitive. — οὕτως—ὥσπερ, *thus as*.

68 3—6. πάντως, *wholly*, i. e. without keeping any thing back from me. — τὰ.... χρηστηρίου, the responses of the Delphic oracle. Croesus, according to Herodot. I. 53, 55, 91, consulted the oracle of Apollo at Delphos twice, (1) about the issue of the war with the Persians; (2) about the length of his reign. Fischer says that τὸ ἐν Δελφοῖς χρηστήριον is the Delphic oracle, the temple of the Delphic Apollo. But τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου signifies the oracles of Apollo, the Delphic responses. — σοι (= ὑπὸ σοῦ) is to be constructed as dative of the agent with τετραπειῦσθαι. S. § 206. 4; K. § 161. 2. d. — πᾶν γε qualifies τετραπειῦσθαι. — ἐκείνῳ πειδόμενον, *persuaded by him, at his persuasion*.

6—9. ἐβουλόμην . . . ἔχειν, *I could have wished* (S. § 215. 3; K. § 153. 2. a (α), *O Cyrus, that it were so*, i. e. ἐμὲ τετραπευκέναι αὐτόν. — εἰδὼς ἐξ ἀρχῆς, i. e. from the time in which I came to the kingdom. — προσπνέχθην τῷ Ἀπόλλωνι, *I have borne myself towards Apollo*. πρὸς τινος denotes the manner or way, in which the action designated by the verb took place. — πάντων — παράδοξα, *very paradoxical*, i. e. something apparently absurd.

11, 12. ἀπεπειρώμην αὐτοῦ εἰ δύναίτο ἀληθεύειν, *I put him to the test* (S. § 192. 1) *whether he was able to tell the truth*. — τοῦτο depends on γινώσκω, and is explained by ἀπιστούμενοι = *when they know this* (viz.) *that they are distrusted*. Lange construes τοῦτο as an accusative absolute. — μὴ θύγι — ἀλλὰ καὶ is an elliptical phrase = *I do not say that—but also; not only—but also*.

14—16. ἐπεὶ . . . ποιοῦντος, “*when he* (i. e. Apollo) *perceived in me that I was doing an absurd thing*.” Kühner, § 273. 4. f. The genitive of the participle here denotes that which is perceived in the object (ἐμοῦ), and at the same time denotes the person. In respect to the thing here alluded to, the story is that Cræsus, having cut up into small pieces a tortoise and a lamb, and boiled them together in a brazen cauldron, sent messengers to the Grecian oracles, and also to that of Ammon in Lybia, to inquire of them what he was doing. The replies of the oracle of Amphiaræus and that of Delphi were correct, and having sent to these oracles rich presents, he directed the bearers of them to inquire whether he should march against the Persians. It was then that he received the reply, that if he marched against the Persians, he would overthrow a great empire. — καὶ = καὶ τὸν. It is adduced as an evidence of the knowledge of the god, that he knew what Cræsus was doing, *although* he (i. e. Cræsus) was at a great distance from Delphi. — οὕτω δῆ, *so then*, i. e. in these circumstances. — περὶ παίδων, i. e. whether I should beget children.

17—20. ἀναθήματα, *votive offerings, presents*. These offerings to the gods consisted of shields, chaplets, golden chains, candlesticks, etc. — τί . . . γένοιτο, *what I should do* (S. § 215. 5; K. § 153. 2. d) *that I might have sons*. μοι depends on γένοιτο. S. § 201. 3; K. § 161. 2. d. — ἔσονται. Supply παῖδες from the preceding clause, which is also to be understood with ἐγένοντο in the next section.

21—27. οὐδὲ γὰρ οὐδέ, *for not at all*. The negation is very strong. — τοῦτο is the accusative synecdochical. — ἐφύεσται refers to Apollo. — ὠνήσαν, sc. ἐκείνοι referring to the children of Cræsus. — κωφός. Cf. Herodot. I. 34, 85. — ὃν διετέλει, *continued to be* (S. § 225. 8; K. § 175. 3. e). According to Herodotus, he suddenly gained the power of speech, when he saw his father at the taking of Sardis, about to be slain by a Persian who was unacquainted with his rank. —

68 ὁ δὲ Ἀριστος. His name was Atysa. — ἐν ἀκμῇ τοῦ βίου, in the acme of life = in the youthful vigor of life; in his youth. — ἀπώλετο. He was unintentionally killed by Adrastus a Phrygian. Cf. Herodot. I. 34, 43. — πιεζόμενος . . . συμφοραῖς, but being weighed down with the misfortunes of my children. περὶ here denotes that in respect to which συμφοραῖς is taken. — τὸν λοιπὸν βίον—διατελέσαιμι, I might pass the rest of my life. Prof. Felton refers τὸν λοιπὸν βίον to S. § 186. 2. — σαυτὸν γινώσκων, i. e. knowing thy own power, resources, and abilities. Cf. Anab. I. 6. § 7, where instead of σαυτὸν we have τῇ σεαυτοῦ δυνάμει. The two expressions are nearly synonymous, the signification of the former being rather more extensive, including a knowledge of one's mental and moral as well as physical resources, to which the latter seems to be limited. — περάσεις (sc. τὸν βίον), will pass life.

29—32. τὸ ῥῆστον . . . δίδοναι. Construct: αὐτὸν δίδοναι τὴν εὐδαιμονίαν μοι προστάξαντα (by enjoining upon) τὸ ῥῆστον (superlative of ῥῆδιος), the easiest thing, i. e. self-knowledge. — γινώσκειν depends on οἶδν τ' εἶναι (= δυνατόν εἶναι). S. § 222. 6. — τοὺς μὲν and τοὺς δ' are in partitive apposition with ἄλλους. — ἐαυτὸν . . . εἰδέναι, I thought that every man (πάντα τινά, any one you please) knew himself who he was (literally, who he is).

69 1—4. ἀνεκείσθην ὑπὸ τοῦ Ἀσσυρίου. Cf. Cyrop. II. 1. § 25. Croesus speaks of the first campaign in which he saved himself by flight. Cf. Cyr. IV. 1. § 8. — εἰς πάντα κίνδυνον, into all sorts of danger; or as some translate: into the greatest danger. — αἰτιδομαι, to accuse, is sometimes followed by two accusatives. S. § 194. N. 2. — ἔγνω ἐμαντὸν μὴ ἱκανόν. Supply οὐτα. — σὺν τῇ θεῷ, with the help of the god.

6—13. ὑπὸ τῶν δεομένων. Reference is had to the kings, who had confederated to carry on the war against the Medes and Persians. — προστάτην γενέσθαι. This refers to the second expedition in which Croesus had the chief command. — δῶρων. Reference is had to the gifts, with which the Assyrian king induced Croesus to make war upon Cyrus. Cf. Cyrop. VI. 1. § 25. — ὧν is put by attraction for ἃ, the object of ἐδίδουσαν. — ὑπὸ . . . ἀναφυσώμενος, being puffed up by such words as these. — πάντες οἱ κύκλῳ βασιλεῖς, all the kings round about, i. e. "finitimi undique." Sturz. — προστάτην is the second accusative after εἰλοντο. S. § 185; K. § 160. 3. — ὥς . . . γενέσθαι, as though I were able (i. e. had sufficient natural endowments) to become the most powerful of men.

14—18. οὗτι, in that, introduces a clause showing in what respect Croesus was ignorant of himself. — πρῶτον μὲν ἐκ θεῶν γεγενῆσθαι, who in the first place was descended from the gods. Cyrus is represented

in Grecian mythology, as having descended from Perseus the son of Jupiter and Danæ. Cf. *Cyrop.* I. 2. § 1. For the translation of the participle by the relative, cf. S. § 225. 2; K. § 176. 1. f. — διὰ βασιλείων πεφυκέντι, and born from a line of kings. — τῶν δ' ἐμῶν προγόνων limits τὸν πρῶτον βασιλεύσαντα. For the construction of ἀκούω with the participle, cf. S. § 225. 7; K. § 175. R. 4. a. Croesus refers to Gyges, the first king of Lydia of the Mermnad dynasty. He dethroned Candaules the last Heracleid. king of Lydia, or (as some think) the last Assyrian governor, a revolution taking place at the breaking up of the great Assyrian empire in consequence of the destruction of its army under Sennacherib (B. C. 711). The following is a tabular list of the dynasty of the Mermnadæ according to Herodotus.

1. Gyges	reigned 88 years	B. C.	716—678.
2. Ardys	" 49 "	"	678—629.
3. Sadyattes	" 19 "	"	629—617.
4. Alyattes	" 57 "	"	617—560.
5. Croesus	" 14 "	"	560—546.

Dionysius reckons the accession of Gyges, B. C. 718. It is worthy of remark that Eusebius (*Chron.*) gives an entirely different chronology of this dynasty of Lydian kings, which for the sake of brevity we will omit.

— ἐλευθέρον. Gyges was one of the officers of Candaules, or as some say with less probability, a shepherd to the king. — ἀγνοήσας, of myself. — δικαίως belongs to ἔχω τὴν δίκην.

20—23. ἔτι belongs to ἀληθεύσειν, yet, i. e. since I have now become your prisoner. To this same idea, the words ἐν τῷ παρόντι refer, which are found in the next sentence. — ἄριστα qualifies εἰκόσαι, to judge best. — ποιῆσαι, sc. εὐδαίμονα. With what delicacy and art does Croesus ask forgiveness of Cyrus.

24—29. τούτου refers to the way in which Cyrus could make his prisoner happy, according to what Croesus had said in the preceding section. — τὴν πρόσθεν εὐδαιμονίαν. S. § 169. 1. — ἔχειν denotes the object or purpose of ἀποδίδωμι. Cf. S. § 222. 5; K. § 171. 2. — ἔχεις. So Schneider, Bornemann, and Poppe. But Fischer and Lange prefer the vulgar εἶχες, on the ground that Cyrus could not give back to Croesus, what he (i. e. Croesus) had at the time in his possession. — εἶναι refers to the daughters of Croesus. — τράπεζαν, table, is here taken for that which is placed upon it, viz. *victuals, food*. So we say: *he sets a good table* = he spreads his table with abundant and excellent food. — σὺν ὁλαπερ ἐῖητε = furnished as it used to be; literally, *with the same food that you partook of before*. Fischer defines σὺν τραπέσῃ ῥῆν, *victus uti*. — μάχας . . . ἀφαιρῶ. After the time of Cyrus the Lydians practised the arts of peace, as Larch. from Herodot. I. 155, 157 observes, being deprived of the use of arms by their conqueror

69 and thus rendered effeminate. — σοι—ἀφαιρῶ. See N. on Cyrop. VII. 1. § 44.

29—34. μὲ Δία “potest etiam accipi ut vox hominis admirantia.” Fischer. — μηδὲν—ἐν βουλευέσθῃ, *no longer deliberate*, or as we say: *do not trouble yourself any more*. — ἀποκρίνασθαι looks back to ἐρωτῶ, l. 22. — μοι after ταῦτα is the Dat. commodi, *for me*. — ἦν refers prospectively to ταύτην as its antecedent. — βιωτὴν, *manner of life*, properly belongs to ταύτην, it being put after the relative by attraction. Cf. S. § 175. 2; K. § 182. 6. — συνεγίνωσκον, *was of the same opinion*.

70 3—7. ἐμαὶ τὸ ἴσον μετεῖχε, *she shared equally with me*. S. § 201. 1. — φοροντίδων, sc. μέρες the subject of μετῆν (S. § 201. N. 4 (and)). The phrase would be literally rendered: *no portion of anxiety was participated in by her* (S. § 201. 3; K. § 161. 2. d.) = *she had no share in the cares*. What these cares were is explained by ὅπως ταῦτα ἔσται. — ὥσπερ ἐγώ, sc. κατεσκεύαζον ταύτην to which ἦν refers. Render ἦν . . . ἀνθρώπων, *whom I loved most of all human beings*. He refers to his wife. — χαριστήρια, *thank-offerings*. — ὀφειλήσῃ = ὀφείλει.

9—11. εὐθυμίας, *good spirits, cheerfulness*. — ἤγετο . . . πορευόμετο, *and ever afterwards he took him* (S. § 209. 2; K. § 150. 3. b) *with himself wherever he went* (S. § 217. 2; K. § 183. 1). — τι defines χρήσιμον, *useful for something*. Some translate: *something useful, aliquid utile*. — ὁπῶς, *thus*, i. e. by having his eye upon him, and preventing his taking any measures to recover his kingdom.

CONQUEST OF BABYLON.

After Cyrus had taken Sardis, he proceeded to overthrow the Phrygians, Cappadocians, and Arabians. Having appointed satraps over the countries which he had conquered, he marched with a vast army to Babylon, which he succeeded in taking in the manner described in the extract here given.

11—13. πρὸς gives to ἦν (by the constructio prægna, see N. on p. 28. l. 3) the idea of previous motion. — περὶ τὴν πόλιν. Lange well remarks: “de difficultate, quam in cingenda hac urbe fluviis faciebat (p. 71. l. 28) auctor hoc quidem loco non cogitasse videtur.” — σὺν τοῖς φίλοις refers to the Persian leaders, and to the auxiliary chieftains, such as Gobryas and Gadatas, ἐπικαυροῖς, to the more subordinate leaders of the allies.

17—21. ἐπιτίθεσθαι μέλλοιεν, *they* (i. e. the Babylonians) *were about to attack* (S. § 89. 1). Cf. Anab. II. 4. § 24. — ἰδῶκει. This change from the *oratio obliqua* to the *oratio recta* is not unfrequent in Xenophon's writings. — περὶ . . . φάλαγγα, *for encompassing walls of such extent*,

the line must necessarily be of little depth. *κυκλούμενους* is usually 70 constructed as the accusative absolute (S. § 226. a; K. § 176. 8), but it may be put in the accusative, by attraction with *τὴν φάλαγγα* with which it agrees *ad sensum*. *τὸ βάθος* is the accusative synecdochical. According to Herodot. I. 480, Babylon was 480 stadia (= 60 miles) in circumference. Its form was quadrilateral, the measure of each side being 15 miles. See N. on p. 71. l. 11-14.

23. *κατὰ μέσον*, in the centre. The design of Cyrus in this evolution, was to draw away the soldiers from three sides of the city, to that one side, where he himself stood in the centre. In order to do this safely, from each extreme (*ἀπὸ τοῦ ἑκρου ἐκατέρωθεν*) the heavy-armed soldiers were commanded to fold back (*ἀναπτύσσοντας*) the phalanx, i. e. deepen it by wheeling the extremes and marching the soldiers back along in the rear of the front line, which was stationary, (*παρὰ τὸ ἑστῆκεν τοῦ στρατεύματος*), to where he himself stood in the centre. It may be remarked, that *ἀναπτύσσω* in Anab. I. 10. § 9, signifies to open out the wing, to extend the front, like the Lat. *explicare*, Fr. *deployer*.

28—30. *ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι*, because they were now double the depth they were before. In the rear of the front and stationary line the soldiers were marching from each extreme, and hence, the depth of the line was doubled. — *πρὸς τοῖς πολεμίοις*, next to the enemy.

1—3. *συνῆψαν τὰ ἄκρα*, they had united the extremities, i. e. had 71 come together in the place where Cyrus stood. — *ἔστησαν*, they halted. — *ισχυρότεροι*, more confident, courageous. — *οἱ τε ἀπεληλυθότες*, those who had left their former position. — *οἱ τε—οἱ τε* are in partitive apposition with the omitted subject of *ἔστησαν*. — *διὰ*, by means of.

4—11. *ἀναπτυχθείσης δ' οὕτω*, being thus folded together. — *ἀνδραγα...* *τελευταίους*, of necessity the soldiers in the van and in the rear were the best. In the line which surrounded the city, the best soldiers were posted in front. As the extremities wheeled around to march back for the sake of doubling the central phalanx, the line being reversed, the best soldiers would stand in the rear, while the central line being unchanged the best soldiers would continue to stand then in the front. — *πρὸς...* *παρεσκευάσθαι*, seemed to be well arranged for battle. *πρὸς* has here the meaning in respect to. — *οἱ γυμνῆτες* refers here to the slingers and archers. — *οἱ ἀπὸ τῶν κεράτων*, (being stationed) on the wings. Fischer says that *ἀπὸ τῶν κεράτων* is put for *ἐν τοῖς κέρασι* for the sake of concinnity with *ἐγγύτερον ἐγίγνοντο*. — *αἰέ*, gradually, from time to time, is defined by *ποσούτῳ ὅσῳ*. — *τοῦ ἄρχοντος* limits *ἐγγύτερον* and refers to Cyrus. Cf. p. 70. l. 23-27. — *βραχυτέρα*, shorter = less extended. — *ἀναδιπλουμένη*, by its being doubled, i. e. by its being made twice as deep.

71 11—19. *ἐπελ... συσσειπιδήσαν*, but when they were thus formed, collected in a compact body. Fischer says, that the verb *συσσειπιδέω* is properly used of serpents, who coil themselves up (cf. Virg. Georg. II. 154), and is elegantly transferred to an army, which so contracts itself as to make its width less and its ranks deeper. — *ἀπῆσαν... ἐπὶ πῶδα*, they retired slowly (*ἐπὶ πῶδα*, backward), as long as the weapons reached (= could reach) them from the wall. — *στραφέντες*, turning around with their backs towards the city. Lange, however, thinks they turned in *laterum dextrum* and proceeded a little way at right angles to the former line of march, when they turned again towards the city by facing about to the left (*ἐπὶ ἀσπίδα*), so that all the while they marched either with their faces towards the city or with their left side (which their shields protected) towards it. I should like this interpretation, if *στραφέντες* would signify so much as *facing to the right*. The common interpretation, which makes the Persians retreat after they are out of reach of the enemies' weapons, first with their backs towards the city, then at right angles towards the left, and then with faces again towards the city, and so on, is to me inexplicable, unless it was the object of Cyrus to display to the enemy the good order and discipline of his army. Indeed this whole movement of surrounding the city with his army, and then retreating back to his tents, is only explainable on the ground just alluded to, or what is the same thing, in order that Xenophon might have opportunity to give his readers an idea of the qualities of his hero as a tactician. Certainly no commander so prudent as Cyrus would risk his army by surrounding a great city, which according to the best accounts was $8\frac{1}{2}$ miles square, or 34 miles in circumference (see Maj. Rennell on the Geography of Herodotus), and from which a successful sally might at any time be made upon his line thus attenuated. Besides it should be remembered that the Euphrates passed through the city, which, had Cyrus been disposed to have done so foolish a thing as to surround the city, would have prevented him from accomplishing his purpose. — *ὅσῳ... μετεβάλλοντο*, and by as much as they were the further off, so much the less frequently did they face about; or more briefly, the further off they were, the less frequently did they wheel about. — *ἐυνείρον* (sc. τὰ βήματα) *ἀπίωντες*, they marched off without pausing; literally, they strung together (their steps) marching away.

22—27. *τεδεάμεθα μὲν κύκλῳ τὴν πόλιν*, we have viewed the city round about, on every side. — *ἐγὼ — οὐκ ἐνορᾶν μοι δοκῶ* = I am unable to see. *ὅπως* is to be constructed after this clause. — *ὅτως ἰσχυρὰ καὶ ὑψηλὰ*. In respect to the height and breadth of the walls of Babylon, the accounts given by the ancient historians are very conflicting, yet according to the lowest measurement, their size and strength

was so prodigious as to make it next to impossible for an invading 71 army to effect a breach in them. — ἀλῶσαι. S. § 138. — τοῖς τε, i. e. λιμῶ.

28—31. ὁ δὲ ποταμός, i. e. the Euphrates. — ἐπὶ δύο στάδια. Herodot. (I. 180) calls the Euphrates μέγαν καὶ βαδὺν ποταμόν. He agrees better with Xenophon than does Strabo, who represents the breadth of this river to have been *one stadium*. Diod. Sic. I. 96, as quoted by Zeune, says that the bridge made across the river between the two parts of the city was five stadia. — βάδους. Repeat ἔχων. — ὁ ἑτερος ἐπὶ τοῦ ἑτέρου ἐσσηκός, *the one standing upon the other*.

34. ταῦτα refers to the passage of the river, and looks forward to δὲα its relative. It would seem that Chrysantas suggested, that the city might be stormed, if the river was fordable, but Gobryas saying that it was in no respect fordable, Cyrus replies to Chrysantas, that things above their power ought not to be undertaken. He then gives directions immediately for digging a trench, the true object of which he keeps to himself, lest it should be somehow communicated to the enemy. It is probable that the idea of draining the river, first flashed in upon his mind from the remark of Chrysantas. There is no reason to believe with some, that the idea was first conceived by that officer.

2—4. τὸ μέρος ἐκάστου ἡμῶν, *the part of each of us*, i. e. which each 72 must dig. — ἡμῶν — δέη = *we have need*. δέη, *to need*, with the dative of the person belongs both to prose and poetry, with the accusative only to poetry.

5—7. ἀπολιπὼν . . . ποταμοῦ, *leaving as much space from the river* (to the trench) *as was sufficient for large turrets*. — ἐνθεν καὶ ἐνθεν τοῦ τεύχους, *on this side and on that of the walls*, i. e. about half way around the city from the north-western to the south-eastern side; or in other words, from the left bank of the river above the city, to the same bank below the city. Perhaps a similar excavation was made upon the right bank of the river. That the invading army had means for crossing the stream is evident from p. 71. l. 22—27, where Cyrus proposes to take the city by famine, which he could not have done had he not been able to have transported a part of his army across, so as to block up the place on every side. The trench which had been dug around the city for a defence, as Colton remarks, was too near the city for Cyrus to use it without danger. — πρὸς ἑαυτοῖς, *towards themselves*, for a breastwork. As the river was to be let into the ditch, which was between the army of Cyrus and the city, it is probable that temporary bridges were constructed, so that the army by means of them could pass over the trench when the time came to render it necessary.

8—12. ἐπὶ τῷ ποταμῷ, i. e. on the banks of the river. — φοινῆς . . . πλεθραῖς, *laying the foundations with palm-trees 100 feet long*.

72 There is some obscurity in this passage, but upon considerable reflection, I am inclined to believe that these palm-trees were laid horizontally, at right angles with the trench, each end resting upon solid earth, so that in case the waters of the river burst through into the trench, these palm-trees bending upwards would sustain the weight, although their centres were supported by no earth beneath them. — ὑπὸ βάρους ἄνω κυρτοῦνται, *bend up under the weight*. Respecting this tree Aulus Gellius remarks in substance thus: "that Aristotle and Plutarch have mentioned a very wonderful matter; for they say, if you put upon the palm-tree (lying horizontally) a weight too great for it to sustain, that it will bend neither down nor sideways, but rises against the weight, and struggles and bends upward." Colton. — οἱ κωνδήλιοι, *large asses* employed for carrying burdens.

12—16. τούτους, i. e. φοίνικας. — πολιορκήσεν. A future infinitive used for the present. — ἐπὶ τῆς ἀμβολάδος γῆς, *upon the earth thrown up from the trench*.

19—21. τὸ στρατεύμα κατένευμε δώδεκα μέρη, *he divided his army into twelve parts*. Verbs signifying to divide take two accusatives. K. § 160. 4. γ. — μῆνα τοῦ ἐνιαυτοῦ, *a month of the year*, i. e. out of the year. — ἕκαστον μέρος, sc. τοῦ στρατεύματος. For the construction of μέρος φυλάξον, cf. S. § 226. a; K. § 176. 8.

22, 23. εἰ = οὐ. — φυλάξοιεν the city.

25—30. ὀρωρυγμέναι, perf. pass. part. of ὀρύττω. — ἐορτήν. Cf. Herodot. I. 194. 30. — ἐπειδὴ τάχιστα συνεσκότασε, *as soon as it grew dark*. Cf. S. § 152. 2. e. — ἀνεστόμωσε . . . ποταμόν, *he opened the trenches towards the river*, in order that the waters of the river might flow into them.

32. πορεύσιμος ἀνδράποισ ἐγγίγνεται, *was passable for men*. πορεύσιμος is an adjective of two endings.

32—34. ὥς . . . ἐπορεύνεται, *when the river was thus prepared*, i. e. was drawn off into the trenches, so that its bed was passable for men. τὸ τοῦ ποταμοῦ = ὁ ποταμός (S. § 168. 2), or, ἡ τοῦ ποταμοῦ ὁδός, *the passage of the river*. Crosby, § 674. a. — εἰς δύο ἕκοντας τὴν χιλιοστήν, *leading (each his) thousand two by two*, i. e. two abreast.

73 2. κατ' οὐρὰν, *in the rear*. — ἤπερ πρόσθεν τεταγμένους, *drawn up as before*, i. e. as they had formerly marched.

4. εἰς τὸ ξηρὸν τοῦ ποταμοῦ, *into the dry bed of the river*. ξηρὸν does not here mean what is altogether dry, but what is so drained as to be passable. — τοὺς ὑπηρέτας, *the adjutants*.

9—14. ὁ μὲν . . . ὁδοῦ, *the river has retired for us* (Dat. commodi) *from the way* (S. § 197. 2; K. § 157) *into the city* = *the river has afforded us a passage into the city*. — ἡμεῖς δὲ θαρροῦντες εἰσὶναι, *let us enter in courageously*. — ἐννοούμενοι . . . ἐνικῶμεν, *reflecting that these men*

against whom we are now to march, are those whom we were accustomed 73 (S. § 211. N. 10; K. § 152. R. 4. c) to conquer, and that too (καί) when they had (S. § 225. 2; K. § 176. 1. a) allies besides (i. e. in addition to) themselves, and were all awake, and sober, and armed, and in battle array. ἔχοντας agrees with οἱ.

15—18. νῦν δ' introduces the real condition of the enemy, as contrasted with their former advantages. — ἐν ᾧ (sc. χρόνῳ), while. — πάλαι . . . ἐκπεπληγχαί, they will be through dismay (S. § 222. 2) far more useless (i. e. unfit for action) than now. — ἄν — ἔσονται. When some condition on which the future depends is to be distinctly marked, ἄν is joined to it.

19—24. δ . . . εἰσιούσι, what is said to be terrible to those entering a city (S. § 226. N. 9). — μὴ ἐπὶ . . . ἔνθεν explains τοῦτο which precedes. βάλλωσιν arrows, darts, stones, etc. — τοῦτο μάλιστα διαφείτε, be of good courage in respect to this. Cf. K. § 159. 3 (8). τοῦτο is here retrospective, i. e. it refers to what has just been said. — Δεδν Ἥφαιστον, the god Vulcan. He presided over fire, and hence his name is frequently used for that element. — φοίνικος (= ἐκ φοίνικος). S. § 189. — αἱ θύραι πεποιημέναι, the doors being made, which should properly stand in the genitive absolute, is put in the nominative by attraction with τὰ πρόθυρα, it being a kind of appositional clause. Crosby, § 500. 5. — ἀσφάλτης δὲ ὑπεκαύματι κεχρισμέναι, being besmeared with bitumen as tinder, i. e. which is as combustible as tinder. See N. on p. 48. l. 20.

25—28. ἀδ, on the other hand. — ἀπὸ τῶν οἰκιῶν, down from their houses. Cf. Anab. V. 2. § 24.

31. τὴν . . . βασιλείαν, lead the quickest way to the palace. S. § 168. 2.

32—34. οἱ ἀμφὶ τὸν Γωβρύαν, i. e. Gobryas and his principal officers, since Cyrus was holding this conference with the officers of his army (l. 7). — ἐν κόμῳ, in a revel.

1—3. τῇδε τῇ νυκτί, this very night. S. § 204. — φυλακῇ—ἐν 74 τευξόμεθα, we shall find a guard. S. § 202. 1. — οὐκ ἄν . . . δέοι, "it will not do to neglect the opportunity." Felton. — ἀλλ' ἵέναι affirms what was expressed negatively in the preceding clause. A litotes is frequently thus explained or rendered more emphatic by an affirmative repetition of the idea.

5—8. Xenophon does not inform us, how the Persians passed through the gates, at which was stationed a guard of the enemy. — τῶν ἀπαντῶντων in the streets and squares. — ὥς . . . αὐτοί, as if they themselves were revellers.

12, 13. πρὸς φῶς πολύ, before a good fire; literally, much fire. — ὡς πολεμίοις ἐχρῶντο, used them as enemies, i. e. killed them.

74 14—16. *οἱ ἐνδον*, those within the palace. — *τί εἴη τὸ πρῶγμα*, what was the matter. — *ἐκδέουσι* from the palace.

17—20. *χαλώσας* (pres. part. fem. accus. plur. of *χαλάω*), standing open. This verb is often used intransitively. — *τοῖς—εἰσω*, those within the palace. — *ἐσπασμένον* is here middle agreeing with *αὐτόν*, having drawn his own dagger.

22—24. *ἐχειροῦντο*. "Quam pulchre hoc sit a Xenophonte effictum, Assyrium regem ab iis trucidari, qui maxime ab illo læsi erant (cf. Cyrop. IV. 6. § 4; V. 2 § 28) quantamque in Cyri laudem, qui Gobryæ vindictam promiserat, (Cyrop. IV. 6. § 8) quisque facile intelligit." Lange. *ὅτῃ ἐδύνατο*, in whatever way he was able.

25—28. *προεῖπεν*, ordered, commanded. — *τοὺς δ'* is the subject of *μένειν*. Construct *ἐν ταῖς οἰκίαις* after *ἐνδον*. — *τοὺς Συριστὶ* (S. § 119. 4) *ἐπισταμένους* refers to the allies of Cyrus, and is to be constructed with *κηρύττειν*. — *ὅτι θανατώσοιτο*, that he should be put to death. S. § 209. 3. b.

HOMER'S ILIAD.

The time in which Homer, the father of epic poetry lived, is involved in much obscurity. No less diversity than 500 years marks the various dates of his birth. Some assign to him as early an age as B. C. 1184, others bring the time in which he flourished down as far as B. C. 684. It is generally conceded, that he lived after the Ionian migration, which was about 100 years after the Trojan war. Some chronologists fix the date at 300 years subsequent to this war.

Equally various and conflicting are the statements respecting his birth-place. Seven cities claimed him as theirs by birth, and nearly twenty are mentioned by ancient writers as entitled to this honor. The best supported claims are those of Chios and Smyrna, to the latter of which the preference is now generally given.

Much doubt has been thrown by Wolf and other eminent scholars upon the question of his authorship of those immortal poems, which have come down to us as his with the almost universal sanction of antiquity. The mist, however, which has been thrown around this subject is now rapidly disappearing. Scholars are beginning to look at facts and common sense deductions rather than fine spun theories, which would never have obtained currency had it not been for the great names by which they were broached and advocated. The internal and external proof that Homer

wrote the poems attributed to him is so ample and clear, that there is hardly room for a single doubt on the question.

In the first extract here given from Homer, will be found that sublime and spirited description of the ARMING OF JUNO AND MINERVA FOR BATTLE, which has always been considered one of the choicest gems of the *Iliad*.

1—7. ὣς ἔφατ' (i. e. ἔφατο), *thus she spake*, refers to Juno. She was 75 the wife of Jupiter, and in the Trojan war took side with the Greeks. — γλαυκῶπις, *having bright or sparkling eyes*. It is generally rendered *blue-eyed*. — ἥ—Ἥρη. The article in its demonstrative sense, serves to direct the attention to Ἥρη, *this one* (viz.) *Juno*, or, *she—Juno*. — μὲν is followed in the next verse by δ'. — ἐπιχομίστην to harness her steeds. — Κρόνῳ (epic genitive for Κρόνου. S. § 46; K. § 198. 1), *of Saturn*. — ἀμφ' belongs to βάλε, *put on*. — ἀμφίς, *about*, is here a preposition, and follows its dependent case. Crusius says that this clause is in explanatory apposition with βάλε ἀμφ' ὀχέεσσι. — τῶν, sc. κύκλων. — ἴνυς, *felloes*. — ἑπερδεν, *on the outside*. — χάλκεα' (i. e. χάλκεα) ἐπίσσωτρα, *brazen tires*. — θαῦμα ἰδέσθαι, *a wonder to behold*. S. § 222. 6; K. § 171. 2. d.

8—14. πλῆμναι, *the naves*. — ἀργύρου is the genitive of material. S. § 200. 2. — περίδρομοι, *circular*, literally, *that which may be gone around*. — δίφρος, *seat or body* in which stood the warrior and his charioteer. — ἐντέταται, *was suspended*; literally, *was extended*. — ἄντυγες, *seat-reins*. Upon the semi-circular margin of the driver's seat was a knob or curvature, like a hook, upon which the reins might be fastened, whenever the driver wished to alight and leave his chariot for a time. In this chariot of Juno, the knob was made double. — τοῦ δ', sc. δίφρου. — ῥυμός, *the pole*. — θῆσε refers to Hebe. — ἐν . . . χρύσει', *she fastened on the beautiful golden straps* with which the yoke was attached to the pole. This description of Juno's chariot is a master-piece of its kind. It is difficult to find elsewhere such minuteness of mechanical detail, expressed in so lofty and splendid a verse. In the following description of Minerva throwing over her shoulders the terrible, fringed *Ægis*—putting on her helmet fit for the infantry of a hundred cities—mounting the flaming car, and seizing her mighty spear, and with Juno driving fiercely through the self-opening gates of Heaven to the place where the son of Saturn sits apart from the other gods, upon the highest summit of the many-peaked Olympus, the poet reaches a height of sublimity, which is hardly surpassed in any uninspired composition.

15—22. κόρη Διὸς αἰγιόχοιο, *daughter of Ægis-bearing Jove*. — κατέχευεν, *let fall = put off*. — ὃν ῥ' . . . χερσίν, *which she herself* (S. § 160. 4. a) *had made and wrought with her own hands*. κάμνω, *made*

75 *with toil, carefully prepared.* χερσίν is the dative of the instrument. χιτῶν' (for χιτῶνα), i. e. corselet or cuirass. — Αἰδς limits χιτῶνα, although it belongs in sense also to τεύχεσιν. — δακρυόεντα, *tearful*, i. e. which produces tears or sorrow. — ἀγίδα here includes the shield, to which the goat-skin belonged. The Ægis of Jupiter was said to have been made from the goat Amalthea, which had suckled him in his infancy. Victory had been promised him in his war with the Titans, if he wore a goat-skin with the head of the Gorgon. It appears that Minerva and Apollo on different occasions wore this portion of Jupiter's armor. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 17. — ἦν . . . ἐστεφάνωται, *which Terror encompassed all around.* ἦν περί, i. e. περί ἦν. — Ἰώκη, *Pursuit or Tumult of battle*, is here personified like Ἔρις.

23—27. ἐν . . . κεφαλῇ, *in the centre was the head of the Gorgon.* The emblems of Contention, Force, and Pursuit were arranged round about the Gorgon head. Γοργεῖν κεφαλῇ is put for Γοργοῦς κεφαλῇ, and πελώρου is therefore in apposition with the genitive implied in the adjective Γοργεῖν. S. § 156. b. — τέρας is in apposition with κεφαλῇ, although some may choose to refer it to the ægia. — ἀμφίφαλον — τετραφάλῃον, *covered with studs, and having four crests.* Such is Buttmann's explanation (Lexil. No. 103), which is followed substantially by all the more recent commentators. — ἑκατὸν . . . ἀραυῖαν, *suited to* (=sufficient to cover) *the infantry of a hundred cities.* — φλόγεα, *flaming*, i. e. radiant, splendid. — ποσὶ βήσεται, *stepped into*; literally, *mounted with her feet.*

76 1, 2. βριδέ, μέγα, στιβαρόν. This triplicity of epithets is quite common in Homer, and enters extensively into the ancient writings both sacred and profane. — τῷ = φ. So τοῖσιντε in the next verse stands for the relative. — κοτίσσεται for κοτίσσηται. See N. on 2. 391. — ὀβριμοσπῆτρη, *daughter of a powerful father* (i. e. of Jupiter).

4—11. αὐτόμαται . . . οὐρανοῦ, *of their own accord heaven's gates roared* (on their hinges). The smooth and melodious flow of this verse will be noticed by the careful reader. — ἔχον = ἐφύλασσον. — τῇς (i. e. ταῖς) ἐπιτέτραιται, *to whom are entrusted.* — ἡμὲν . . . ἐπιδεῖναι. The serene sky, in the language of the poets, was said to be open, but when enveloped in clouds, to be shut up. To the Hours was therefore intrusted, not only the custody of the Olympian gates, but the duty of rendering the heavens cloudy or serene. — τῇ ᾗ, *there then.* — δι' αὐτῶν, *through them*, i. e. the gates. — ἄτερ ἡμερον ἄλλων, *sitting apart from the others* (i. e. the other gods) in state and majesty. — ἀκροάτῃ κορυφῇ stands opposed to the eminences implied in πολυδειράδες. — στήσασα, *causing to stand* = *drawing up.*

THE PARTING OF HECTOR AND ANDROMACHE.

This has been regarded in all ages, as a master-piece of pathos, simplicity, and tenderness. The incidents are varied and striking, and so connected with the general effect of the episode, that not one could be taken away without destroying the completeness and symmetry of the outline. Nor can we conceive of any thing which might well be added, without appearing as an excrescence, marring the otherwise beautiful creation of the poet. There is a completeness of detail, which leaves the mind of the reader satisfied, and wishing for nothing more. The filling up, or, as we may say, the coloring of the picture, is worthy of its general outline. The departure of Andromache with her nurse and infant child to the wall, when she heard that the Trojans were hard pressed by the Greeks—the joy with which she springs to meet her husband, who unknown to her had returned to the city, and who was now hastening to find her—the comparison of the child which hung on her bosom to a beautiful star—her affecting reference to the death of all her near relatives, and tender appeal to her husband, who is now to her a father, mother, and brother, not to make her a widow and his son an orphan by returning to the field of battle—the affectionate but magnanimous reply of Hector, whose courage and devotion to his country will not permit him to yield to the solicitation of his beloved wife, but whose spirits are weighed down by sad forebodings of the downfall of Troy, and the menial condition to which Andromache as a captive will be reduced—the smile with which in the midst of their grief, the fond parents look upon their child, frightened at the bright armor and nodding plume—the prayer of Hector, that his son may become renowned, and gladden the heart of his mother by his warlike achievements—the words of consolation with which the hero seeks to cheer the desolate spirit of his wife—the final separation—the departure of Andromache who often turns her tearful eyes back upon her beloved husband, as she proceeds homeward—the lamentations of her maidens, who mourn for Hector, as though he were already dead, are incidents related with unrivalled pathos and simplicity, rendering this one of the most touching and beautiful passages that has ever been written in any language.

12—18. *ὡς ἔρα*, thus then. — *κορυδαίλος*, crest-waving, an epithet applied in Homer only to Hector, and expressive of the rapidity and activity of his movements in battle. — *ἔπειδ'*, i. e. *ἔπειτα*. — *δόμους* is the terminal accusative. S. § 186. 1; K. § 159. 1. a. — *εἶρ'*, i. e. *εἶρε*, 2 aor. of *εἰρίσκω*. — *λευκώλενον*, white-armed. — *πύργῳ ἐφ' ὣς ἵστηκε*, she was standing upon (S. § 211. N. 6; K. § 152. R. 2) the tower. — *γούσσα* and *μυρομένη* denote manner. S. § 225. 3; K. § 176. 1. d.

76 — δ' *ὅς*, *but when*. — *ἔδον* the palace. — οὐκ — τέτμεν (i. e. *ἔτετμεν*. S. § 97. 1; K. § 205. 1), *did not find*. — ἐπ' οὐδόν, *sc. τοῦ μεγάρου*.

19—23. εἰ δ' is an elliptical phrase for εἰ δὲ βούλεσθε. — *νημερτία* (*sc. ἔπεα*), *true words, the truth* = *in accordance with truth*, as the neut. plur. is here used adverbially. — πῇ, *whither?* — γαλῶν and the following genitives depend on δόμους understood. This ellipsis is quite common. — *ὅς Ἀθηναίης*, *sc. νηόν*. — *ἔνθα περ ἄλλαι*, *where many other*. — *δευήν*, *dreadful*. — *ἰλάσκονται*, *are supplicating*. Minerva was hostile to the Trojans.

24—30. ταμὴν, *stewardess, head female domestic*. — ἐπεὶ . . . μυσήσασθαι. The apodosis ἐγὼ τοὶ καταλέξω may be supplied. — οὐνεκ' (i. e. *οὐνεκα*), *because*. — κράτος, *might*.

77 1, 2. ἐπεργομένη — μαινομένη εἰκυῖα, *hastening like one distracted, "wild with grief."* Cowper.

3—8. ἦ, *spake, said*. S. 133. H. — τὴν αὐτὴν ὁδὸν αὐτῖς, *back the same way*. Abstract accusative. S. § 181. 2; K. § 159. 2. — κατ', *along*. — εὔτε πύλας (terminal accusative. See N. on p. 76. l. 13) ἴκανε. The asyndeton promotes vivacity. — πύλας — Σκαῖδς, *the Scæan gate*, so called because it was on the left or western side of the city, facing the sea and the Grecian camp. The position of Σκαῖδς in the verse gives it emphasis. — διερχόμενος, *having passed through*. — τῇ (*sc. ὁδῷ*), *there*. — πεδίονδε, *to the plain*. — πολύδωρος, *richly-endowed*. — ἦλθε δέουσα, *came running*. — μεγαλήτορος, *noble, magnanimous*.

9—14. Ἡερίων, *ὅς ἔβαιον*. The nominative is employed instead of the genitive in apposition with Ἡερίωνος in the preceding verse, because it commences the description of the preceding noun, and therefore introduces a new thought. Cf. Crosby, § 344. 2. Prof. Sophocles (§ 156. N. 1) explains it as being put by attraction in the nominative with *ὅς*. — ὑπὸ Πλάκῃ ὕληέσσῃ, *at the foot of woody Placus*. Hence its name *Hypoplacian Thebes* (Θήβης Ὑποπλακίης). — Κίλικεσσ' (i. e. *Κιλικεσσι*). In Homer's time the Cilicians dwelt in Phrygia Major, in two divisions, of which the capital of one was Thebes, of the other Lyrnessus. At a later period, they emigrated to the country called after them Cilicia. Cf. Smith's *Crus. Lexicon*. — δὴ serves to refer τοῦτερ with exactness to Ἡερίωνος, the connection having been interrupted by Ἡερίων . . . ἀνάσσειν. — θυγάτηρ ἔχεδ' (i. e. *ἔχετο*) Ἐκτορι (= ὕφ' Ἐκτορος), *his daughter was had (as a wife) by Hector*. So we in common parlance employ the verb *to have* in the sense of *to marry*. — ἦ refers to Andromache, and οἱ to Hector. — αὖτως, *thus* = *neither more nor less*. — ἀλγικίον ἀστέρι καλῷ, *like a beautiful star*. A simile of great beauty and appropriateness.

15—19. τὸν β'.... Σκαμάνδριον, *him then Hector called Scamandrius*. 77
 S. § 185; K. § 160. 3. — 'Αστυνάκτ', i. e. τὸν ἄνακτα τοῦ ἄστεος. —
 οἷος, *alone, only*. Hector was the great defender of the Trojans. —
 ἐρύετο (imperfect) = ἐφύλαττε. Schol. — σιωπῇ is to be taken with
 ἰδὼν, *looking in silence*. — οἱ ἄγχι, *near to him*. — δακρυχέουσα
 denotes manner. — ἐν τ'.... ἐνόμαζεν, *and she took him by the hand,
 and addressed him and called him by name*.

20—26. δαίμονι is here a term of endearment. — φθίσει.... μένος,
thy bravery will destroy thee. — ἄμμορον (i. e. δύσμορον) is the predicate,
me unhappy. — ἥ.... ἔσομαι, *who will soon be your widow*. The repe-
 titition of τάχα in the next clause gives emphasis to the idea. — γὰρ
 confirms the preceding assertion. — πάντες ἐφορμηθέντες. Andro-
 mache indirectly praises the valor of her husband, who falls only when
 overpowered by numbers. — The subject of εἴη is χθόνα δύνει. —
 σεῦ ἀφαρματούσῃ, *being deprived of you*. — ἐπεὶ.... ἐπίσπης (from
 ἐφίπω), *when thou shalt have died* (literally, *overtaken thy fate*). Matthiæ
 (§ 521) says that the 2 aor. subj. here expresses the *future exactum* of the
 Latina, *quem tu mortem obieris*. — ἔχε' (i. e. ἔχεα, *pains, sufferings*)
 is opposed to δαλπωρῇ in the preceding verse.

27—34. ἀμὼν = ἡμέτερον. S. § 78. 3. — ἐκ is disjoined from
 πέσεν by tmesis. — οὐδέ μιν ἐξενάριξε, *but he did not spoil him*. Such
 was the desire of the ancient heroes to possess the arms of those whom
 they had slain, that this forbearance of Achilles to spoil his foe, is repre-
 sented by Andromache as very magnanimous. The art of the poet is con-
 spicuous, in thus keeping the principal hero of the Iliad before the mind
 of the reader, and putting his praise in the mouth of one who had so
 little reason to love him as Andromache. — Νύμφαι ὄρεσσιδῆες, *moun-
 tain-nymphs*, so called because they dwelt in mountains and grottoes.
 — οἱ—ἐν μεγάροιςιν, *in his halls*. οἱ refers to Eetion.

1—3. ἰφ', Epic for ἐνί. S. § 80; K. § 204. Trollope says that this 78
 is the only instance in which ἰός, i. e. μῑός, the old masculine form of
 εἶς, occurs. — ἡματι, dative of time. — 'Αἶδος εἶσω, sc. δόμον. —
 ἐπ', *among*.

4—8. μητέρα is repeated in τὴν ἡγὰγ', *but my mother—when he* (i. e.
 Achilles) *led her here* (i. e. into the Grecian camp). — ἡ βασιλευεν, *who
 was queen = who ruled as queen*. — ἄψ, *back to her own country*. —
 ἰοχέαιρα, *arrow-loving*, an epithet of Diana as goddess of the chase. —
 "Ἐκτορ, ἄταρ σὺ κ.τ.λ. It would be difficult to find elsewhere so tender
 and delicate an expression of conjugal love.

10—12. αὐτοῦ, *here*, is explained by ἐπὶ πύργῳ. — ὄρφανικὸν and
 χήρην are predicates. S. § 185. N. 1; K. § 160. 3. — παρ' ἐρινεόν,
by the wild fig-tree, or fig-hill (Voss), where the city was considered
 most accessible (ἔμβατος).

78 14—18. *οἱ ἄριστοι*. The names of these braves are given in the following verses. — *ἀμφ' Αἴαντε δύνε*, the two Ajaxes and their band. Cf. S. § 168. 2. Ajax Telamon, next to Achilles, was the bravest of the Grecian chiefs. Ajax Oileus, the leader of the Locrians, was much smaller than the Telamonian Ajax, but was brave and highly distinguished for his skill with the spear. — *Ἰδομενῆα*. Idomeneus was king of Crete, and one of the oldest and most distinguished chiefs in the Trojan war. — *ἀμφ' Ἀργεΐδας*. See N. on *ἀμφ' Αἴαντε*, supra. Reference is had to Agamemnon and Menelaus, the former of whom was generalissimo of the Grecian army, and the latter was the husband of Helen, the abduction of whom by Paris was the cause of the war. — *Τυδείης ἄλκιμον υἱόν*, the warlike son of Tydeus, i. e. Diomedes, one of the bravest of the chiefs, whose daring exploits form the theme of the fifth book of the Iliad. — *ἡ τοῦ . . . εἰδώς*, either some one well-skilled in auguries instructs them that the city is here most accessible. — *αὐτῶν θυμός*, their own mind.

20—25. *ἐμοὶ—μέλει*, are a care to me = are my concern. S. § 201. N. 4. — *τάδε*, these things, i. e. those pertaining to the defence of the city spoken of by Andromache. — *κακὸς ὥς* (as a coward) in this position with *ὥς* accented, is a more emphatic arrangement than *ὥς κακός*. — *πολέμοιο* depends on *νόσφει*, the verb *ἀλυσκάζω* being taken absolutely. — *ἄνωγεν*. Supply *ἀλυσκάζειν* from the preceding context. — *μάθον*, I have learned, i. e. it has been my practice. — *ἀνόμενος* denotes the purpose of *μάχεσθαι*. S. § 222. 5; K. § 171. 2. — *αὐτοῦ* is in apposition with *ἐμοῦ* implied in *ἐμὸν* (sc. *κλέος*). S. § 156. 1. b; K. § 154. 3.

30—34. *οὗτ' αὐτῆς Ἑκάβης*, nor (the sorrows) even of Hecuba, or, of Hecuba herself. S. § 160. 4. a. Hecuba and Priam were the parents of Hector. — *κεῖν—πέσοιεν*. The optative with *ἄν* is employed, when a thing is to be expressed with moderation or reserve. — *ὅσσον*, referring back to *τόσσον*, is to be taken adverbially. — *σεῖ'* (i. e. *σεῖα*. Epic for *σοῦ*), sc. *ἄλγος* from l. 29. — *ἐλευθερον ἡμαρ* (= *ἡμαρ τῆς ἐλευθερίας*), the day of freedom = liberty.

79 1—6. *κεν* belongs to *ὀφαίνοις* (see N. on *κεν πέσοιεν*, p. 78. l. 32), and I have therefore placed a comma after it. — *πρὸς ἄλλης* = *at another's command*. So Körppen explains it by *ὕπ' ἄλλης*. — *ὕδαρ φορτοῖς*. The daughters even of nobles and princes, in ancient times, performed the office of carrying water. Cf. Gen. 24: 13. Here it refers to one in the servile condition of a captive. Cf. Ody. 10. 105. — *Μεσσηϊδος ἡ Ἑρεπείης* (sc. *κρήνης*). These fountains were probably in Thessaly, as two of this name are mentioned by Strabo, (IX. p. 302. 46), and Hector probably had in his mind the servitude of his wife to Achilles, the bravest of his foes. — *πόλλ' ἀεκαζομένην*, much against thy will.

— ἐπικείσεται, sc. σοί. — ἀνάγκη of servitude. The expression is **79** euphemistic like ἡμᾶρ ἀναγκαῖον (Il. 16. 836), *the day of necessity = the day of slavery*. — ποτέ τις εἴησιν, *some one will say*, or, “one may say (= admit that one will say).” Kühner, § 259. R. 4. — ἰδών, *when he sees*. See N. on p. 1. l. 3. — μάχεσθαι limits ἀριστεύεσκε, *was the bravest to fight (= was the bravest warrior)*. S. § 222. 6; K. § 172. 3. — ἀριστεύεσκε (= ἄριστος ἦν) is followed by the partitive genitive Τρώων. S. § 189; K. § 158. 7. a. — ἀμφεμάκοντα, sc. ἐκείνοι referring to the Greeks and Trojans. S. § 152. 2.

7—10. *Es, thus*. — σοί depends on ἄλγος (*your grief*), the dative being employed for the possessive genitive. S. § 201. 5, or it may denote the possessor after ἔσσεσθαι. S. § 201. 3; K. § 161. 2. d. — νέον, *anew, afresh*. — χήτει, *from want*. S. § 203. The Schol. explains it by στερήσει. — ἀμύνειν depends on τοιοῦδ' (*able*). S. § 222. 6. Buttmann (Gram. § 140. N. 3) supplies οἷον. The relative pronominal adjective is sometimes omitted. — δούλιον ἡμᾶρ. See N. on ἐλεύθερον, p. 78. l. 34. — ἀλλὰ . . . καλύπτοι, *but may the heaped up earth cover me dead*. For the optative, cf. S. § 216. 3; K. § 153. b. β. — πρὶν—πυθέσθαι, *before that I hear*. S. § 223. 2; K. § 183. 2. c. & R.

11—19. οὗ παιδὸς ὀρέξατο, *stretched out (his hands) for his child*. The middle voice is here reflexive (S. § 209. 2; K. § 150. 3. b), and takes the genitive παιδὸς as the object of desire. S. § 193; K. § 158. 6. l. a. — πρὸς κόλπον depends on ἐκλίνθη. — ἰάχων denotes manner. — ἀτυχθεὶς, *terrified at*, 1 aor. pass. part. of ἀτύχω as middle. — ἀπ' ἀκροτάτης κόρυδος, *from the summit of the helmet*. — ἐκ δ' ἐγέλασσε κ.τ.λ. With what skill does the poet turn off the mind of his reader from the sad forebodings of Hector and Andromache, by this artifice of the childish terror of Astyanax at sight of the helmet. The picture, which would otherwise have been too dark and cheerless, is lightened up and rendered more pleasing by this simple incident. — ἀπὸ κρατὸς κόρυδ' (i. e. κόρυδα), *his helmet from his head*. — πῆλὲ τε χερσίν, *and tossed him in his arms*.

21—25. δότε δή, *grant now*. — τόνδε—παῖδ' ἐμόν, *this my son*. — ἐγώ, sc. ἐγενόμην. — Τρώεσσιν, *among the Trojans*, is a local dative. — ὥδε, *thus as I have been*. — καὶ ποτέ τις εἴησιν (see N. on l. 4 supra)—ἐκ πολέμου ἀνιόντα, *and some one will say of him returning from war*. Some supply ἰδών before ἀνιόντα, while others consider it as put for ἐκ πολέμου ἀνιόντος. But this is unnecessary, inasmuch as εἰπεῖν, in the sense of *to speak good or evil* (usually with εὖ or κακῶς, but here the former by implication), takes the accusative. Cf. S. § 184. 1; K. § 160. 2. So Ernesti renders this passage, *de filio redeunte sic dicat*. One of the Harl. MSS. reads εἶποι, which Trollope considers the true reading. Cf. Dawes's Miscell. Crit. p. 247. —

79 — φέροι, *let him bring*. S. § 216. 3; K. § 153. b. β. The more regular construction would have been φέροντα in connection with ἀνιδόντα. But the construction is conformed to the following χαρῆι μῆτηρ, with which it is closely connected in thought.

29. θαρρύνειν (as adverb) γελάσασα, *smiling with tears, smiling through her tears*. Cowper, although usually very faithful to the original, has here departed from its beautiful and inimitable simplicity, translating the passage, "*bitter tears with sweet smiles mingling*."

31—34. μοί, *on account of me*. — Συμῶ is the local dative. — ὑπὲρ αἰσῶν, *contrary to fate*, or perhaps *over and above fate*, i. e. before fate has determined it. Cf. Odyss. 1. 34. The general idea is, that while no one will die prematurely, yet no human being is exempt from death. — πεφυγμένον taken actively is here followed by μοῖραν in the accusative. It is sometimes constructed with the genitive, when the idea of separation from the object is to be made prominent. Cf. Odyss. 1. 18. See also Kühner, § 271. 2. — ἐπὶν ταπρῶτα γένηται, *when he was first born*, i. e. from the very time of his birth, man is subject to death.

80 1—4. ἀλλ' εἰς οἶκον κ.τ.λ. These words of Hector are not to be considered as harshly spoken, but founded on the wish to divert his wife from immoderate indulgence in grief, by her usual cares and domestic occupations. — τὰ σ' (i. e. σὰ) αὐτῆς ἔργα, *thine own employments*. — ἰσθὺν and ἡλακᾶτην are in apposition with ἔργα. — τοὶ Ἰλίου ἔγγεγάσιν, *who are born in Ilium*.

6—12. βεβήκει. The pluperfect is employed to denote the suddenness or rather immediateness of her departure, *she had gone* = *she immediately went*. In such cases as this, it may be translated as an aorist, the notion of suddenness or quickness being mentally retained. Cf. Matthiæ, § 506. IV; Buttmann, § 114. B; S. § 211. N. 16. — ἐντροπαλιζομένη, *looking back as she went*. What a finishing touch is here given to this incomparable picture of conjugal tenderness. — ἐνδοδε the palace. — ἐνῶπρεν, *excited by her overwhelming grief*. — αἱ . . . οἶκῳ, *they in his house lamented Hector though still living* (S. § 225. 6; K. § 176. 1. c). γόον, Epic 3 plur. aor. of γόω. Spitzner takes it as a form of the imperfect. — γὰρ introduces the cause of their wailing over Hector. — ἔφαρτο, *they said* = *they thought*. — προφυγόντα, *having escaped*.

ODYSSEY.

ADVENTURES OF ULYSSES.

The subject of the Odyssey, from which this extract is taken, is the 80 wanderings and adventures of Ulysses on his return to Ithaca from Troy, and the signal vengeance which he took upon the suitors of his wife, who were rioting in his palace and consuming his substance. On his liberation from Ogygia, the island-home of the goddess Calypso, where he had been detained against his will for seven years, he constructed a raft, and launched forth for Ithaca, but on the eighteenth day he is descried by Neptune, who raises a storm by which his raft is broken in pieces, and he himself on the twentieth day cast upon the island of the Phæacians. Here he is hospitably received, and at the request of king Alcinous relates his previous adventures, from which is taken the extract here given, showing how he escaped the Sirens, passed through between Scylla and Charybdis, and how his companions killed and ate the oxen of the Sun, for which deed of impiety they all perished in a tempest, which Jupiter at the request of the Sun-god, sent against them. Ulysses alone escaped by swimming on the mast and keel of the ship, and arrived at the island of Calypso.

14—17. *ἔφα'* (i. e. *ἔφατο*) refers to Circe, who had been giving Ulysses advice and directions respecting his voyage home. — *χρυσόθρονος*, *golden-throned*. This epithet is also bestowed by Homer upon Juno and Diana. — *νῆσον*, i. e. the island *Æsæ* on which Circe had her abode. As this was a mythical island its situation is a matter of mere conjecture. — *δία Διδων*, *the divine one of goddesses = the divine goddess*. *δία* is here followed by the genitive plural, with which it properly agrees. S. § 118. N. 3. — *αὐτοὺς τ' ἀμβάλειν*, *themselves to embark*, depends on *ἔτρυνον*. — *πρυμνήσια* (sc. *δέσματα*), *cables or hawsers* attached to the stern (*πρύμνη*), by which the ship was fastened to the shore. When the vessel was to stay some time in port, it was drawn up entirely upon land.

18—22. *κληῖσι*, *rower's seats* attached to the ribs of the vessel, and where the oars were worked in leathern thongs, in the manner of a key (*κλείς*, Ion. *κληῖς*). — *ἐξῆς*, *in order*. — *τύπτον*, i. e. *ἐτύπτον*. — *ἡμῖν* is the Dat. *commodi* depending upon *τε*. — *αὖ*, *on the other hand*, shows a change of subject. — *νέος*. S. § 187. 4; K. § 158. 3. b. — *ἰσθλὸν ἑταῖρον*, *an excellent companion*, in apposition with *οἶνον*. — *αὐδήεσσα* = *endowed with a human voice*. The same appellation is given to Calypso, p. 89, l. 25.

23, 24. *ἔπλα* refers to the ship's tackle. — *τήν*, i. e. the ship.

81 1. ἀχρόμενος κῆρ, *grieving in my heart*, in view of the sorrowful tidings he was about to communicate. κῆρ is the synechdochical accusative.

2—5. οὐ γὰρ . . . οἶους, *for it is not fit that one or two only should know*. This clause contains the reason of the proposition, ἐπεὶ μὲν ἐγὼν, l. 4 infra. The causal or explanatory clause is often put first, especially when it requires emphasis. — ἵνα, *in order that*. — καὶ δάναμεν — ἢ κεν φύγοιμεν. As the second sentence is merely a wish and a consequence, which might follow if death were avoided, it is put in the optative. — δάνατον καὶ Κῆρα. These words are often joined, like our colloquial phrases, *peace and plenty, long and lasting*, etc.

7—12. λειμῶν' ἀνθεμόεντα, *the flowery meadows*. — ὅλον ἐμ' ἠρώγει δ' ἀκούμεν, *she ordered me alone to hear their voice*. — δήσατ' (i. e. δήσατε), imperat. of δέω. — ἀργαλέφ, *difficult to be broken*. — ἔμπεδον, *firmly, fixedly*. — αὐτόδῃ, *there where I am bound*. — ὀρθόν, *upright*. — ἐν, *near to, by*. Ulysses was to be bound to the mast. — ἐκ . . . ἀνῆψαι, *let cables be bound from it* (i. e. the mast). — πιάξαι is employed for the imperative. S. § 223. 5.

18—24. ἦτοι ἐγώ, *I indeed, in truth*. — τὰ ἕκαστα, *every thing, each thing one by one*. — τόφρα δέ, *but in the mean while*. — μὲν — ἡδέ. The clauses introduced by these particles are not opposed to each other, but are to be considered as parts of a whole. — κοίμησε δὲ κύματα δαίμων, *and a deity (or perhaps the deity referring to Circe) lulled the waves*. — λεύκαυον . . . ἐλάτρησιν, *they made white the water with their polished oars of fir*. — κρηοῖο μέγαν τροχόν, *a great wheel* (i. e. a round mass) of wax. — ἐπελ . . . ἴς = ἐπελ μεγάλη ἴς (τῶν χειρῶν) ἐκέλετο (ὥστε λαλεσθαι). — Ἡελίου depends on ἴς. The idea is that the wax became warm by the pressure of his hands and by the warmth of the sun.

25—31. ἐξείης, *in order*. — οἱ δ' refers to the companions of Ulysses. — χεῖρας and πόδας are in partitive apposition with μ' (i. e. μέ), *they bound me both (my) hands and feet together* (δμοῦ). — τόσσον — ὅσον τε γέγωνε βοήσας, *as far as one crying shouts aloud*, i. e. makes himself heard. The 2 perf. γέγωνε is here used as a present. Soph. Gr. Verba, p. 110. — τὰς δ' οὐ λάθεν, *did not escape their* (i. e. the Sirens') notice. — ἐγγύθεν to the place where sat the Sirens. — ἀργυρήν, *clear-sounding = silver-voiced*. This sweet song of the Sirens is translated by Cicero in De Fin. V. 18. How artfully do they allude to that, which they knew to be uppermost in Ulysses' mind, viz. the war of the Greeks and Trojans. By this they hoped to excite his curiosity, to hear what they had to sing on so interesting a theme.

32—34. δεῦρ' ἐγ' ἴών, *come hither; literally, come going hither*. — πολύαιν', i. e. πολύαινε. — νῆα κατέστησεν, *direct your ship to shore*

(literally down). — οὐ.... μελαινῆν, *for no one has ever passed by here* 81 *in a black ship.*

1—5. γ', *at least*, i. e. whatever else he neglects, let him not at least 82 neglect to hear our sweet voice. — ἡμέων limits στομάτων, *from our mouths.* — νεῖται, *he goes away* (afterwards). — γὰρ explains πλείονα εἰδὼς by introducing a clause showing the extensive knowledge of the Sirena — πάντα; i. e. πάντα. — ὅσσα refers to τόσσα the omitted object of ἔδμεν in l. 5.

6—14. λέωμαι ὅσα κάλλιστον, *uttering a beautiful voice.* — ὀφρύσι νευσάδων, *nodding with my eye-brows.* He made signs, because the ears of his companions being stopped with wax, they were unable to hear. — οἱ δὲ προπεσόντες ἔρπον, *but they bending forward rowed.* — παρήλασαν refers for its subject to ἑταῖροι, Ulysses himself being for the time not reckoned in the number. In some editions, the reading is παρήλασεν referring to the ship. — ἐμοί is the dative used for the subjective or possessive genitive after ἑταῖροι. So σφιν is to be taken with ὤσιν, *their ears.* S. § 201. 5. — ἐμὲ.... ἀνέλυσαν, *and freed me from bonds.*

17—21. τῶν—δεισάντων refers to the companions of Ulysses. The syllable preceding δεῖδα, in Homer is usually long by position, but not always. Cf. Soph. Gr. Verba, p. 15. — ἐκ.... ἔρεμνᾶ, *the oars dropped from their hands* through the sudden affright. — πάντα, sc. ἔρεμνᾶ. — αὐτοῦ, *there.* — διὰ νηὸς ἰών, *going through the ship.* — μετ' ἰσχυροῖς, *soothing.* — παρασταδόν, *standing near.*

22—27. οὐ.... εἰμεν, *for we are not by any means ignorant of misfortunes.* — οὐ.... κακόν, *this evil comes* (ἐπὶ, i. e. ἔπεται) *not upon us greater.* — ἢ ὅτε, *than when.* — βίηφιν, Epic. dat. for βίη. S. § 42. N. 2; K. § 196. — καὶ ἐνθεν, *even thence*, i. e. from the cave of the Cyclops. — καὶ.... ὅτω, *and I think that perhaps* (σου) *you will remember* (some time or other) *these things with pleasure.* Cf. Virg. *Æn.* 1. 203:

“ — forsan et hæc olim meminisse juvabit.”

— πειδόμεθα πάντες, *let us all obey.* In order to show that they have a lot in common, Ulysses classes himself with his followers, by the use of the first person plural.

28—34. κόπρουν, *with your oars.* — ῥηγμῖνα is the object of τρίττετα. — ἃ κε.... δέω. Supply σκοπεῖν or πειρᾶσθαι, *to see whether Jupiter will grant*, etc. — ὧδ', *thus.* — ἐν.... βάλλειν, *lay it up in your mind.* — οἰήια, *rudders.* A ship in those times had more commonly two rudders. — καπνοῦ and κύματος depend on ἐκτός. S. § 187. 4; K. § 158. 3. R. 1. d. — σκοπέλου, i. e. the rock where Scylla abode.

82 — μή . . . ἐξορμήσασα, *lest she rush out upon you unawares*. S. § 225. 8; K. § 175. 3. d. — ἐς κακόν, *into misfortune*.

83 3—5. Σκύλλην δ' οὐκέρ' ἐμυθέμην, *but I did not speak of Scylla*. It was positively predicted by Circe, that he should lose six of his followers by this monster. Had Ulysses informed them of this, its dispiriting effect would be obvious. — εἰρεσίης is the genitive of separation. — ἐντός, *within the hold of the ship*. — πυκάζοιεν, *should crowd together*. — σφέας αὐτούς, *themselves*.

6—13. ἐφημοσύνης depends on λανθανόμεν. S. § 192. 1; K. § 158. 5. b. — δωρήσσεσθαι is the middle voice. — μάκρ' (i. e. μακρῶ) is the dual in agreement with δοῦρε (see δόρυ). — ἱκρία, *the deck*. The centre of the ship was left open for the seats of the rowers. — ἐνθεν, *thence*, i. e. at the prow of the ship. — μιν is governed by φανεῖσθαι, *would show herself*. — πρ, *any where*. — ἔκαμον δέ μοι ὄσσε, *but my eyes labored* = I looked with strained gaze. — πανταίνοντι, *looking around in every direction*. — πρὸς, *towards*.

15—24. ἐνθεν — ἐτέρωδι, *here — there*. — δεινὸν ἀνεῖρσιβδησε, *terribly swallowed up*. — λέβης . . . πολλῇ, *like a cauldron on a large fire*. — πᾶς' . . . κυκωμένη, *it would all roar boiling up*. — ὑψόσε, *on high*. — ὅτ' ἀναβρόξειε, *when she swallowed up*. — πᾶς' . . . κυκωμένη, *it all appeared boiling up within*. — ἀμφι . . . ἱβεβρύχει, *and thundered terribly about the rock*. — ὑπένερθε, *beneath*. — τοὺς δέ, i. e. the companions of Ulysses. — χλωρὸν δέος, *pale fear*, i. e. fear so great as to produce paleness. — τήνδ', i. e. Charybdis. — δέισαυτες denotes cause.

25—30. τότῃς δέ, *but in the mean while*, i. e. while they were gazing in terror at Charybdis. — χερσίν τε βίρῃ, *in their hands and strength*, limits φέρτατοι. — ἅμα, *at the same time*. — τῶν. The article in Homer usually has the force of a demonstrative pronoun. — ὑψὸς' ἀειρομένων, *being raised on high*. — ἔξονομακλήδην, *calling by name*. — τότε γ' ὄστατον, ἀχνύμενοι κῆρ, *then for the last time sad at heart*. There is a touching simplicity in this passage, which the reader cannot but feel. In the agony of death they call upon their chief, who had so often extricated them from peril, but who can now furnish them no assistance.

31—34. ὅς δ' ὅτ' κ.τ.λ. This comparison finely illustrates the ease with which the monster snatched up her victims. — περιμήκει, *very long*. — ἰχθύσι is the Dat. Commodi. — δόλον is in apposition with εἶδωτα, *food as a bait*. — βόδις κέρας. Aristarchus says, that this was a horn tube above the hook, to prevent the fish from biting off the line. — ἀσπαλόντα, *struggling, writhing*, as fish do upon the hook which draws them forth from their native element. — δύραζε, *out of the water*; literally, *out of doors*.

1—5. *Es*, *thus*, responds to *Es* at the beginning of the preceding 84 comparison. — *αὐτοῦ*, *there*. — *εἰσι*, Epic for *ἐν*. — *δύρρησι*, *portals* of the cave in which the monster dwelt. — *κατῆσθιε*. The imperfect denotes the process of the act referred to. — *κεκλήγοντας* — *ὀρέγοντας*. The asyndeton gives rapidity and life to the description. — *οἰκτιστον* . . . *πάντων*, *that truly was the most doleful of all the things which I saw with my eyes*. — *ἐξερεΐνων*, *exploring*, i. e. sailing over.

6—16. *Χάρυβδι* and *Σκύλλην* are in partitive apposition with *πέτρας*. — *αὐτίκ' ἔπειτα*, *immediately afterwards*. — *ἔτι πόντῳ ἰών*, *being still upon the sea*. — *μυκηθμοῦ* (S. § 192. 1; K. § 158. 5. b) is an instance of the figure onomatopoeia, i. e. the sound corresponds with the sense. The same is true of *βληχῆν*, which finely represents the bleating of sheep. — *μοι* — *δυμῷ*, *my mind*. See N. on *σφιν*, p. 82. l. 14. — *ἤ . . . ἐπέτελλεν*, *who charged me very often*. — *τερψιμβρότου*, *delighting mortals*. — *ἄχρῦμενος* at the misfortunes which had befallen his companions.

17—22. *κακὰ περ πάσχοντες*, *although having suffered evils*. Ulysses hints that through the recklessness of despair, they might not be willing to listen to his counsels. The sequel shows that his fear was well-founded, his advice being rejected. — *ἐνθα*, *there*, i. e. on the island of the Sun. — *παρέξ*, *beyond*.

23, 24. *κατεκλάσθη*, *was broken*. They had hoped to stop on this beautiful island, and refresh themselves after their toilsome and dangerous voyage. — *στυγερά*, *harsh*.

25—34. *περί τοι μένος* = *περιττόν σοί ἐστι μένος*, *your strength is exceedingly great*. — *γυῖα* is the accusative synecdochical. — *ἤ . . . τέτυκται*, *surely now all things pertaining to you (σοίγε) are iron*, i. e. firm, incapable of fatigue. — *καμάτῳ . . . ὕπνῳ*, *oppressed with labor and sleep*; but it is evidently parallel with *ὕπνῳ καὶ καμάτῳ ἀρήμενος* (Book 6. 2), where *ὕπνῳ* can by no means signify *want of sleep*. For the form of *ἀδδηκότας*, see Soph. Gr. Verba, p. 77. — *γαίης ἐπιβήμεναι*, *to ascend the land*. The genitive is to be referred to S. § 192. 1; K. § 158. 3. b, as the part touched by the action denoted in the verb. — *ἐνθα* — *ἄντε*, *when again*. — *κεν* belongs to *τετυκοίμεθα*. — *αὖτως*, *thus*, i. e. fatigued as we are. — *ἀλάησσαι*, *to wander*, i. e. to continue our wanderings upon the sea. *ἀλάησσαι* is the perfect infinitive of *ἀλδομαι*, with present signification. — *ἐκ νυκτῶν*, *in nights* = *in the night-time*. *ἐκ* is here used by way of accommodation, because *νυκτῶν* not only denotes the time *when*, but the source or occasion of the troublesome winds. Cf. Xen. Anab. I. 2. § 7, with my note. — *νηῶν* is the objective genitive. — *πῇ*, *how*, *in what manner*. — *ἦν πως ἐξαίρως*, *if perchance suddenly*.

1—5. *δυσάεος*, *blowing violently, blustering*. This is the characteristic 85

85 of Zephyrus in the Homeric writings. — *δεὸν ἀέκητι ἀνάκταν*, *contrary to (= despite of) the will of the gods who are kings*. This shows the furious and unrestrainable nature of the winds, that they destroy ships despite of the gods, who are rulers of all things. Eurylochus in his excitement used stronger language than facts would justify, inasmuch as the gods, and Neptune in particular, controlled the tempests, raising or allaying them at their pleasure. — *παρὰ νῆς*, *near the ship*, i. e. on the shore. — *ἐρήσομεν ἐπὶ πόντῳ* (sc. νῆα), *let us put the vessel into the wide sea*, i. e. let us continue our voyage.

9—14. *μοῦνον ἴδοντα*, *since I am alone* in my wish to abstain from landing upon the island. The participle here denotes the reason or cause. — *τις — βοῶν ἀγέλην*, *any herd of oxen*. — *ἀτασθαλίῃσι*, *folly*. Abstract nouns are used in the plural, when reference is had to the particulars of which the abstract notion is composed. This word in the plural = *acts of folly, manifold follies*. — *ἢ ἔτι μῆλον*, *or even a sheep*. — *τήν*, *that which*. This clause is an adjunct of *βρώμην*, and hence takes the article.

17—23. *στήσαμεν*, *we stationed*. — *ἔγχ' ὕδατος γλυκεροῦ*, *near sweet water*. S. § 188. 4; K. § 158. R. 1. d (a). — *νῆος* is the genitive of separation. — *ἐξ — ἔντο* = *ἐξέβαλον*. — *μνησάμενοι*, *remembering, calling to mind*. This is the cause of *ἐκλασεν*. S. § 225. 3; K. § 176. 1. b. — *κλαύοντεσσι*, *while weeping*. S. § 225. 2; K. § 176. 1. a.

24—31. *ἦμος . . . ἔην*, *but when it was a third part of the night*, *τρίχα νυκτός* = *τρίτον μέρος τῆς νυκτός*. Two-thirds of the night had passed away. — *μετὰ* is disjoined from *βεβήκει* by tmesis, *had gone down*. — *ἄρσεν*, *excited, raised*. — *νεφεληγερέτα*, *cloud-collecting*, an epithet often given to Jupiter by Homer. — *θεσπεσίῃ*, *violent*; literally, *divine, inspired by a god*. — *ὀράει . . . νύξ*. The shades of night are usually spoken of as falling upon the earth. — *χοροί* refers to the *dancing-place* of the nymphs. — *δέμενος*, *having appointed = having called*.

32—34. *γὰρ* in *ἐν γὰρ* gives as a reason why they should abstain from the cattle of the Sun-god, that they had food and drink in the ship. *βοῶν*. S. § 197. 2; K. § 157. — *μήτι πᾶσωμεν*, *lest we suffer something*. — *δεινοῦ*, *dreadful, awful*. — *θεοῦ* is the possessive genitive.

76 1. *Ἥελίου* is in apposition with *θεοῦ*. — *ὅς . . . ἐπακούει* illustrates *δεινοῦ*.

8—10. *ἔη*, *continued to blow*, imperfect of *ἔμμι*. — *ἔπειτ'*, *afterwards*. — *εἰ μή*, *except*. — *εἰς*, *as long as, while*. The correlative is *τόσσα*, *so long*. — *λαλαδόμενοι βίδοισι*, *because they were desirous of life* (S. § 193; K. § 158. 6. I. a). They feared the consequences of eating the cattle of the Sun. — *νῆος* is the genitive of separation. — *ἐπέπνεον*, imperf. iterative of *ἐπέπνεα*. — *ἀνάγκη*, *through necessity*. —

φίλας... ἴκετα, *acceptable whatever came to hand*, i. e. their wants were such, that any kind of provisions were palatable. — ἐγκίστρουσιν denotes the means.

11—17. ἀνὰ νῆσον, *upon the island*. — ὄφρα, *in order that*. — ἔδδον—νέεσθαι, *way of return*. S. § 222. 2. — ἤλυξα ἑταίρους, *I had avoided my companions*. — ἔδ', *where*. — σκέπας—ἀνέμοιο, *a shelter from the wind*. — κακῆς ἐξήρχετο βουλῆς, *was the author of evil counsel*. S. § 189. N; K. § 158. 7. a.

18—29. κακὰ περ πάσχοντες ἑταῖροι, *although suffering evils*, i. e. let not your deep affliction prevent you from listening to me. — πάντες θάνατοι = *all sorts of deaths*. — λιμῶ... ἐπισπεῖν, *but to die and arrive at one's fate by starvation* (= to die and that too by starvation) is most miserable. — ῥέξομεν = ῥέξωμεν. — εἰ δέ κεν—ἀφικολυμεθα, *but if we come to Ithaca* (in case we ever reach it). The protasis itself sometimes depends on a condition, which usually is to be mentally supplied. Cf. Kühner § 340. 6. — κεν—τεύξομεν. S. § 215. N. 2. — ἐγάλματα, *votive offerings*, such as images, statues, etc. — ἵστανται, *should follow* = should also wish to destroy us. — βούλω' (i. e. βούλωμαι)—ἤ, *I should wish rather—than; I should prefer*. — θηδέ, *a long time*.

32—34. ἐγγύθεν, *from near* = which were near at hand. — οὐ—τῆλε νεός, *not far from the ship*. — περιστήσαντο, *they stood around*.

1—9. φύλλα δρεψάμενοι κ.τ.λ. The head of the victim before it was killed, was usually strewed with roasted barley-meal mixed with salt. Here it seems they used oak-leaves as a substitute, their barley having all been consumed. — μηρός = μῆρι. — κρίσση, *the fat especially of the kidneys*. — διπτύχα ποτήσαντες, *making it* (i. e. the fat) *double*, i. e. placing double layers of fat upon the thighs. — ἐκ' αὐτῶν δ' ἐμοδότησαν, *and placed pieces of raw flesh upon them*. The Schol. says that the pieces of flesh were taken from every part of the animal. — λῶσαι, *to pour out, to make libations*, denotes purpose. — ἔγκατα, *the entrails*, including the heart, liver, etc. — κατὰ—ἐκάν, i. e. κατακάν. — μίστυλλον = εἰς μικρὰ διέκοψαν (*they cut into small pieces*). Schol. — ἀμφ' ὀβελοῖσιν ἔπειραν, *pierced them* (i. e. the pieces) *with spits*. ἀμφι implies that the pieces were around the spit.

10—14. ἐξέσσυτο a syncopated aorist middle of ἐκσεύω, *to drive out, mid. to hasten away*. — σχεδὸν—νεός, *near the ship*. — ἥδδς is here an adjective of two endings and qualifies ἀδμή. — γεγώνευν (i. e. ἐγεγώνευν), *I shouted aloud, called out*. His prayer to the gods was uttered aloud in the anguish of his spirit.

17, 18. εἰς ἤτην, *for my harm*. — νηλέϊ, *cruel*, an epithet here given to ἔκρος, because while Ulysses was in that state, his companions

87 had slain the sacred oxen. — *μεγὰ ἔργον*, a heinous deed. — *ἐμνησαντο*, have contrived.

19, 20. *δ* (= *δτι*), informing him that, etc. — *μετηύδα*, sc. *Ἡέλιος*.

22—27. *τίσαι*, imperative middle of *τίνω*, take vengeance upon, punish. — *ὕπερβιον*, insolently. — *ὅν . . . προτραποίμην*, when I ascended (literally, went) to the starry heaven, and when I turned again to earth from heaven, i. e. when I ascend the heavens from my rising, and descend to my setting = through the whole day. — *εἰ δὲ . . . ἔμοιβην*, but if they (i. e. Ulysses and his companions) do not make suitable restitution to me for my cattle. — *φασίνοι* has a future signification.

29—32. *σὺ — φάειν*, do you continue to shine on. Allusion is made to the threat in v. 27. — *τῶν* (i. e. *ἐταίρων*) limits *νῆα*. — *τάχα* qualifies *κεάσαιμι* (from *κεῶ*), I will quickly split in small (*τυτθὰ*) pieces. Some prefer to translate *τυτθὰ βαλόν*, scarcely striking, a small stroke of Jove's thunderbolt being sufficient to break the vessel in pieces.

33. *ταῦτα — ἤκουσα Καλυψοῦς*, I heard these things from Calypso. The construction may be referred to S. § 192. N. 3; K. § 158. 5. b.

88 2—6. *ἄλλοθεν ἄλλον*, one after another = individually. — *ἐπιστάδον* (adverb), going up to. — *μῆχος*, remedy, expedient to repair the mischief. — *δ'* (in *βόες δ'*) = *γάρ*. — *τέραια*. The old reading is *τέραια*. — *ἐμεμύκει*, 2 pluperf. of *μυκάμαι*, as imperfect. — *βοῶν . . . φωνή*, and there was a voice as (the voice) of oxen.

7—12. *ἐταῖροι δάινυντ'*. It does not appear that Ulysses even tasted of the flesh of the oxen. — *δὴ ἔβδμεν* is trisyllabic by synizesis. — *ἐπαύσατο — δύων*. S. § 225. 7; K. § 175. 1. e. — *λαίλαπι* is to be taken with *δύων*. — *ἐνήκαμεν*, sc. *νῆα*. — *ἀνὰ — ἐρύσαντες*, having drawn up preparatory to sailing.

13—24. *ἄλλη* (= nothing else) is employed to give distinctness and emphasis to *οὐρανὸς* and *θάλασσα*. — *ἤχλυσε . . . αὐτῆς*, and the sea became dark under it, i. e. the cloud. — *ἡ δ'*, i. e. the ship. A short time only intervened between the gathering of the cloud over the ship, and the awful discharge of the tempest. — *προτόνους*. These were the two great ropes by which the mast was raised or lowered, and kept firm in its place when elevated. They extended from the top of the mast in the direction of the stern and prow. — *ὀπίσω*, i. e. towards the stern. — *ἄντρον*, literally, *bilge-water*; here the ship's hold in which the bilge-water was contained. — *δ δ'* refers to the mast, which falling towards the stern where the helmsman sat, crushed him beneath its weight. — *ἄμυνδς*, together, at the same time. — *δ δ'* refers to the helmsman. — *ἀρεντῆρι δεικώς*, like a diver, i. e. head-foremost. — *δοτέα* = body.

25—29. κεραυνόν, a thunder-bolt, blasting thunder. — ἡ δ' ὅ' δα-
 λίσθη πᾶσα, and it whirled entirely around. So it is usually rendered.
 But I prefer Buttmann's interpretation (Lexil. No. 48), and it shook in
 all its parts. — δαεῖον, πλῆτα, and it was filled with sulphur. S. § 200.
 8. — κορώνησιν, sea-crows. Cowper: sea-mews. — δαός, i. e. Jupi-
 ter. — νόστον to the ship.

30—34. ὅφρ' τρώπιος. Construct: ὅφρα κλύδων λύσε τοίχους
 (the sides of the ship) ἀπὸ τρώπιος, from the keel. — τήν, i. e. the keel.
 — ψιλὴν, bare, i. e. separated from the other timbers. — ἐκ . . .
 τρώπιω, but it (i. e. κλύδων) had broken off (ἐκ-έκραξε) the mast of the
 ship (of dative for the subjective genitive) at the keel. For the tense
 of the verb, cf. S. § 211. N. 14. — ἀντὶ, i. e. the mast. — βοός βινεῖο
 τετευχώς, being made of ox-hide. For the genitive, cf. S. § 200. 2; K.
 § 158. 1. — τετευχώς has a passive signification. — ἔμφω — τρώπιω
 ἥδὲ καὶ ἰστέον, both (viz.) the keel and the mast.

1. ἐπὶ τοῖς, upon them.

89

4—10. ὅφρ' ἔτι (yet) κ.τ.λ. He had seen and experienced the power
 of Scylla; he was now also to witness the terrible force of Charybdis.
 — Χάρυβδιν is the terminal accusative. S. § 186. 1; K. § 159. 1. a.
 — ἅμα . . . ἀνίστη, together with the rising sun, at sun-rise. —
 ἀνερροίβησε, swallowed up. The raft of Ulysses was drawn down into
 the vortex, but he seizing the branches of the fig-tree, which grew over
 the cave of Charybdis, hung to it, until his raft had emerged from the
 abyss. — τῇ προσφύς ἐχόμεν, clinging to which I held fast. τῇ refers
 to ἐρυνέον in the preceding line. — εἶχον — στήριξαι, had I to fix =
 was I able to fix.

11—22. ῥίξαι γὰρ ἐκὰς εἶχον, for the roots were (literally, had them-
 selves) far below. As the waters were drawn from under him into the
 vast abyss, he was left hanging to a limb high up the tree. When the
 waters were vomited forth again, the tree became so submerged that the
 limb from which he hung, nearly reached the flood, and thus he was
 enabled to descend easily to his raft. — ἐλδομένην, and it came late to
 me wishing it. — ἥμος — τῆμος, when — then. Ulysses hung by the
 branch of the fig-tree, from the rising sun (l. 5 supra) until late in the
 afternoon. This shows the vast depth of the watery cavern in which
 his raft was detained so long, as well as the strength and patient endur-
 ance of the hero, who could hold himself suspended so many hours from
 the branch of a tree. — ἐπὶ . . . ἀνέστη, a man returns from the forum
 to supper = at night. — τάγε δούρα, these planks of the ship. —
 καδύπεοδε, above the δούρα. — φέρεσθαι = ὥς φέρεσθαι. — μέσσω
 δ' ἐνδούπησα κ.τ.λ. When Ulysses let himself down from the tree, he
 fell upon the raft in the centre, a little one side of the long planks,
 selecting probably a place where he would be likely to receive as little

- 89 injury as possible from the fall. — *εὐκέρ'*, *not*, as in p. 83. l. 3, for it appears that Ulysses had not seen Scylla from his station on the forward deck (cf. p. 83. l. 7-10), and this happened well for had he seen her, he would have fought with her and perished. — *γάρ*, *for* (had I seen her) *I could not have escaped*.

26—28. *τί... μυθολογεῖς*, *but why should I recount these things to you*. — *ἔστιν*. The subject is *μυθολογεῖν*.

ANACREON'S ODES.

- 90 Anacreon was born at Teos an Ionian city of Asia Minor. He spent the early part of his life at Samos, enjoying the patronage of Polycrates, in whose praise he wrote many songs. After the death of his patron, he repaired to Athens on the invitation of the tyrant Hipparchus, where he formed the acquaintance of Simonides and several other poets. He is supposed to have returned to Teos after the death of Hipparchus, from which, according to some accounts, he fled to Abdera in consequence of the revolt of Histieus. He died B. C. 478, at the age of 85.

The prevalent theme of his poems was love and wine, whence he has with good reason been regarded as a finished voluptuary and debauchee. His poems were replete with beauty, grace, and finish, but have come down to us so mutilated and fragmentary, that it is quite uncertain how many of those which are attributed to him are genuine.

ODE I.—The verse of this ode is divided into three Iambic feet, terminating with a caesural syllable:

ᾄδῳ | λέγειν | Ἀτρεΐ | δας.

1—5. *Ἀτρεΐδας*, *the sons of Atreus*, i. e. Agamemnon and Menelaus. S. § 140. — *Κάδμῳ*, *Cadmus*, the son of Agenor. He founded Thebes in Boeotia. — *ᾄ... ἤχει*, *but my lyre sounds with its strings love only = the strings of my lyre sound only love*. *ᾄ* = *my*. See N. on p. 3. l. 3. The *βάρβιτος* or *βάρβιτον* was a stringed instrument, invented according to some by Terpander. Others ascribe its origin to Anacreon. Its exact form cannot now be determined, and it is used by later writers as synonymous with *λύρα*. — *ἤμεψα νεῦραι*, *I changed the strings, as was done when the subject of the song was changed*.

7—10. *ᾄδον*, *I tried to sing*. S. § 211. N. 12; K. § 152. R. 4. d. — *ἑσθλους Ἡρακλέους*, *the labors of Hercules*. Reference is had to the twelve labors imposed upon Hercules by Eurystheus. — *χαίρει*

λοιπόν, rejoice henceforth. S. § 218. 2. — ἡμῖν is the ethical dative = 90 as far as we are concerned. Anacreon means to say that he shall make no further opposition to the amorous inclination of his lyre.

ΟΔΗ II.—The measure is the same as that of the preceding ode.

13—20. φύσις, nature. — δ'πλάς, hoof. — ποδωκίην, Ionic for ποδωκίαν, swiftness of foot. — χάσμι' (i. e. χάσμα) ὀδόντων, the opening of teeth = a yawning mouth. — τὸ νηκτόν, the power of swimming. — πέτασθαι, the faculty of flying. — οὐκ ἔτ' εἶχεν, she (i. e. nature) had no more gifts of this kind.

22—25. ἀντ' (i. e. ἀντὶ), instead of. — καὶ — καί, both—and. — καλή τις οὖσα, any one being beautiful = she who is beautiful.

ΟΔΗ III.—The measure of this ode is an Ionic dimeter. It commences with an anacrusis of two short syllables, followed by three trochees, thus:

μέσῳ | νύκτι | οἷς πῶδ' | ὄραις.

1—5. μεσονυκτίοις ποδ' ὄραις, once upon a time about midnight. S. § 204; K. § 161. 1. b. — στρέφεται . . . Βοώτου, when the Bear is now turning at the hand of Bootes. Ἄρκτος, the Great Bear or the Wain, a constellation in the northern heavens, very near the polar star. Βοώτου, Bootes, i. e. Arcturus, the oxen-driver, because he was regarded as the driver of the Wain (i. e. Ἄρκτος). — μερόπων, endowed with speech, an epithet of men as distinguished from brutes, which can only utter inarticulate sounds. Hence as here it is put for men. — κέεται, Ion. for κεῖνται, 3 plur. pres. of κείμαι. — δαμέντα, being overcome.

6—13. ἐπιστασθεῖς, having come near. — μεν θυρών — δ'χῆας, Ion. for μου θυρών δ'χέας. — ἔκοπ' (i. e. ἔκοπτε), began to knock, or, kept knocking. The student has already been referred to his grammar for the various uses of the imperfect. — τίς — ἀράσσει, who is knocking. This verb is used of a loud or furious knocking. — κατὰ — σχίσεις (i. e. κατασχίσεις), you will disturb; literally, break or cleave asunder. — κἀσέληνον for καὶ ἀσέληνον, (moonless). — πεπλάνημαι, I wander about. S. § 211. N. 6.

14—22. ἀκούσας denotes time. S. § 225. 2; K. § 176. 1. a. — ἀνὰ — ἄψας (i. e. ἀνάψας. S. § 234. c), having lighted up. — φέροντα takes the gender implied in βρέφος. S. § 157. 3. b. — φατέρην, Ion. for φατέραν. — παρὰ . . . καθίζας (Doric for καθίσας. S. § 114. 3. a), having seated him by the hearth. — παλάμαισι, Ion. for παλάμαις, dat. of instrument. — ὕγρον ὕδωρ, the moist water. A fulness of expression designed to promote emphasis.

23—32. ἐπεὶ κρύος μεθῆκε, when the cold abated; literally, sent

- 91 (itself) away. — *φέρε . . . νευρή, come, says he, let us try this bow, how much (ἐς τί, to what extent) the string to me (= my string) is injured by having been wet (participle of means. S. § 225. 3; K. § 176. 1. d). μοι is perhaps the ethical dative, is injured for me, i. e. as far as its use to me is concerned. — μέσον ἤπαρ, in the midst of my heart, is the synecdochical accusative, i. e. it is annexed to με, to denote the part struck by the arrow. — ὥσπερ οἶστρος, like a gad-fly. — ἀνὰ δ' ἔλλεται, but he springs up. — καχάζων denotes manner. — ἀβλαβές, uninjured. — καρδίην (Ion. for καρδίαν) is the synecdochical accusative, but you will be sick at heart.*

ODE IV.—The measure is the same as that of the preceding ode.

- 92 1—8. ἐπὶ μυρσίαις τεπέλαις—στοπέαις, reclining upon tender myrtles. — ὑπέρ, over. — παπύρῳ, with the papyrus, out of the bark of which ropes or strings were sometimes made. — διακορεῖται is the 3 pers. sing. imperat., let Cupid serve me. — τροχὸς . . . κυλισθεῖς, for such as (= like) the wheel of a chariot so life rolls along; literally, runs rolling along.

9—18. κεισόμεσθα is put for κεισόμεδα. S. § 118. 2. — τί—δεῖ, why is it necessary? — μάταια, useless things. — ἐμὲ . . . μύρισον, anoint me rather while I yet am living. — ῥόδοις . . . πύκασον, cover thick the head with roses. κρᾶτα accus. sing. of κρᾶς. — σκεδάσαι δέλω μερίμνας, I wish to dissipate my cares.

ODE V.—The metre is the same as that of Ode III.

19—28. τὸ . . . Διονύσῳ, let us mingle with wine the rose of the Loves. Διόνυσος, the Greek name of Bacchus was the god of wine, and hence is often put for wine. — ἀβρά, gracefully, is to be taken with γελῶντες. — εἶπαρος μέλημα, the care of spring, is in apposition with ῥόδον. — ῥόδα—στέφεται καλοῖς ἰούλοις=στέφεται καλοὺς ἰούλους ῥοδοῖς. — παῖς ὁ τῆς Κυθήρης, the boy (viz.) the son (S. § 168. 2) of Venus, i. e. Cupid.

- 93 1—6. Χαρίτεσσι (i. e. Χαρίσι) συγχορεύων, dancing with the Graces. — λυρίζων agrees with the subject of χορεύω. — ῥοδίνοισι στεφανίσκοις πεπυκασμένος, covered thick with rosy chaplets.

ODE VI.—This ode has the same measure as the first.

9—12. πόθεν . . . ψεκάζεις, whence do you breathe and diffuse so many odours, while flying through the air? The ancients perfumed their carrier doves, when they wished to show their respect for the person to whom the dove was sent. For the construction of μύρων, cf. S. § 197. 2; K. § 158. 1. — τί σοι μέλει δέ, what care is to you = what is your business?

13—24. Ἀνακρέων μ' ἔπεμψε κ.τ.λ. These are the words of the dove, 93 who is the speaker through the rest of the ode. — τὸν . . . τήραννον, who is now the commander and ruler of all, i. e. is enthroned in the affections of all. For the construction of the participle, cf. S. § 225. 1; K. § 176. 1. f. — πέπρακε. This shows the high estimation of Anacreon's odes, that Venus for a little song (μικρὸν ὕμνον) should have sold him one of her doves. — λαβοῦσα, receiving in exchange. — τοσαῦτα, so great as the service in which I am now engaged. — καὶ . . . ποιήσῃ, and he says that he will immediately make me free, i. e. as soon as I accomplish my present errand.

25—31. κἢν (i. e. καὶ ἐάν), even if. — δούλη, as a slave, is in apposition with ἐγώ. — ὄρη . . . ἀγρούς, over mountains and fields. κατ' belongs also to ὄρη. — δένδρεσιν is the local dative. — ἔρπον is opposed to ἄγριον τι.

1—12. χειρῶν depends on ἀπὸ in ἀφαρπάσασα, having snatched it 94 from the hands. — αὐτοῦ, himself. — πειν denotes the purpose of δίδωσι. S. § 222. 5; K. § 171. 2. d. — ὃν προκίνει, which he has first pledged (to me) = has drank to my health. — ἔχεις ἅπαν', you have all, i. e. I have nothing more which I can tell you. — λαλιστέρα, more talkative, is followed by κορώνης.

ODE VII.—The metre of this ode is the same with the third.

15—23. ἄδρει, imperative of ἀδρέω. — οὐκ ἔτ' οὖσας, no longer being = gone, having fallen off. — τῷ γέγοντι limits πρέπει. — τὰ τερπνὰ is to be taken adverbially. — ὅσῃ πέλας τὰ Μοίρης, by as much as the things of Fate (= Death) are at hand.

ODE VIII.—The student will easily determine the metre of this and the following odes, by comparing them with the first and third.

25—27. ἔπειδ' (i. e. ἔπειδε), was persuading, attempted to persuade. — νόημα ἄβουλον, a thoughtless or wayward mind.

1—7. ὁ δ', i. e. Cupid. — μάχη με προύκαλεῖτο, challenged me to 95 a fight. — βοεῖην (Ion. for βοείαν), a shield made of ox-hide. — ἐμαρνάμην Ἔρωτι, began to fight with Love.

8—16. ἔβαλλ' his arrows. — ἔφηνγον, began to give way. — εἰς' ἑαυτὸν ἀφῆκεν εἰς βέλεμον, then he threw himself (against me) for a dart = as a dart. — καὶ μ' ἔλυσε, and he made me powerless; literally, loosened me. — τί . . . ἐχούσης, for why should we dart without (i. e. carry on an outward war), when the battle is raging within. At this point we may suppose Anacreon to cry out in the words of the first verse δέλω, δέλω φιλήσαι, I will, I will love, thus submitting unconditionally to Cupid.

95 18—23. *μολοῦσα, having come.* S. § 133. — *εἰς ἄφαντος, you go away and disappear.* — *ᾗ* (i. e. ἐπὶ) governs *Νεῖλον* as well as *Μέμφιν*. — *μεν ἐν καρδίᾳ, in my heart.*

24—30. *ὁ μὲν—ὁ δ', one—another, refer to πῶδος, taken in the sense of a young love, a loving.* — *ἀκμὴν=ἔτι.* — *ἡμίλεκτος, half hatched.* — *κεχρνόντων, 2 perf. part. of χαίνω.* — *ἐρωτιδεῖς.... τρέφουσιν, the larger lovingings nourish the smaller ones.*

96 3—5. *τί.... γένηται, what remedy will there be?* — *οὐ.... ἐκσεθῆσαι, for I have not strength to frighten away so many Loves.*

7—12. *Χάριτες ῥόδα βρούσιν, the Loves abound in roses.* — *κῶμα* is the object of *ἀπαλύνεται*. — *πῶς ῥῆσσα καλυμβᾷ, how the duck swims.* — *ἀφελῶς δ' ἔλαμψε Τίταν, and Τίταν (i. e. the sun) shines clearly.*

16—19. *καρπὸς ἐλαίας προκύπτει, the fruit of the olive bends forward.* — *Βρομίου στέφεται νᾶμα, the stream of Bacchus is crowned with flowers.* — *κατὰ.... καρπός, on leaf and branch (= among the leaves and branches) the hanging fruit flourishes.* *καδελάν, letting itself down.*

22. *ἐτρώδη, was stung.* — *τὸν δάκτυλον* is the synecdochical accusative. — *δαχθεῖς, i. e. δηχθεῖς.* — *τᾶς* is put for *τῆς*. S. § 78. 5.

97 2—10. *ἔλωλα κἀποδνήσκω, I perish and I die.* — *ὃν καλοῦσι μέλιτταν.* S. § 185; K. § 160. 3. — *ἄ, Dor. for ἦ.* — *πονεῖ—πονοῦσιν.* This verb is used both transitively and intransitively. — *δσους* refers to the subject of *πονοῦσιν*.

10—18. *μακαρίζομέν σε, we pronounce you happy.* — *ὀλίγην δρόσον πεπωκώς (perf. part. of πίνω), having sipped a little dew.* — *βασιλεὺς ὅπως, like a king.* — *χ', i. e. καί.* — *ἀπὸ μηδενός τι βλάπτων, injuring any thing from no one = injuring nothing for any one, i. e. wrongfully depriving no one of any thing.*

20—27. *Δέρεος γλυκὺς προφήτης, sweet prophet (= harbinger) of summer.* — *σῆμν, a strain, air of a song; literally, way, path, and hence the course of a song or poem, and then the song itself.* — *σοφέ, γηγενής, φίλυμνε, O wise, earth-born, song-loving.* — *δεοῖς ὅμοιος.* S. § 202. 1; K. § 161. 2. b.

98 4, 5. *τρίχας.... νεδζει, he is old as to his hair, but young in mind.* The accusatives are synecdochical.

LEXICON.

LEXICON.

A.

ἄβατος, ου, ὁ, ἡ, (α, βατός,) impassable, inaccessible.

ἄβέλτερος, ρα, ρον, foolish, silly.

ἄβιωτος, ου, ὁ, ἡ, (α, βίος,) without life, insupportable, intolerable.

ἄβλαβής, έος, ὁ, ἡ, (α, βλάβω, βλάπτω,) uninjured, harmless.

ἄβουλος, ου, ὁ, ἡ, inconsiderate, without reflection.

Ἀβροκόμας, ου, ὁ, Abrocomas, a satrap of Phœnicia.

ἄβρός, ἄ, ὄν, graceful, beauteous, pretty.

ἔγ' for ἔγε, pres. imper. of ἔγω, come, come on.

ἀγαθός, ἡ, ὄν, good, wise, brave.

ἀγακλυτός, οὔ, ὁ, very renowned, famous, distinguished.

ἀγαλμα, ἄτος, τό, ornament, decoration; that in which one delights.

ἔγανακτέω, ὦ, f. ἤσω, 1 aor. ἤγανάκτησα, to be indignant, to grieve, to scorn.

ἐγαπᾶω, ὦ, f. ἤσω, perf. ἤκα, to love, to take delight in, to be contented.

ἀγαπητός, ἡ, ὄν, (ἀγαπᾶω,) loved, beloved, dear, pleasing.

ἀγγελίη, ης, ἡ, Ion. for ἀγγελία, ας, ἡ, (ἀγγέλλω,) a message, tidings, announcement.

ἄγγελος, ου, ὁ and ἡ, (ἀγγέλλω,) a messenger, envoy, ambassador.

ἀγέλη, ης, ἡ, (ἄγω,) a herd, flock.

ἀγενής, έος, ὁ, ἡ = ἀγενής, (α, γένος,) low-born, ignoble, base.

Ἀγησίλαος, ὁ, Agesilaus, a king of Sparta.

ἀγήνωρ, ορος, ὁ, (ἄγων, ἀνήρ,) active, brave, strenuous.

ἄγκιστρον, ου, τό, a hook.

ἀγκυλομήτεω, Ion. gen. of ἀγκυλομήτης, ου, ὁ, (ἀγκύλος, μήτις,) cunning, crafty, sly.

ἄγκυρα, ας, ἡ, an anchor, a hook.

Ἀγλαΐα, ας, ἡ, Aglaia, one of the Graces.

ἀγνοέω, ὦ, f. ἤσω, p. ἤκα, 1 aor. ἤσα, (α, γινώσκω,) not to know, to be ignorant of.

ἀγορά, ᾱς, ἡ, (ἀγείρω,) the forum, market-place, assembly.

ἀγοράζω, f. σω, p. κα, (ἀγορά,) to buy, trade, traffic, procure.

ἀγορήδεν, adv. from the forum or market-place.

ἄγρα, ας, ἡ, hunting, chase, prey.

- ἀγράμματος, ου, ὁ, ἡ, (α, γράμμα,) illiterate, unlettered.
- ἀγραιοι, ου, ὁ, ἡ, (ἀγρός, αὐλή,) dwelling in the fields, living out of doors.
- ἀγρην, Ion. for ἀγραν, acc. sing. of ἀγρα.
- ἀγριος, ια, ιον, (ἀγρός,) living in the fields; rural, rustic, rude.
- ἀγροικος, ου, ὁ, ἡ, (ἀγρός, οἰκίω,) living in the country, a countryman; rustic, rude, clownish.
- ἀγρός, οὔ, ὁ, ἀ, a field, land, ground.
- ἀγυῖα, αῖ, ἡ, a way, road, street; a public place.
- ἀγρότης, ου, ὁ, (ἀγρεύω,) a juggler, a mountebank.
- ἀγχι, adv. of place, near, close by, at hand.
- ἀγχω f. ἀγχε, p. ἄγχω, to strangle, choke, throttle.
- ἄγω, f. ἄξω, p. ἄγω, 2 α. ἄγωμεν, to do, set, lead, conduct, carry, bring; to educate, bring up; to go.
- ἀγών, ὄνος, ὁ, (ἄγω,) a contest, trial; an assembly; a place of contest.
- ἀγωνίζομαι, f. ἴσομαι, imperf. ἄγωνίζομαι, p. πασ. ἄγωνίσσομαι, (ἀγών,) to contend, fight, struggle, strive.
- ἄδᾶρμων, ονος, ὁ, ἡ, (α, δαίω,) unskilled, ignorant of.
- ἄδῃκότες. See ἀδῃκότες and ἀδῃκότες.
- ἄδυστος, ου, ὁ, ἡ, (α, δεῖναι,) without supper, not having supped, supperless.
- ἀδελφή, ῆς, ἡ, a sister.
- ἀδελφός, οὔ, ὁ, ἀ, a brother, a kinsman, a cousin.
- ἄδῃω, f. ἴσω, p. ἴκω, (ἄδω,) to satiate, to be satiated, to be tired of a thing.
- ἀδικέω, ὦ, f. ἴσω, p. ἡδίκηκα, (α, δίκη,) to injure, to wrong, harm.
- ἄδικος, ου, ὁ, ἡ, (α, δίκη,) unjust.
- ἄδοντες, pres. part. plur. of ἄδω.
- ἄδυνάτος, ου, ὁ, ἡ, impossible, infirm, disabled.
- ἄδω, (for αἰδω,) f. ἴσω, p. ἴκω, to sing, to play on a musical instrument.
- ἀεί, Ion. and Poet. αἰεί, adv., always, ever.
- αἰδω, Poet. ἄδω, f. αἰδωμαι, mid. αἰδωμαι, f. αἰδωμαι, and ᾄσωμαι, to sing, to celebrate in verse.
- ἄειρα, 1 aor. act. Ion. for ἄειρα, from αἰρω, f. ῶ, p. ἔειρα, 1 aor. ἄειρα, 2 aor. ἔειρον, to take up, raise, elevate.
- ἀεκέω, f. ἄσω, to compel, oblige, force.
- ἀέκητι, adv., unwillingly, reluctantly.
- ἀερέδω, a lengthened form of αἰρω, to hang, to be suspended; to be in suspense or doubt.
- ἀετός, οὔ, ὁ, an eagle.
- ἀηδηκότες, poet. perf. part. for ἡδῃκότες, from ἀηδέω, to be wearied, disgusted.
- ἀηδών, ὄνος, ἡ, (αἰδω, to sing,) a nightingale.
- ἀήρ, αἶρος, ὁ, the air, atmosphere.
- ἄθανασία, ας, ἡ, (α, θάνατος,) immortality.
- ἄδανάτος, ου, ὁ, ἡ, immortal, eternal, perpetual.
- 'Αθηνᾶ, gen. 'Αθηνᾶς, Minerva.
- 'Αθηναῖος, α, ος, an Athenian.
- ἄδλ', for ἄδλα, plur. of ἄδλας, ου, τό, prize, reward, premium.
- ἄδλιος, ια, ιον, miserable, afflicted, wretched.
- ἄδλος, ου, ὁ. See ἄδλος.
- ἄδρέω, ὦ, f. ἴσω, p. ἴκω, to see, observe, discern, look at.

ἀσποῖς, *f. σω, p. ἡσποικα*, to assemble, collect, gather, heap up.

ἀσπός, *δα, δον*, contracted ἀσπῶς, full, crowded together, thick, dense.

ἀσπόμεν, *ω, f. ἥσω, p. ἡσόμενκα*, (*α, δυμός*.) to despond, to be disheartened or dejected.

ἀσπόμεν, *ου, δ, ἡ*, (*α, δυμός*.) spiritless, timid, despondent, sad.

Αλαῖη, *ἡ*, the *Æcan*, an appellation of *Circe*.

Αλακός, *ου, δ, Ἰακούς*, one of the judges of *Hades*.

Αἶας, *αρτος, δ, Αἶας*; Αἶαυτε δύο, the two *Ajaxes*, *i. e.* *Ajax Telamon* and *Ajax Oileus*.

αἰγίοχος, *ου, δ, (αἰγίς, ἔχων)* ægis-bearing, an epithet of *Jupiter*.

αἰγίς, *ιδος, ἡ, (αἶξ)*, a goat-skin, an ægis or shield.

Αἰγύπτιοι, *ων, οἱ*, *Egyptians*.

αἰδέομαι, *f. mid. ἔσομαι and ἥσομαι*, 1 *aor. pass. ἥδεδην*, *p. ἥδεσμαι*, (*αἰδός*.) to feel shame, to be ashamed; to reverence, to respect, to pardon.

Ἀΐδη, *poet. for Ἅδης, ου, δ, (α, ἰδών)*, *Hades*, the infernal regions, hell, death; *Pluto*.

Ἀΐδος, *δι, Epic. gen. and dat. of Ἀΐδης*.

Ἀΐδαυρός, *εως, δ, Ion. ἦος* = Ἀΐδης, *Pluto, etc.*

αἶψ, *Ion. and Poet. for αἶψ, which see.*

αἰγρός, *ου, δ*, lively, active. In *Hom.* always of youths fit for war and the chase.

αἰδρία, *ας, ἡ*, a serene sky, fine weather. *ὕδ τῆς αἰδρίας*, in the open air. *Lat. sub dio*.

αἰδω, *f. σω, p. κα*, to light up, kindle, set on fire, shine.

αἰκίζω, *f. ἴω*, to treat injuriously,

to affront; to mutilate, harass, plague.

αἶμα, *αρτος, τό*, blood, gore; bloodshed, murder.

αἰνέω, *ω, f. ἥσω, p. ἥνεκα*, 1 *a. ἥνησα*, *p. pass. ἥνεμαι*, (*αἰνος*.) to tell, speak of; to praise, commend; to approve, assent.

Αἰνῖανες, *ων, οἱ*, *Ænianes*, a people of *Thessaly*.

αἰνός, *ἡ, δν*, *Epic* for *δεινός*, dread, dire, terrible, horrible; wretched, unhappy; harsh, cruel. *αἰνός*, in *Hom.* much, exceedingly.

αἰνός, *adv.* See *αἰνός*.

αἶξ, *αἰγός, ἡ*, a goat.

αἰπός, *εία, ὁ*, high, steep, lofty; deep, profound.

αἰπετός, *ἡ, δν*, (*verb. adj. from αἰπέω*.) that may be taken or captured; chosen, preferable, desirable.

αἰπέω, *ω, f. ἥσω, p. ἥρηκα*, 2 *f. ἔλω*, 2 *aor. εἶλον*; *pres. pass. αἰπέομαι*, *p. pass. ἥρεμαι*, 1 *aor. pass. ἥρέδην*; 1 *aor. mid. εἶλδην*, to take with the hand, to grasp, seize, conquer, obtain.

αἶψα, *f. ἀρῶ, p. ἥρηκα*, *aor. ἦρα*, *aor. mid. ἥραμην*, to raise, lift up; to carry, bear, bring; to take away; to kill; to carry, bear; to undertake, begin.

αἶσα, *ης, ἡ*, like *Μοῖρα*, the goddess of fate; as *apellat.* fate, destiny, one's appointed lot; share, portion.

αἰσθάνομαι, *f. αἰσθήσομαι*, *p. ἥσθημαι*, 2 *aor. mid. ἥσθόμην*, *subj. αἰσθώμαι*, *depon. mid.*, to perceive or apprehend by the senses, to be sensible of; to feel, to see; to understand, know.

αἰσχος, *εος, τό, (αἰσέχων)* shame, dis-

- grace, baseness, infamy; ugliness, deformity.
- αἰσχῦνῃ, *ης, ἡ* (αἰσχος,) shame, disgrace, dishonor; a sense of shame. modesty, delicacy of feeling.
- αἰσχύνομαι, *φ. αἰσχυνθήσομαι, π. ἡσχυμμαι* (αἰσχος,) to be ashamed, to feel shame; to blush, to stand in awe of.
- αἰτέω, *ᾶ, φ. ἦσω, π. ἤτηκα, 1 aor. ἤτησα, π. pass. ἤτημαι*, to ask, request, demand, desire; *mid.* to ask for one's self, to beg, to claim.
- αἰτία, *ας, Ion. αἰτίη, ης, ἡ*, cause, ground, reason; fault, guilt, crime.
- αἰτιδομαι, *ᾶμαι, φ. ᾶσομαι, π. ἡτῖαμαι, 1 aor. pass. ἡτιάσθην, depon. mid.* to accuse, find fault with, blame, criminate.
- αἰτιατέον, *verb. adj. from αἰτιδομαι*, to be accused, blameable.
- αἴτιος, *ου, ὁ, ἡ*, that causes or occasions; causing the blame, guilty; *ὁ αἴτιος*, the author, originator; a culprit.
- αἰψά, *adv.* quick, with speed; quickly, instantly.
- ἀκαχέω, ἀκαχήμε, and ἀκαχίζω, (ἄχος,) to trouble, grieve, make sorrowful.
- ἀκαχμένοσ, *part. from the implied present ἀκάζω*, pointed, sharpened.
- ἀκέστρα, *ας, ἡ*, a needle, a darning-needle.
- ἀκινάκης, *ου, ὁ*, (a Persian word,) a short sword, a scimeter.
- ἄκλειστος, *ου, ὁ, ἡ*, (α, κλείω,) not bolted or barred, not closed, open.
- ἀκμαῖος, *αἶα, αἶον*, (ἀκμή,) in full bloom, flourishing, youthful, ripe.
- ἀκμή, *ἡς, ἡ*, (ἀκμή,) a point, edge; mature age, prime of life; critical moment, most fitting time.
- ἄκοιτις, *ἴος and ἴδος, ἡ*, (α for ἄμα, and κοίτη,) a wife, a married woman.
- ἀκόλουθος, *ου, ὁ, ἡ*, an attendant, waiter, follower, companion; *οὐκ ἀκόλουθα*, not corresponding, not in accordance with.
- ἄκοντα, *acc. of ἄκων*.
- ἀκοντίζω, *φ. ἴσω, π. ἰκα, (ἄκων)* to hurl a javelin, to throw or fling a dart or other missile.
- ἀκούσιος, *ου, ὁ, ἡ*, unwilling, involuntary, reluctant.
- ἀκούω, *φ. ἀκούσομαι, π. ἤκοα, Att. ἀκήκοα, π. pass. ἤκουσμαι, 1 aor. ἤκουσθην*, to hear, to listen to; to understand, know, learn; to obey or mind.
- ἄκρα, *ας, ἡ*, an end, point; a summit, cape, or promontory.
- ἄκρατον, *ου, τό*, (α, κεράννυμι,) unmixed or pure wine.
- ἀκριβόω, *ᾶ, φ. ᾶσω, π. ἡκριβωκα, (ἀκριβής)*, to make accurate; to investigate or understand accurately; to express with accuracy.
- ἀκριβῶς, *adv.* accurately, minutely, strictly.
- ἀκροβόλισις, *εως, ἡ*, a throwing from afar, skirmishing.
- ἄκρον, *ου, τό*, the highest, topmost point, or summit of any thing; *as subst.* a promontory, height, peak.
- ἀκρόπολις, *εως, ἡ*, (ἄκρος, πόλις,) the upper or higher city; the citadel, castle.
- ἄκρος, *α, ον*, (ἀκμή,) high, lofty, elevated; at the extreme end or edge.
- ἀκρωνυχία, *ας, ἡ*, (ἄκρος, οὐνυξ,) literally, the tip of the nail; hence, any extremity, the top of a mountain.

ἔκων, οντος, ὁ, (ἀκῆ,) a javelin, dart, or arrow.

ἔκων and ἀέκων, ουσα, ον, (α, ἐκῶν,) unwilling, reluctant.

ἀλάλῃμαι, perf. of ἀλάομαι used only in pres. signif., infin. ἀλάλῃσθαι, part. ἀλαλήμενος, to wander or roam about.

ἀλάομαι, f. ἤσομαι, imperf. ἠλώμεν, 1 aor. ἠλήθην, depon. pass., to wander, stray, or roam about.

ἀλᾶός, οὔ, ὁ, ἡ, blind, not seeing.

ἀλᾶπαδνός, οὔ, ὁ, ἡ, (ἀλαπάζω,) easily mastered, ravaged, or laid waste; weak.

ἀλγέω, ᾧ, f. ἤσω, p. ἤλγηκα, (ἄλγος,) to feel bodily pain, to be in pain, to be grieved, to suffer physically or mentally.

ἄλγος, εος, τό, pain, trouble, grief, distress.

ἀλεγεινός, ἡ, ὄν, (ἄλγος,) grievous, sad, afflicted; distressing, bringing grief, pain, or trouble.

ἄλεινός, ἡ, ὄν, tepid, warm, hot.

ἀλείφω, f. ψω, p. ἠλείφα, 2 aor. ἠλίφον, p. mid. ἠλοιφα, p. pass. ἀλήλιμμαι, 1 aor. pass. ἠλείφθην, to anoint, daub, plaster; to anoint with oil; to excite, encourage, stimulate.

Ἀλέξανδρος, ου, ὁ, prop. name, Alexander.

ἀλέξω or ἀλεξέω, f. ἤσω, p. κα, 1 aor. opt. ἀλεξήσεις, 1 aor. inf. mid. ἀλέξασθαι, to ward off, to avert, repel; to defend, assist, aid.

ἀλέομαι (contr. ἀλεῖμαι) Poet. for ἀλεύομαι, a defect. mid. used by Hom. generally in 1 aor. ἀλέασθαι, subj. ἀλέηται, opt. ἀλέαιτο, to avoid, shun, escape from.

ἀλευόμενος, sync. 1 aor. mid. part. for

ἀλευσόμενος. See ἀλέομαι, ἀλέασθαι.

ἄλευρον, ου, τό, (ἄλεύω,) wheaten or fine flour of any grain.

ἄλέω, f. ἔσω and ἤσω, p. Att. ἀλήλεκα, imperf. ἤλουν, p. pass. ἄλληλεσμαι, to grind, bruise, pound.

ἄλέω = ἀλεύω only used in the mid. ἀλέομαι, which see.

ἀληθεύω, f. εὔσω, p. ἠλήθευκα, (ἀληθής,) to speak the truth, to be true, to keep one's word.

ἀληθής, εος, ὁ, ἡ, and τὸ ἀληθές, compar. ἀληθέστερος, superl. ἀληδέστατος, true, truthful, frank, honest, sincere, real.

ἀληθῶς, adv. (ἀληθής,) truly, really, actually.

ἄληκτος, ου, ὁ, ἡ, (α, λήγω,) unceasing, incessant, continual.

ἀλητεύω, f. σω, (ἀλήτης,) to wander, roam about.

ἀλίσστος, ου, ὁ, ἡ, (α, λίσσω,) unbending, unyielding, unceasing, inevitable, incessant.

ἀλίκιος, ου, ὁ, like, similar, resembling.

ἄλιεύς, εος, ὁ, a fisherman.

ἀλίσκομαι (a defect. pass. the active being supplied by αἰρέω), f. ἀλώσομαι, syncop. aor. ἤλων, or ἑάλων, infin. ἀλῶναι, part. ἀλούς, perf. ἤλωκα, ἐάλωκα, all in a pass. signif., to be taken, conquered, captured; to be caught, seized; to be detected, convicted.

ἀλκή, ἥς, ἡ, bodily strength, force, power; spirit, courage; help, succor; battle, fight.

ἄλκιμος, ὁ, ἡ, (ἀλκή,) strong, stout; warlike, brave; bold, fierce.

Ἀλκμήνη, ἥς, ἡ, Alcmena, the mother of Hercules.

ἀλλά, *conj.* but, nevertheless, notwithstanding.

ἐλληκτος, *Æol.* for ἐληκτος.

ἀλλήλων, *gen. plur. (nom. wanting),* dat. ἀλλήλοις, eis, ois, acc. ἀλλήλους, eis, α (ἄλλος,) of one another, to one another, one another; mutually, reciprocally, in turn.

ἄλλοθι, *adv.* in another place, elsewhere.

ἄλλομαι, *f. mid.* αἰοῦμαι, 1 *aor. mid.* ἤλδμην, 2 *aor.* ἤλόμην, *infim.* ἄλσσαι, to spring, leap, bound, skip.

ἄλλος, ἄλλη, ἄλλα, another, other, different. ἄλλος μὲν—ἄλλος δέ, the one—the other; the former—the latter.

ἄλλοτε, *adv.* at another time.

ἀλλότριος, ia, ion, (ἄλλος,) of or belonging to another, foreign, inconstant.

ἄλλυθις, *adv.* (ἄλλος,) in another place, elsewhere.

ἄλλως, *adv.* otherwise, in another manner.

ἄλμυρος, ρα, ρον, (ἄλμη,) salt, briny.

ἄλοχος, ου, δ, ἡ, (α, λέχος,) a partaker of one's bed; a wife, spouse.

ἀλυσκάζω, *f. aor.* (ἄλτω,) to flee from, shun, avoid, escape.

ἀλόσκω, *f. ξω, s. s.* as the preceding.

ἅμα, *adv.* of time, at the same time, at once, as soon as; as a *prep.* = σύν, with, together with, along with.

ἁμαθής, εος, δ, ἡ, (α, μαθάνω,) untaught, unlearned, ignorant; rustic, clownish.

ἁμαξα, ης, ἡ, a carriage, wagon, wain; the constellation of the Great Bear (ἄρκτος).

ἁμαξίτιός, ου, ἡ, (ἁμαξα, εἶμι,) traversed by wagons; a high-road, a carriage-way.

Ἀμαζόνες, αι, Amazons, a mythic race of warlike women.

ἁμαρτᾶνα, *f.* ἁμαρτήσω, *p.* ἡμάρτηκα, 2 *aor.* ἡμαρτον, to miss, miss the mark; to err, sin, do wrong; to fail of having, to lose.

ἁμβαίνειν, *Epic* for ἀναβαίνειν.

ἁμβᾶτός, ου, δ, ἡ, *Epic* for ἀναβατός, (ἀναβαίνω,) that may be mounted or scaled, easy to be ascended, accessible by ascent.

ἁμβολάς, ᾶδος, ἡ, (ἀναβάλλω,) a bank of earth, a mound.

ἁμείβω, *f. ψω, p.* ἡμεῖφα, to change, exchange, alternate.

ἁμείνων, ονος, *irreg. compar.* from ἀγαθός, better, braver.

ἁμελέω, ῶ, *f.* ἤσω, *p.* ἡμέληκα, 1 *aor.* ἡμέλησα, *p. pass. part.* ἡμελημένος, (α, μέλει,) to neglect, disregard, despise; to be careless, heedless, negligent; to be in no esteem.

ἁμήχανος, ου, δ, ἡ, (α, μηχανή,) without means, talents, expedients, resources; impracticable, impossible, hard; irresistible, invincible.

ἁμιλλάομαι, ῶμαι, *f.* ἤσομαι, (ἁμιλλα,) to compete, vie, contend, strive, endeavor.

Ἀμινᾶιος, α, ον, Aminæan, relating to Aminæa, a place noted for its wine; hence ἀμινᾶια = a jar or cask of Aminæan wine.

ἅμμε, acc. plur. *Epic* for ἡμᾶς.

ἅμμι, dat. plur. *Epic* for ἡμῖν.

ἅμμορος, ον, poet. for ἅμορος (α, μοῖρα,) without lot or share, destitute; unhappy, unfortunate.

ἁμνός, ου, δ, ἡ, a lamb.

ἁμοιβή, ης, ἡ, (ἀμείβω,) a requital, recompense, return, retribution.

ἅμορφος, ου, δ, ἡ, (α, μορφή,) formless, misshapen, deformed, ugly, hideous.

ἀμπελῶν, ὄρεσ, ἃ, a vineyard; a vine.
ἀμυγδαλίνοις, η, ον, belonging to the almond, of almonds.

ἀμῦνδς, adv. poet. (= ἅμα its primitive), at the same time, together with.

ἀμῦμον, ον, γεν. ονος, (α, μῶμος,) blameless, irreproachable; illustrious, distinguished. This word has no reference to moral excellence.

ἀμύνω, f. ὑνῶ, p. ἡμυγκα, 1 aor. ἡμύνα, 1 aor. mid. ἡμυνάμην, f. mid. ἀμυνοῦμαι, (μύνη), to keep off, ward off, repulse; to defend, succor, aid; mid. to fight for, guard, defend one's self, to repel an injury.

ἀμπελίσσας, accus. plur. of ἀμπελίσσας, ου, ἃ, ἡ, impelled on both sides as a boat is rowed. By a different etymology some interpret it awaying to and fro, rocking.

ἀμφέρχεται, 2 aor. ἀμφήλυθεν, to come round one, to surround.

ἀμφήλυδε, 2 aor. of ἀμφέρχεται.

ἀμφί, prep. gov. gen. dat. and accus.

With the gen. about, around; for the sake of; with the dat., about, around, at, by, near; on account of; with the acc., about, around, through. Without case as adv., about, around, on all sides.

ἀμφιέννυμι, f. έσω, p. πασα ἡμφίεσμαι and ἡμφίεμαι, 1 aor. ἡμφίεσα, (ἀμφί, έννυμι,) to put round, to clothe or dress.

ἀμφιμάχομαι, f. μαχεῖσθαι, to fight around; to assail, attack, besiege; to fight for.

ἀμφίπολος, ου, ὁ, and ἡ, (ἀμφί, πολέω,) a servant; in Hom. and Herodot. only as a fem. subst., a handmaid, waiting-woman.

ἀμφιρρύτος, υτη, υτεν, or ἀμφίρυτος, ου, ἃ, ἡ, (ἀμφί, ρέω,) flowed or

washed around by the sea, sea-girt. ἀμφιφάλας, ου, ἃ, ἡ, a helmet with φάλαι, i. e. studs or bosses all around. ἀμφοτέρως, α, ον, (ἄμφω,) each, the one and the other, both.

ἀμφοτέρωθεν, adv., from or on both sides.

ἄμφω, ει, αι, τα, gen. and dat. ἀμφοῖν, acc. ἄμφω, both, the two.

ἄν, conj. if, probably, perchance. This particle is used with the Opt. Subj. and Indic. moods to impart uncertainty, possibility, and to render the act of the verb less positive and definite.

With relative pronouns or particles it also conveys the idea of uncertainty, ὅς ἄν, ὅστις ἄν, whoever, whosoever; ὅπου ἄν, wheresoever; ἕως ἄν, until; ὅτε ἄν, that at some time or other; ὅσοι ἄν, as many as, however many.

ἄν, conj. = ἐάν with the subj., if, though.

ἀνά, prep. generally followed by the accus. implying motion upwards, up, upwards, through, among, by, near, about; with the gen. and dat. confined to poetry, on board of a ship, on, upon.

ἀναβαίνω, f. βήσομαι, p. βέβηκα, 1 aor. ἀνέβησα, infn. ἀναβῆναι, (ἀνά, βαίνω,) to cause to ascend, to ascend, to go up, to climb, to rise up.

ἀναβάλλω, f. βαλῶ, p. βέβληκα, (ἀνά, βάλλω,) to throw up; to raise, lift up; to put back, to put off, to defer.

ἀνάβασις, εως or εος, ἡ, (ἀναβαίνω,) a going up, a mounting as on horseback; an expedition into an upper country as from the sea-coast into the interior.

ἀναβιβάζω, f. άσω, p. βεβίβακα, (ἀνά,

βιβάζω, to cause to ascend, to make go up; to ascend, to mount; to put aboard, to embark *for sea*; to promote, advance.

αναβρόξειε, 3 *sing. opt. aor. act. from obso.* **αναβρόχω,** to swallow up again, to gulp down.

αναγινώσκω, *f. ἴσμαι, p. act. ἀνέγνωκα, 1 aor. ἀνέγνωσα, 2 aor. ἀνέγνωσ, p. pass. ἀνέγνωσμαι, 1 aor. pass. ἀνεγνώσθην, (ἀνά, γινώσκω,)* to know accurately, to distinguish; to know by reading, to read, to learn; to read aloud.

αναγκάζω, *f. ἄσω, p. ἠνάγκακα, (ἀνάγκη,)* to compel, oblige, force; to constrain, persuade.

αναγκαῖος, αἶα, αἶον, (ἀνάγκη,) necessary, compulsory, right, proper.

ἀνάγκη, ης, ἡ, necessity, force, constraint.

ἀναδιπλόω, ᾠ, f. ὤσω, (ἀνά, διπλός,) to make double.

ἀναζεύγνυμι and ἀναζευγνύω, f. ζεύξω, imperf. ἀνεζεύγνυνον, 1 aor. ἀνέζευξα, to yoke or harness again; to prepare to go away or move off; to break up an encampment, to march away.

ἀναδάλλω, f. ψω, to warm up, warm again.

ἀνάδημα, ατος, τό, (ἀνατίδημι,) a thing set apart from a common to a sacred use, a votive offering.

ἀναιμόσαρκος, ου, ὁ, ἡ, (α, αἷμα, σάρξ,) having flesh without blood.

ἀναιμωτέι, and ἀναιμωτί, adv. (α, αἷμα,) without shedding blood.

ἀναίνομαι, imperf. ἠναινόμην, 1 aor. ἠνηνάμην, inf. ἠνήσασθαι, (α, αἷνος,) *dep. mid.* to refuse, reject, spurn; disavow, renounce; to repent, to be ashamed of.

ἀναίρω, ᾠ, f. ἦσω, p. ἀήρηκα and ἀήρεκα, 2 aor. ἀνείλον, 2 aor. mid. ἀνείλομην, (ἀνά, αἶρέω,) to take up, to take away, destroy, put to death; to appoint, ordain; to give an answer to, to respond; *mid.* to take up for one's self, to gain, win.

ἀνακαλέω, ᾠ, f. ἦσω, p. κέκληκα, (ἀνά, καλέω,) to call upon, to invoke, to call by name.

ἀνακλίνω, f. ἴω, p. κέκλικα, 1 aor. ἀνέκλινα, 1 aor. pass. ἀνεκλίσθην, (ἀνά, κλίνω,) to recline, to repose, to lie.

ἀνακράζω, f. ξω, 2 aor. ἀνέκρᾱγον, (ἀνά, κράζω,) to cry out, to make a clamor, to speak aloud.

'Ανακρέων, οντος, ὁ, a proper name, Anacreon.

ἀνακτάομαι, ᾠμαι, f. ἥσομαι, (ἀνά, κτάομαι,) *dep. mid.* to regain, to repossess; to refresh, restore, to attach to one's self.

ἀναλαμβάνω, f. λήψομαι, p. ἀνείληφα, 2 aor. ἀνέλαβον, 1 aor. pass. ἀνελήφθην, (ἀνά, λαμβάνω,) to take up, to recover, to take again, to receive.

ἀναλίσκω, f. ἀνᾱλώσω, 1 aor. ἀλήλωσα, 1 aor. pass. ἀνηλώθην, (ἀνά, ἀλίσκω,) to use up, to consume, expend, destroy.

ἀναλύω, f. ὤσω, ὤκα, (ἀνά, λύω,) to unloose, solve, disengage; to loose *for departure*, to weigh anchor.

ἀναμένω, f. μενᾶ, p. ἦκα, 1 aor. ἀνέμεινα, (ἀνά, μένω,) to wait for, await, abide; to remain firm, to persist; to put off.

ἀναμετρέω, ᾠ, f. ἦσω, (ἀνά, μετρέω,) to measure back, to measure over again, to measure accurately.

ἀναμορμύρεσκε, Epic iterat. imperf. for ἀνεμόμυρε, 2 *sing. imperf. of*

ἀναμορμύρω, to roar loudly as the sea, to foam, to boil up.

ἀναξ, ἄκτος, ὁ, a king, prince, lord, chief, superior.

Ἀναξανδρίδας, ου, ὁ, a proper name, Anaxandridas.

ἀναπαύω, f. σω, p. κα, p. pass. ἀναπαύομαι, 1 aor. mid. ἀνεπαυσάμην, (ἀνά, παύω,) to cause rest, to make cease; to give rest; to keep at rest or still; to rest, refresh, cease, leave off.

ἀναπειδω, f. σω, p. κα, (ἀνά, πείδω,) to persuade, seduce, mislead.

ἀναπηδάω, f. ἤσω, p. ηκα, 1 aor. ἀμπήδησα, Epic and poet. for ἀνεπήδησα, (ἀνά, πηδάω,) to leap, spring up or forth; to leap out or forth, to spring forth or gush out as water from a fountain.

ἀναπλέω, f. εὔσομαι, (ἀνά, πλέω,) to set sail, to put out to sea, leave the harbor; to sail back, return.

ἀνάπλεως, ω, ὁ, ἡ, Ion. and Att. for ἀνάπλεος, (ἀνά, πλέω,) filled up, quite full.

ἀναπνέω, f. πνεύσω, imperf. ἀνέπνεον, (ἀνά, πνέω,) to breathe again, to recover breath, to rest one's self.

ἀναπτύσσω, f. ξω, p. ἀνέπτυχα, 1 aor. ἀνέπτυξα, (ἀνά, πτύσσω,) to unfold, undo, unroll; to fold back as a phalanx is deepened by wheeling men from the wings to the rear.

ἀνάπτω, f. ψω, p. ἀνήφα, 1 aor. ἀνήφα, 1 aor. pass. ἀνήφην, (ἀνά, ἔπτω,) to hang up, to tie, or fasten to; mid. to fasten for or to one's self.

ἀναρροιβδέω, f. ἤσω, (ἀνά, ροιβδέω,) to swallow back, to gulp down again, to ingest.

ἀνάσσω, f. ξω, p. χα, to be king, lord, master; to reign, rule, command.

ἀνάστατος, ου, ὁ, ἡ, (ἀνά, ἵστημι,) made to rise up, driven from one's house; ruined, laid waste, destroyed, ravaged as houses and cities.

ἀναστομέω, ᾠ, f. ὠσω, (ἀνά, στόμα,) to supply with a mouth; to open wide, enlarge, widen.

ἀναστρέφω, f. ψω, p. φα, 1 aor. ἀνέστρεψα, 2 aor. ἀνέστραφον, p. pass. ἀνέστραμμαι, p. mid. ἀνέστροφα, (ἀνά, στρέφω,) to turn up; to turn one's self, to return, to overturn; to overturn, subvert.

ἀναφύω, f. ὤσω, to cause to grow, to produce; ἀναφύομαι, to grow again, to shoot up.

ἀναχωρέω, ᾠ, f. ἤσω, p. ηκα, 1 aor. ἀνεχώρησα, (ἀνά, χωρέω,) to go back, give way, retire, withdraw, secede.

ἀνδραγαδία, ας, ἡ, (ἀνὴρ, ἀγαθός,) bravery, heroism, valor.

ἀνδράποδον, ου, τό, a slave.

ἀνδρείος and ἀνδρείος, α, ου, (ἀνὴρ,) manlike, masculine, courageous, resolute, firm; τὸ ἀνδρεῖον, manliness.

ἀνδρείως, adv., in a masculine manner, like a man.

Ἀνδρομάχη, ης, ἡ, Andromache, wife of Hector.

ἀνδριᾶς, ἄντρος, ὁ, (ἀνὴρ,) a statue, image.

ἀνδροφόνιοι, Ion. gen. of

ἀνδροφόνος, ου, ὁ, ἡ, (ἀνὴρ, φένω,) man-destroying.

ἀνδρώδης, εος, ους, ὁ, ἡ, (ἀνὴρ, εἶδος,) man-like, magnanimous, high-minded.

ἀνειμι, (ἀνά, εἰμι,) to return, proceed, ascend, go up inland.

ἀνεκτίμπλημι, f. ἀνεκπλήσσω, to fill up or again.

ἀνεμέσητος, ου, ὁ, ἡ, (α, ανεμέσας,) free from blame, without offence, irreproachable.

ἄνεμος, ου, ὁ, (ἄημι,) the wind, breeze; the breath.

ἄνευ, adv. followed by the gen., without, except, save, besides.

ἀνέχω, f. ἀνέξω or ἀνασχῆσαι, p. ἀνέσχηκα, f. mid. ἀνέχομαι or ἀνασχήσομαι, 2 aor. act. ἀνεσχον, 2 aor. mid. ἀνεσχόμεν, 1 aor. pass. ἀνεσχέθη, (ἀνά, ἔχω,) to hold or lift up, to sustain, maintain, support; to hold back, to restrain; to rise up, to arise, happen; to come forth, to hold on; to bear, endure, suffer, allow.

ἀνέργα, p. mid. Att. of ἀνέργω.

ἀνέργω, as, α, 1 aor. ind. act. of ἀνέργω.

ἀνὴρ, ὁ, gen. ἀνδρός, ἀνδρός, δρι, δρα, voc. ἄνερ; plur. ἄνδρες, δρών, δράσι, δρας, a man, i. e. one of the human race, a person.

ἀνθεμέεις, εσσα, es, (ἄνθεμον,) flowery, adorned with flowers.

ἀνθέω, ὦ, f. ἦσω, p. ἤνθηκα, p. mid. ἤνθα, (ἄνθος,) to shoot up, to sprout; to bloom, flourish; to shine, be brilliant, celebrated.

ἀνδινός, or ἀνδρινός, ἡ, ὄν, (ἄνθος,) of flowers, flowery, made of flowers.

ἄνθος, εος, τό, that which buds or sprouts up, a flower, blossom; beauty, ornament.

ἄνθρωπος, ου, ὁ, a man, a person; ἡ ἄνθρωπος, a woman.

ἄντα, as, ἡ, grief, sorrow, trouble, anxiety, distress.

ἀνιδόμαι, ὦμαι, f. ἄσομαι, (ἀνιδω,) to be grieved, to be in trouble or unfortunate.

ἄντην, Ion. acc. of ἄντα.

ἀνίστη, part. 2 aor. of ἵκναι, to go up, to ascend.

ἀνίστημι, f. ἀναστήσω, p. ἀνέστηκα, 1 aor. ἀνέστησα, 2 aor. ἀνίστην, (ἀνά, ἵστημι,) to raise or set up; to rouse to action, to stir up; to set aside, to remove; to rise, to stand up.

ἀνολίγω, f. ἀνολίξω, p. ἀνέφχα, 1 aor. ἀνέφξα, p. pass. ἀνέφγμαι, 1 aor. ἀνέφχθην, p. mid. ἀνέφγα, (ἀνά, ὀίγω,) to open, undo; to lay open, unfold, disclose; to get into the open sea, a nautical use.

ἀνόμος, ου, ὁ, ἡ, (α, νόμος,) without law, lawless, unjust, wicked.

'Ανταλκίδης, ου, ὁ, Antalcidas, a man's name.

ἀντασπάξομαι, f. ἄσομαι, dep. mid., to welcome, to embrace in turn, to return a salutation.

ἀντάω, f. ἦσω, p. ἤντηκα, to come opposite to, to meet, encounter; to obtain, to be present with.

ἀντί, prep. governing the gen., over against; instead of, in exchange for, in turn; on account of, for; before, in preference to.

ἀντιβλέω, ὦ, f. ἦσω, p. ἀντιβεβόληκα, (ἀντί, βλέω,) with the gen., to meet with, partake of; to meet as a suppliant, to entreat.

ἀντιγράφω, f. ψω, (ἀντί, γράφω,) to write against or in answer, to write back.

ἀντιλέγω, f. ξω, p. χα, (ἀντί, λέγω,) to speak against or oppose with words; to contradict, deny; to dispute, altercation.

'Αντιώπη, ης, ἡ, Antiope, a proper name.

ἀντίος, α, ου, (ἀντί,) opposite, contrary, adverse to.

Ἀντίπατρος, ου, ὁ, a proper name, Antipatros or Antipater.

ἀντιπολεμέω, f. ἦσω, (ἀντί, πολεμέω,) to wage war against, to make war upon, to attack.

ἀντιτάσσεσθαι, f. ἔξομαι, p. ἀντιτέταγμαι, (ἀντί, τάσσω,) to be arranged against, to be marshalled for battle, to be opposed to; to resist.

ἀντιφωνέω, f. ἦσω, to sound in answer, to answer, reply; to make a response.

ἀντλέω, ᾠ, f. ἦσω, p. ἤντηκα, (ἀν-τλος,) to bale out water from a ship, to bale a ship; to draw out, exhaust; to seek after, to search for.

ἄντλος, ου, ὁ, the hold of a ship where settles the bilge-water; the bilge-water; a sink, pump; a bucket.

ἄντρον, ου, τό, a cavern, a den.

ἄντυξ, ὕγις, ἡ, the side pieces or rim of a chariot; the rim of a shield; the neck of a lyre.

ἀνυπόδητος, ου, ὁ, ἡ, Dor. for ἀνυπό-δητος, (α, υποδέω,) without shoes, unshod, barefoot.

ἀνυστός, οὔ, ὁ, ἡ, accomplished, full-filled; capable of being effected, possible, ὡς ἀνυστόν.

ἄνω, adv. (ἀνά,) up, upwards; above, on high; as an adj. what is above, upper.

ἀνώγει, f. ξω, p. mid. ἐνώγα, to command, bid, order; to incite; to encourage.

ἀξίόπιστος, εος, ὁ, ἡ, (ἄξιος, πιστος,) worthy of belief or credit, trustworthy.

ἄξιος, ια, ιον, with the gen., of equal

value; worthy or deserving of; worthy, estimable.

ἄξιός, ᾠ, f. ὤσω, p. ἔξιμας, (ἄξιος,) to regard as deserving, to think worthy, to deem suitable; to think fit; to entreat, beg, demand.

ἄξων, ονος, ὁ, (ἄγω,) an axle of a wheel; a wheel; a pole of the heavens.

δοιδή, ἡς, and Dor. δοιδά, ᾠς, ἡ, (δοῖ-δω,) a song, tune, singing; a poem, verse; fame.

ἀλλής, εος, ὁ, ἡ, (α, εἰλω,) in throngs, crowds; close, dense, thick, full, crowded.

ἀπαγγέλλω, f. ἀπαγγεῖλω, p. ἀπή-γηκα, 1 aor. ἀπήγγειλα, 2 aor. ἀπήγγελεν, (ἀπό, ἀγγέλλω,) to give intelligence, to relate, to inform of; to announce, to report, to exhort.

ἀπαγορεύω, f. εἶσω, (ἀπό, ἀγορεύω,) to forbid, refuse, deny; to give up, renounce; to grow weary of, to fail; to lose courage or be dispirited.

ἀπάγω, f. ἔξω, p. ἀπήγα, 2 aor. ἀπή-γον, Att. ἀπήγαγον, p. πασα ἀπή-γμαι, 1 aor. πασα ἀπήχθην, (ἀπό, ἔγω,) to lead away as to prison or punishment; to carry away, remove, withdraw; to return what one owes, to pay.

ἀπαῖσθης, εος, ὁ, ἡ, (α, πάσθης,) without suffering, undisturbed by passion or feeling; insensible, calm, composed.

ἀπαίτεω, ᾠ, f. ἦσω, (ἀπό, αἰτέω,) to demand back, to demand urgently, to require, exact, reclaim.

ἀπαλύνω, f. ὤνω, (ἀπαλός,) to soften, to make soft, to smooth, to mitigate; to make gentle or tender.

ἀπανδέω, ᾠ, *f.* ἤσω, (ἀπό, ἀνδέω,) to leave off blooming, to shed blossoms; to fade, wither, lose bloom.

ἀπανδρακῶ, ᾠ, *f.* ὤσω, (ἀπό, ἀνδραξ,) to burn to cinders, to burn up.

ἀπαντάω, ᾠ, *f.* ἤσω, 1 *aor.* ἀπήντησα, (ἀπό, ἀντάω,) to meet, encounter; to arrive, be present at an appointed place; to happen.

ἅπαξ, *adv.*, once, at once; once for all.

ἀπαρδσκενος, ου, ὁ, ἡ, (α, παρὰ, σκευός,) without preparation, unprepared, unfurnished, unequipped.

ἅπας, ᾠσα, *av*, (ἅμα, πᾶς,) strengthened for πᾶς, all together, the whole, quite all.

ἀπειδέω, ᾠ, *f.* ἤσω, *p.* ἠπειδῃκα, 1 *aor.* ἠπειδῃσα, (α, πειδέω,) to refuse belief, to disbelieve, to be disobedient.

ἄπειμι and ἀπῆμι, 2 *aor.* ἄπιον, 1 *aor.* ἀπῆσα, (ἀπό, εἶμι or ἴημι,) to go away, to depart. *The pres. has usually the fut. signification.*

ἀπειρηκώς, νῖα, ὅς, *p. part. act.* of ἀπείπον, (ἀπό, ἐρέω,) interdicted, forbidden.

ἀπελαύνω, *f.* ἀπελάσω, *p.* ἀπήλακα, 1 *aor.* ἀπήλασα, *p. pass.* ἀπήλαμαι, *plur. pass.* ἀπεληλάμην, (ἀπό, ἐλαύνω,) to drive away from a place, to expel; to remove, march, go away, depart; *pass.* to be driven out or excluded from a thing.

ἀπερείσι' for ἀπερείσια, from ἀπερείσιος, ου, ὁ, ἡ, (α, πέρας,) unlimited, vast, countless, great.

ἀπέρχομαι, *f.* ἀπελεύσομαι, 2 *aor.* ἀπῆλθον, *p. mid.* ἀπελήλυθα, (ἀπό, ἔρχομαι,) to go away from, to depart, withdraw, go apart; to die.

ἀπέσσυτο, 2 *aor. mid.* of ἀποσεύομαι, to haste away, to rush forth.

ἀπέστην, 2 *aor. indic. act.* of ἀφίστημι.

ἀπέστιχον, 2 *aor. indic. act.* of ἀποστείχω, to proceed, to go.

ἀπέχω, *f.* ἀφέξω or ἀποσχέσω, *p.* ἀπέσχηκα, 2 *aor.* ἀπέσχον, *imperf. indic. mid.* ἀπειχόμεν, (ἀπό, ἔχω,) to hold off from, to avert, restrain; *mid.* ἀπέχομαι, to hold back one's self from, i. e. to abstain, refrain from.

ἀπήμων, ονος, ὁ, ἡ, (α, πῆμα,) unharmed, unhurt, uninjured, free from harm.

ἀήροτος, ου, ὁ, ἡ, (ἀπό, αἰωρεῖω,) hanging, suspended; lofty, on high.

ἀπειδέω, ᾠ, *f.* ἤσω, 1 *aor.* ἠπιδῃσα, (ἀπό, πειδέω,) to be disobedient, refractory; to disbelieve.

ἄπιστος, ου, ὁ, ἡ, (α, πιστός,) *pass.* spoken of things, incredible; *act.* spoken of persons, withholding belief, incredulous, distrustful.

ἄπλετος, *poet.* for ἀπλητος, ου, ὁ, ἡ, (α, πλήθω,) insatiable, infinite, immense.

ἄπλος, -οῦτ, ὁ; ἀπλόη, ἡ, ἡ; ἀπλόον, -οῦν, τό, *compar.* ἀπλούστερος, *superl.* ἀπλούστατος, single, simple, frank, candid, sincere.

ἀπό, *prep.* with *gen.*, from, away from, down from, of, by means of, on account of. *This prep. is used of objects which before were on, by or with another, but are now separated from it either in respect of place, time, origin, source, etc.*

ἀποαίνυμαι, *poet.* for ἀπαίνυμαι, (ἀπό, αἰνυμαι,) to take away, take off, deprive.

ἀποβαίνω, *f.* βήσομαι, *p.* βέβηκα ;
2 *aor.* ἀπέβην, 1 *f.* ἀποβήσεται,
(ἀπό, βαίνω,) to step off, dismount,
disembark from; to depart, go
forth; to happen, turn out, result;
to turn out well, succeed.

ἀποβάλλω, *f.* ἀποβάλλω, *p.* ἀποβέβλη-
κα, 2 *aor.* ἀπέβαλον, *p. pass.* ἀπο-
βέβλημαι, 1 *aor. pass.* ἀπεβλήθην,
(ἀπό, βάλλω,) to throw off or away;
to reject, repudiate; to sell cheap;
to lose; to put down, overpower.

ἀποβάσσις, *ews, ῆ,* (ἀποβαίνω,) a step-
ping off, dismounting, disembark-
ing; event, result.

ἀποβιβάζω and ἀποβιβάζομαι, 1 *aor.*
mid. ἀπεβιβάσθην, (ἀπό, βιβάζω,) to
put on shore from a ship, to
disembark, to land; to transport,
convey over.

ἀποβλέπω, *f.* ψω, *p.* ἀποβέβληφα,
1 *aor.* ἀπέβλεψα, (ἀπό, βλέπω,) to
look away from all other objects at
one; hence, to look steadfastly at,
to gaze upon; to behold, admire;
to reflect upon, to ponder.

ἀπογεύομαι, *f.* εὔσομαι, (ἀπό, γεύομαι,)
as *mid.*, to taste of a thing, to
nibble.

ἀποδέχομαι, *f.* δέχομαι, *p.* δέδεγμαι,
1 *aor. pass.* ἀπεδέχθην, 1 *aor. mid.*
ἀπεδέξάμην, (ἀπό, δέχομαι,) to ac-
cept as a debt; to receive; to ad-
mit, allow, approve; to listen to,
acquiesce in.

ἀποδιρράσσω, *f.* δρᾶσομαι, 1 *aor.* ἀπέ-
δρᾶσα, 2 *aor.* ἀπέδρην, (ἀπό, διδρά-
σκω,) to run away or escape from
secretly; to flee, shun.

ἀποδίδωμι, *f.* ὄσω, *p.* ἀποδίδωκα, 1
aor. ἀπέδωκα, 2 *aor.* ἀπέδων, 1 *aor.*
pass. ἀπεδόδην, 1 *f. pass.* ἀποδοθή-
σομαι, 2 *aor. mid.* ἀπεδόμην, (ἀπό,

δίδωμι,) to give back, restore, re-
turn, pay; to give away, bestow;
to grant, allow; to deliver up,
give up; *mid.* to deliver over for
one's self, to dispose of, to sell,
restore.

ἀποθεν, *adv.* (ἀπό,) from afar, far off,
at a distance.

ἀποδλίβω, *f.* ψω, *p.* ἀποτέδλιφα, (ἀπό,
δλίβω,) to squeeze or press out;
force, vex, harass.

ἀποδνήσκω, *f. mid.* ἀποδανούμαι, *p.*
act. ἀποτέδνηκα, 2 *aor.* ἀπέδανον,
(ἀπό, δνήσκω,) to die, to expire;
to be put to death.

ἀποινα, *τά* (α, ποινή,) used only in the
plur., a ransom, ransom-money,
compensation.

ἀποκαθαίρω, *f.* ᾤρω, (ἀπό, καθαίρω,)
to clear off, clean, cleanse, pu-
rify.

ἀποκαίω, *f.* καύσω, 1 *aor.* ἀπέκηα,
(ἀπό, καίω,) to burn off, to burn up,
consume.

ἀποκαλέω, ᾤ, *f.* ἔσω, (ἀπό, καλέω,)
to call out, to name, mention; to
call apart, away, or aside; to in-
terdict, forbid, to reproach, stig-
matize.

ἀποκερδαίνω, *f.* δανῶ, (ἀπό, κέρδος,) to
have benefit or gain from some-
thing, to derive profit or gain.

ἀποκόπτω, *f.* ψω, *p.* ἀποκέκοφα, (ἀπό,
κόπτω,) to cut off or loose; to im-
pair, lessen; to separate, detach;
mid. to smite the breast in mourn-
ing, hence to mourn.

ἀποκρίνομαι, *f. mid.* ἀποκρινούμαι, 1
aor. mid. ἀπεκρινάμην, 1 *f. pass.*
ἀποκριθήσομαι, *p. pass.* ἀποκέκριμαι,
1 *aor. pass.* ἀπεκρίθην, *mid. form*
from *act.* ἀποκρίνω, to judge off, to
separate out, to separate. In the

mid. this verb signifies, to answer, respond, reply.

ἀποκρίντω, f. ψω, p. ἀποκρίψω, 1 aor. ἀπέκρυψα, 2 aor. pass. ἀπεκρύβην, p. pass. ἀποκρίνυμαι, (ἀπό, κρύπτω,) to hide from, conceal; to lose sight of; mid. to hide close, to dissemble.

ἀποκτείνω, f. ἀποκτενῶ, p. ἀπέκτενα, 1 aor. ἀπέκτεινα, 2 aor. ἀπέκτανον, (ἀπό, κτείνω,) to kill, slay, put to death; to condemn to death.

ἀποκαλύω, f. ὤω, (ἀπό, καλύω,) to hinder, prevent from a thing, to forbid.

ἀπολαμβάνω, f. ἀπολέψομαι, p. ἀπέλαψα, Att. ἀπέλαψα, 2 aor. ἀπέλαβον, 2 aor. mid. ἀπελαβόμην, 1 aor. pass. ἀπελήφθην, p. pass. ἀπειλήμμαι, (ἀπό, λαμβάνω,) to take or receive from, to take back, recover; to take apart or aside; to hear or learn.

ἀπολαύω, f. mid. ἀπολαύσομαι, p. act. ἀπολέλυκα, (ἀπό, λαύω,) to take of a thing, to have a portion of, to enjoy, derive benefit from; in a bad sense, to get harm or loss, to suffer damage.

ἀπολείπω, f. ψω, p. ἀπολέλειφα, 2 aor. ἀπέλιπον, p. pass. ἀπολέλειμμαι, p. mid. ἀπολέλειπα, (ἀπό, λείπω,) to leave behind, to lose; to forsake, abandon; to surpass, overcome; to want, to be wanting, to lack.

ἀπολλήγω, poet. for ἀπολήγω, f. ἀπολλήξω for ἀπολήξω, to leave off, desist, cease.

ἀπολλύω, also ἀπολλῶ, f. ἀπολέσω, p. ἀπόλεκα, Att. ἀπολώλεκα, 1 aor. ἀπόλεσα, f. mid. ἀπολέσομαι, contr. ἰπολοῦμαι, 2 aor. mid. ἀπωλόμην, vid. ἀπῶλα, Att. ἀπόλωλα (I am

ruined, undone,) part. ἀπολωλός, ὢς, ἐς, (ἀπό, ἄλλωμι,) to destroy utterly, to kill, slay, murder; pass. to perish, to be destroyed.

Ἀπόλλων, οὐτος, ὁ, the name of a divinity, Apollo.

ἀπολύω, f. ὤω, p. ἀπολύωκα, 1 aor. ἀπέλυσα, p. pass. ἀπολέλυμαι, 1 aor. pass. ἀπελύθην, (ἀπό, λύω,) to loose, set free or release from; to suffer to go away, to discharge; mid. to ransom, redeem.

ἀπόλωλα, p. mid. of ἀπόλλωμι.

ἀπόμεχος, ου, ὁ, ἡ, (ἀπό, μέχω,) not fighting, disabled, unfit for service.

ἀπομύωμι or ἀπαμύωμι, f. ἀπαμύσω, f. mid. ἀπαμύσομαι, to deny on oath, to take an oath that something has not happened, or will not happen.

ἀπονενημένος, ἀδω., without care for life, fool-hardy.

ἀπέπειρα, ας, ἡ, a trial, venture, undertaking.

ἀποπειράω, ὦ, f. ὄσω, dep. mid. ἀποπειράσομαι, f. ὄσομαι, 1 aor. ἀπεπειράθην, to make trial, essay or proof of a person or thing.

ἀποπέμπω, f. ψω, (ἀπό, πέμπω,) to send away or back; to dispatch, dismiss; mid. ἀποπέμπομαι, to remove from one's self, to get rid of, to dismiss.

ἀποπλάζω, f. γῶ, p. γῶκα, 1 aor. ἀπέπλαγα, 1 aor. pass. ἀπεπλάγχθην, 1 aor. mid. ἀπεπλάγχθην, (ἀπό, πλάζω or πλάγγω,) to lead astray, to cause to wander; to wander or roam.

ἀποπλέω, f. ἀποπλεύσομαι, p. ἀποπλεύκα, (ἀπό, πλέω,) to sail away, to sail off; to weigh anchor, to put to sea; to sail back.

ἀποπνίγω, *f.* ἀποπνίξω, *p.* ἀποπνίγῃς, 1 aor. ἀπέπνιξα, 2 aor. ἀπέπνιγον, *p. pass.* ἀποπνιγέσθαι, 2 aor. ἀποπνίγην, 2 *f. pass.* ἀποπνιγέσθαι, (ἀπό, πνίγω,) to choke, strangle, suffocate; to be drowned.

ἀπορίω, *f.* ἦσα, (*a.* πέρος,) to be without means or resource, to be at loss in respect to any thing; to be in doubt, to hesitate; to be unable to act; to despair of accomplishing; to be in want of, to need.

ἀπορήρως, *ou, ὁ, ἡ,* (ἀπορήρως,) forbidden, not to be spoken or divulged, to be kept secret.

ἀπορροφῶ, *ω, f.* ἦσα, to gulp down, to swallow up; to swallow a part of, to taste of.

ἀποσέχομαι, *f.* ἤσομαι, *p.* -ήμηναι, to make rotten, to putrefy, decay, wither.

ἀποσκεδάννυμι, *f.* ᾶσω, *p.* -έσκεδάκα, (ἀπό, σκεδᾶν,) to scatter abroad, disperse, dissipate.

ἀποσκηρῶ, *f.* ᾶσω, (ἀπό, σκηρῶ,) to dwell away from or encamp apart from another, to remove one's tent from another.

ἀποσπᾶν, *f.* ᾶσω, *p.* ἀπέσπᾶκα, 1 aor. ἀπέσπασα, *p. pass.* ἀπέσπασμαι, 1 aor. *pass.* ἀπεσπάσθην, (ἀπό, σπᾶν,) to tear, drag away or part from; to pull, separate, divide.

ἀποστάς, ἄνθρωπος, *ὁ, part.* 2 aor. act. of ἀφίστημι.

ἀποστέλλω, *f.* ἐλῶ, *p.* ἀπέσταλκα, 1 aor. ἀπέστειλα, 2 aor. ἀπέσταλον, *p. pass.* ἀπέσταλμαι, 2 aor. *pass.* ἀπεστάλην, *p. mid.* ἀπέστολα, (ἀπό, στέλλω,) to send away, to send off, forth or out; to proclaim, to bestow; *mid.* to go away, to depart.

ἀποστρατοδεύω, generally as *dep. mid.* ἀποστρατοδεύομαι, to remove one's camp, to encamp away from.

ἀποστρόφη, *ἡ, ἡ,* (ἀπό, στρέφω,) a turning away; a refuge, resort, or resource.

ἀποσῶ, *ω, f.* ἦσα, to pillage, rob, carry off; defraud.

ἀποτέδναι, *syncope.* 3 *pers. plur. plur.* of ἀποτέδναι.

ἀποτείνω, *f.* ἐπῶ, *p.* τέτακα, (ἀπό, τείνω,) to stretch out, extend, prolong; to be prolix, to make long speeches.

ἀποτεταμένως, *p. pass. part.* of ἀποτείνω.

ἀποτίδωμι, *f.* ἀποτίδω, *p.* ἀποτίδεικα, 1 aor. ἀπέτιθα, 1 aor. *pass.* ἀπετίθην, 1 aor. *mid.* ἀπεθηκήμεν, (ἀπό, τίδωμι,) to put off, to lay aside; *mid.* ἀποτίδωμαι, to put off from one's self, to lay aside, to stow away.

ἀποτμήγω, or ἀποτμήσω, *f.* ξω, *poet.* for ἀποτέμνω, (ἀπό, τμήσω,) to cut off from, to retrench, to tear away, cut up, or plough the hills.

ἀπότομος, *ου, ὁ, ἡ,* cut off, abrupt; severe, harsh, rough, stern.

ἀπούρας, *Epic. part.* 1 aor. act. of ἀπαυρίω, to take away, to separate, deprive.

ἀποφαίνομαι, *f.* ἀνῶ, *p.* πέφαγκα, 1 aor. ἀπέφηνα, (ἀπό, φαίνομαι,) to show forth, display; to make known, declare; to prove; *mid.* to show forth or make a display of one's self.

ἀποφεύγω, *f.* *mid.* ἀποφεύγομαι, *Att.* ἀποφευγέσθαι, *p. act.* ἀποπέφευγα, 2 aor. ἀπέφυγον, (ἀπό, φεύγω,) to flee from, escape; to get clear, to be acquitted.

ἀποφράττω *or* ἀσσω, *f.* ἀξω, (*ἀπό*, φράττω,) to stop, obstruct, impede.

ἀποχωρέω, *ω*, *f.* ἴσω, *p.* ἀποχωρήσκα, 1 *aor.* ἀπεχώρησα, (*ἀπό*, χωρέω,) to go from, to go away, depart; to retire, retreat; to die.

ἀποψάω, *ω*, *f.* ἴσω, to wipe off, to clean; *mid.* ἀποψάομαι, *f.* ἴσομαι, to wipe one's self.

ἀποψηφίζομαι, *f.* ἴσομαι, *p.* ἴσμαι, (*ψηφός*,) to vote away from, to acquit, discharge; to resolve, determine to do a thing; to remove, reject.

ἀπράγμων, *ονος*, *δ*, *ή*, (*α*, πρᾶσσω,) without business, unoccupied, being at leisure; free from business, loving ease.

ἄπρακτος, *ου*, *δ*, *ή*, (*α*, πρᾶσσω,) in *act. sense*, that has not done any thing, powerless, fruitless, idle; unproducing, unfruitful; *pass. sense*, not done, unfinished, unmanageable, impossible.

ἀπρεπής, *δ*, *ή*, and τὸ ἀπρεπές, *έως*, *οὐς*, (*α*, πρέπω,) unseemly, unbecoming, indecorous.

ἄπρηκτος, *Ion.* for ἄπρακτος.

ἄπτομαι, *f.* ἄψομαι, 1 *aor.* *mid.* ἡψάμην, *p.* *pass.* ἤμμαι, to fasten one's self to, to cling fast, hold on; to hang on by, lay hold of, grasp, handle, touch; to try, make an attempt; to treat of, discuss.

ἄπτω, *f.* ἄψω, *p.* ἡψα, 1 *aor.* ἡψα, 2 *aor.* ἡρον, *p.* *pass.* ἤμμαι, 1 *aor.* *pass.* ἡθῆην, to fasten, fasten to or on, bind to, connect; to set on fire, to light, kindle.

ἄρ' before a consonant for ἄρα.

ἄρα, or ἄρα, *Epic* ῥά, an illative and interrogative particle. As illative and to denote transition, then, now,

indeed, perhaps; ἄρα γε, therefore then, so then; εἰ ἄρα γε, if perhaps, if haply. As interrogative at the beginning of a clause, ἄρα seems to denote merely a question like the Latin *num*, and cannot be expressed in English; ἄρ' ἄγε, *num*, whether, indeed?

'Αράβιος, *α*, *ον*, an Arabian.

ἀράμενος, 1 *aor.* *part. mid.* of αἶρω.

ἄραξα, *Ion.* for ἡραξα, 1 *aor.* *act.* of ἀράσσω.

'Αράξης, *ου*, *δ*, Araxes, a river of Mesopotamia.

ἀράδομαι, *ωμαι*, *f.* δόσομαι, *Ion.* ἀρήσομαι, 1 *aor.* ἡρησάμην, to supplicate, pray, entreat; to wish, desire; to imprecate.

ἀρᾶω by reduplic. for ἄρω, to fit, adapt; to construct.

ἀρᾶώς, *part.* of ἀραρα, *p.* *ind.* *poet.* for ἡρα, from ἄρω, adapted, fitted.

ἀράσσω, or ἀράττω, *f.* ξω, 1 *aor.* ἡραξα (*α*, *euphon.*, ῥάσσω,) to strike hard, smite, dash in pieces; to beat, pound; to knock at a door; to reproach.

ἀργαλέος, *έα*, *έον*, (*ἄλγος*,) hard, painful, troublesome, grievous.

ἀργεννός or ἀργενός, *ή*, *όν*, (*ἀργός*,) white, fair, clear.

ἀργής, ἥτος, *δ*, white, bright, brilliant, vivid, as the color of lightning.

ἀργός, *ου*, *δ*, *ή*, rarely *ή*, *όν*, (*α*, ἔργον,) not working, lazy, idle.

'Αργος, *εος*, *τό*, the name of a city, Argos.

ἀργυρέος, *έα*, *έον*, *contr.* ἀργυρούς, *ῥα*, *ροῦν*, (*ἀργυρος*,) made of silver, silvery; brilliant, shining.

ἀργύριον, *ου*, *τό*, (*ἀργυρος*,) a piece of silver; silver money.

ἀργυρόπους, οὗτος, ὁ, ἡ, silver-footed.
ἀργύρος, οὗ, ὁ, silver; silver-money,
money.

ἀρέσκω, *f. έσω, p. ήρεκα, 1 aor. ήρεσα,*
1 aor. mid. ήρεσάμην, to content,
satisfy, appease, conciliate; to
please, gratify.

ἀρετή, ἡς, ἡ, goodness, excellence, or
merit in general; warlike bravery,
valor, firmness; rank, dignity;
glory, reputation for valor.

Ἀριαῖος, οὗ, ὁ, Ariæus, the ὕπαρχος
of Cyrus the Younger.

ἀρί(η)λος, οὗ, ὁ, ἡ, and ἡ, *ον, Epic*
form of ἀρίθλος, (ἄρι, δῆλος.) very
plain, clear, distinct; remarkable,
conspicuous.

ἀριθμός, οὗ, ὁ, number, extent, quan-
tity; a numbering, counting; the
science of numbers.

ἀριπρεπής, *έτος, and έως, ὁ, ἡ, (ἄρι,*
πρέπω.) very stately, showy or
beautiful; very becoming or de-
corous; highly distinguished.

Ἀριστείδης, οὗ, ὁ, Aristides, an Athe-
nian.

ἀριστερά, *ας, ἡ, (sc. χεῖρ.)* the left
hand; unlucky, unpropitious, ill-
boding.

ἀριστεύω, *f. εύσω, p. ήρίστευκα,*
(Ἄρης,) to be best or bravest, to
excel in bravery.

Ἀριστίππος, οὗ, ὁ, Aristippus, a The-
salian.

ἄριστον, οὗ, τό, a morning meal,
breakfast.

ἀριστοποιόμαι, *εὔμαι, f. ήσομαι, (ἄρι-*
στον, ποιέω.) to prepare breakfast;
mid. to get one's breakfast.

ἄριστος, *η, ον, (Ἄρης.)* best, most ex-
cellent especially in war; οἱ ἄριστοι,
men of rank, nobles. Superlative
of ἀγαθός.

Ἀρκάς, *ἄδης, ὁ, an Arcadian.*

ἀρκέω, *ω, f. έσω, ήρκεκα, 1 aor. ήρ-*
κεσα, p. πασ. ήρκεσμαι, 1 aor. πασ.
ήρκέσθην, to ward or keep off; to
aid, assist, succor; to be of use,
avail, suffice; to be enough, suffi-
cient.

ἄρκτος, οὗ, ὁ, ἡ, a bear; the constella-
tion of the Great Bear, or Charles'
Wain; hence the North.

ἄρμα, *ἄτος, τό,* a chariot, a war-
chariot.

ἀρμάμαξα, *ης, ἡ, (ἄρμα, ἄμαξα,) a*
covered carriage used in the East
for the conveyance of women and
children.

Ἀρμενία, *ας, ἡ, Armenia, a country*
of Asia.

ἀρμόζω, *f. όσω, Att. ἀρμόττω, 1 aor.*
ήρμοσάμην, 1 aor. πασ. ήρμόσθην,
to fit together, join, adjust, adapt.

ἀρνευτήρ, *ήπος, ὁ,* a driver, jumper,
tumbler.

ἀρνῦμαι, mid. of ἀρνῦμι, *def. dep. used*
only in the pres. and imperf. length-
ened form of αἰρομαι, to take,
obtain; receive for one's self, gain,
earn, acquire.

ἀρούρα, *ας, Ion. ἀρούρης, ἡ, (ἀρόω,)*
arable land; a ploughed or culti-
vated field; ground, soil, land.

ἀρπᾶγή, *ης, ἡ, (ἀρπάζω,) plunder, pil-*
lage, rapine, spoil.

ἀρπᾶγη, *ης, ἡ,* a hook.

ἀρπάζω, *f. έω and σω, p. ήρπακα,*
p. πασ. ήρπασμαι, 1 aor. πασ. ήρ-
πάσθην, 2 aor. ήρπάγην, to seize,
snatch, plunder, pillage; to hurry
away, carry off.

ἄρρην, or ἄρσην, *ενος, ὁ, the male;*
adj. ὁ, ἡ, masculine, manly, strong.

ἄρσην, *ενος, ὁ, ἡ, and τὸ ἄρσεν, Ion.*
and old Att. for later ἄρρην, q. v.

'Αρτάοχος, ου, ὁ, Artaxus, a Persian.

'Αρταξέρξης, ου, ὁ, Artaxerxes, a king of Persia.

'Αρταπάτης, ου, ὁ, Artapates, a follower of Cyrus the Younger.

'Αρτεμις, ἰδὲς, ἡ, Diana, a female divinity.

ἄρτι, adv., just now, now, at present.

ἄρτοκόπος, ὁ, ἡ, (ἄρτος, κόπτω) a baker; etymologically, cutting bread, hence a bread-cutter, a carver.

ἄρτος, ου, ὁ, bread, food.

ἀρυσάμενος, 1 aor. part. mid. of ἀρῶ.

ἀρῶ, and Att. ἐρῶ, f. σῶ, 1 aor. ἥρῳ, p. ἥρκα, mid. ἀρόμαι, to draw up as water from a well; mid. to draw for one's self, to exhaust.

ἀρχαῖος, αἶα, αἶον, (ἀρχή) ancient, olden, time-honored; οἱ ἀρχαῖοι, ancients, ancestors; ἀρχαῖον, adverbially, formerly, long ago.

ἄρχω, f. ξω, p. ἤρχα, 1 aor. ἤρξα, to begin, to make a beginning; to rule over, command, preside; mid. ἀρχομαι, f. ξομαι, to begin, enter upon, make a beginning.

ἄρω, obsolet. f. ἄρῶ, p. ἤρκα, 1 aor. ἤρα, 2 aor. ἤρᾱρον, 2 perf. ἤρα, and by redupl. ἄρῃρα, poet. ἄρᾱρα, 1 aor. pass. ἤρᾱην, to join, fit; to join together, to unite; intrans. to be joined, fixed, or fitted together; to fit, suit; to be fitting, agreeable, suitable.

ἀσέληνος, ου, ὁ, ἡ, (α, σελήνη) without a moon, moonless.

ἄσημος, ου, ὁ, ἡ, (α, σῆμα) without mark or stamp, unmarked; obscure, unintelligible; unseen, unheard, inaudible.

ἄσθενεῖα, ᾧ, f. ἥσω, p. ἡσθένεκα,

1 aor. ἡσθένεκα, (α, σθένος) to be weak, feeble, sickly, infirm.

ἄσιτος, ου, ὁ, ἡ, (α, σίτος) not having eaten, fasting.

ἀσκέω, ᾧ, f. ἥσω, p. ἡσκηκα, 1 aor. ἡσκησα, p. pass. ἡσκημαι, to practise, exercise, train, or discipline one in any thing; mid. ornament, adorn, decorate; pass. to be ornamented, decorated.

'Ασκληπίειος, ου, ὁ, a proper name, Æsculapius.

ἄσμενος, ἐν, εὖ, well-pleased, glad, cheerful, gay, joyful.

ἀσπάζομαι, f. ἀσποι, p. ἡσπασμαι, 1 aor. ἡσπασάμην, (α, σπᾶν) to bid welcome, to greet, salute; to visit, pay one's respects to; to take leave of, to bid adieu.

ἀσπαίρω, f. ἄρῶ, and ἀσπαρίσσω, f. ἴσω, to pant, gasp, palpitate, tremble. In Homer always of those in the agonies of death.

'Ασπένδιος, εν, an Aspendian.

ἀσπίς, ἰδὲς, ἡ, a shield, buckler.

ἀσπᾶψίς, ἰδὲς, ἡ, (α euphon., σπᾶψίς) a raison.

'Ασσύριος, ας, ἡ, an Assyrian.

ἀστερόεις, εἶσα, εν, (ἀστήρ) starry, starred, full of stars; sparkling, glittering.

ἀστήρ, ἔπος, ὁ, a star, a luminary, a meteor.

ἀστράπτω, f. ψω, p. ἡστράφα, 2 aor. ἡστραπων, to lighten, to dart lightnings; to flash, gleam as armor in the sun-beams.

ἄστυ, ὅς or εὖς, τό, a city, town; by way of eminence the city = Athens.

'Αστυάγης, εὖς, ὁ, Astyages, a king of Media.

'Αστίαναξ, ακτος, ὁ, Astyanax, a name

given by the Trojans to Scamandrius the son of Hector.

ἀσύντακτος, ου, ὁ, ἡ, (α, σύν, τάσσω,) not arranged together; not in battle-order; undisciplined, disorderly.

ἀσφαλής, ές, ὁ, ἡ, (α, σφάλω,) sure, firm, fast, steadfast, trusty.

ἀσφαλτος, ου, ὁ, bitumen, asphaltum.

ἀσφάλως, ἀδ., safely, securely, firmly.

ἀσχάλλω and ἀσχαλῶ, ὦ, f. ἄλῶ or ἥσω, p. αλκα or ηκα, to be distressed, vexed, grieved; to be angry, indignant.

ἀτακτέω, ὦ, ἥσω, p. ἡτάκτηκα, (α, τάσσω,) to be undisciplined, disorderly; to lead a disorderly life.

ἔτακτος, ου, ὁ, ἡ, (α, τάσσω,) not in battle-order; undisciplined, disorderly; irregular, licentious.

ἰσάλαντος, ου, ὁ, ἡ, (α, τάλαντον,) equal in weight, equivalent to; equal, like.

ἀταλάφρων, ονος, ὁ, ἡ, (ἀταλός, φρήν,) tender-minded; infantile, childish.

ἀτέρ, conj., but, nevertheless, however, yet.

ἀτασθαλία, ας, ἡ, (ἀτάσθαλος,) blind folly, mad violence; infatuation, arrogance, insolence, madness.

ἄτε, orig. acc. plur. of δεῖς, seeing that, because, since.

ἔτη, ης, ἡ, harm, injury, misfortune, frenzy, distraction.

Ἄτλας, αὐτος, ὁ, Atlas, a Τίταν.

ἀτμίω, f. ἴσω, p. ἱκα, (ἀτμός,) to send out smoke, steam, or vapor; to smoke, steam, evaporate.

ἔστω, ου, ὁ, ἡ, (α, τέσσε,) out of place, out of the way; strange, unusual, marvellous; unnatural, absurd.

Ἀτρεΐδης, ου, ὁ, Atrides, son of At-

reus, i. e. Agamemnon or Menelaus.

ἀτόξομαι, f. ξομαι, aor. part. ἀτυχθεῖς, to be amazed or distracted with fear; to be bewildered.

ἀτυχέω, ὦ, f. ἥσω, (α, τύχη,) to be unfortunate or unlucky; to fail, miscarry; to fail with another, i. e. to fail in one's request, to meet with a refusal.

ἀτυχθεῖς. See ἀτόξομαι.

αὐγή, ης, ἡ, bright light, radiance, espec. of the sun; plur. rays, beams; daylight.

αὐδήεις, ἥεσσα, ἥεν, speaking with a human voice; hence in Hom. applied as a distinctive epithet to men and women, or to divinities living on the earth, as Circe, Calypso.

αὐδήμερον, ἀδ., on the very day, on the same day.

αὐδήμερος, ου, ὁ, ἡ, (ἡμέρα,) done or happening on the same day; extemporaneous.

αἰδι, Ion. αἰτις, and αἰδι, again, anew.

αἰλέω, ὦ, f. ἥσω, p. ἥυληκα, to play on a pipe or flute, to pipe.

αὐλίζομαι, f. ἴσομαι, 1 aor. mid. ἠύλισάμην, 1 aor. pass. ἠύλισθην, p. pass. ἠύλισμαι, to pass the night in the αὐλή or court-yard; to lie out at night, to encamp, bivouac.

αἶριον, ἀδ., on the coming day, to-morrow.

ἄντή, ης, ἡ, (αἶω or ἄνω,) a shouting, outcry in battle; war, battle.

αὐτίκα, ἀδ., immediately, forthwith, soon, in an instant.

αἰτις. See αἰδις.

ἄντμή, ης, ἡ, breath, wind, air; a breathing, blowing blast; exhalation, fume; a scent, odor.

αὐτότε, *adv. of place*, there, in that place.

αὐτοκέλευστος, *ου, ὁ, ἡ*, (αὐτός, κελεύω,) *unbidden, self-bidden, voluntary*.

αὐτόματος, *η, ου, οτ ου, ὁ, ἡ*, (αὐτός, μάω,) *acting or moving of itself; self-moving, self-acting; spontaneous*.

αὐτόματος, *ου, ὁ, ἡ*, (αὐτός, μολεύω,) *going of one's own accord; as a subet. a deserter*.

αὐτός, *ἡ, ὁ, reflex. pron. self; in the oblique cases, him, her, it; with the article, the same*.

αὐτοῦ, *adv. of place*, here, there, in this or that place.

αὐτως, *adv. for ὡσαυτός*, even so, just so, in like manner, just as before.

αὐχέω, *ᾶ, f. ἦσω, p. ἤυχηκα*, to boast, brag, plume one's self on a thing, to be elated.

αὐχὴν, *ένος, ὁ*, the neck; an isthmus; a narrow pass, a defile.

ᾄω, *f. ᾄσω, 1 aor. ᾄδω, p. ᾄδω*, (ᾄω, ἀημι,) to shout, cry out; to resound, echo, ring, make a noise; with *accus. of pers.* to call upon.

ἀφαιρέω, *ᾶ, Ion. ἀκαιρέω, f. ἦσω, p. ἀφήρηκα, 1 aor. ἀφήρησα, 2 aor. ἀφείλον, p. pass. ἀφήρημαι, οτ-εμαι, 1 aor. pass. ἀφῆρέδην, 2 aor. mid. ἀφείλομην, (ἀπό, αἰρέω) to take away, remove, carry off, deprive of; to set free*.

ἀφαιμάρτανω, *f. ἦσομαι, p. ἀφημάρτηκα, 2 aor. ἀφημαρτον, (ἀπό, ἄμαρτανω) to miss one's aim, to fail in one's expectations; to be bereft or deprived of any thing*.

ἀφάτης, *ὁ, ἡ, τὸ ἀφανές, έος, (α, φαίνω) unseen, not apparent, invisible; unseen, hidden, secret*.

ἀφανίζω, *f. ἴσω, Att. ἰῶ, p. ἡφάνικα, 1 aor. ἡφάνισα, p. pass. ἡφάνισμαι, 1 aor. pass. ἡφανίσδην, (α, φαίνω) to make unseen, to hide from sight; to hide, conceal; to remove or take away, to destroy*.

ἀφαντος, *ου, ὁ, ἡ*, (α, φαίνωμαι,) *not apparent, not observable; invisible*.

ἀφαρπάζω, *f. ἄξω, Att. ἄσω, p. ἀκα, to tear off, to snatch away, carry off, steal, plunder*.

ἀφαιρός, *ρά, ρόν*, weak, feeble, powerless.

ἀφελῶς, *adv.*, with simplicity, unaffectedly, plainly, smoothly.

ἀφδιτος, *ου, ὁ, ἡ*, (α, φθίω,) *undestroyed, undecaying, imperishable, immortal*.

ἀφδόνως, *adv.*, (α, φθόνος,) *without envy; ungrudgingly, bounteously; abundantly, copiously*.

ἀφίημι, *f. ἀφήσω, p. εἶκα, 1 aor. ἀφῆκα, 2 aor. ἀφῆν, 2 aor. subj. ἀφῶ, ἦς, ἦ, prez. pass. ἀφίεμαι, p. pass. ἀφείμαι, 1 aor. pass. ἀφείδην, (ἀπό, ἵημι) to send forth, discharge; to send away, to let go, to loose, to set free; to put away, divorce; to give up; to pass on, to pass by*.

ἀφικᾶνω, *poet. for ἀφικνέομαι*.

ἀφικνέομαι, *εῖμαι, f. ἀφίξομαι, f. mid. ἀφίξομαι, p. pass. ἀφίγμαι, 2 aor. mid. ἀφικόμην, (ἀπό, ἰκνέομαι) to arrive at, to come to; to reach, gain; to return, come back*.

ἀφίστημι, *f. ἀποστήσω, 1 aor. ἀπέστησα, p. ἀπέστακα, 2 aor. ἀπέστην, 1 fut. mid. ἀποστήσομαι, (ἀπό, ἵστημι) to put away, remove, separate; to depart, go away from, leave, revolt, to desist from, to let alone*.

ἄφροντις, ἰδος, ὁ, ἡ, (α, φροντίς,) free from care, careless, secure.

Ἀχαιοί, ὦν, οἱ, the Grecians, the Achaeans.

ἄχδομαι, *f. mid. ἐσομαι and ἥσομαι, pass. form ἀχδεσθήσομαι, 1 aor. ἤχδέσθην, (ἄχδος,) to be burdened; to be weighed down, out of spirits, depressed; to be discontented, vexed, disgusted, dissatisfied.*

ἄχος, εὐς, τό, a burden, weight, load; trouble, grief, distress, sorrow.

Ἀχιλλεύς, ἔως, ἐὼς, a proper name, Achilles.

ἀχλὺς, *f. ὕσω, p. υκα, 1 aor. ἤχλῦσα, (ἀχλὺς,) to be or to grow dark; to darken, make cloudy or obscure.*

ἄχνα, *Ion. ἄχνη, ης, ἡ, literally, any thing that comes off the surface of a thing; hence foam, froth; the husk or chaff of grain; as an adv., a morsel, a little, bit.*

ἄχυνμαι, (ἄχος,) *used only in pres. and imperf., to trouble one's self, to grieve, to be afflicted, to be sad.*

ἄχος, εὐς, τό, grief, sadness, affliction.

ἄχρεῖος, εἰς, εἰς, *Ion. ἀχρήσιος, (α, χρεία) useless, ineffectual, good for nothing.*

ἄχρηστος, οὐ, ὁ, ἡ, (α, χρηστός,) useless, unprofitable, unserviceable.

ἄψ, *adv. of place, backwards, back, away from; again, anew.*

B.

Βαβυλὼν, ὠνος, ἡ, Babylon, a celebrated city of Asia.

Βαβυλώνιος, οὐ, ὁ, a Babylonian.

βάβιζα, *f. ἴσω, Att. ἰσῆμαι, in Luc. ἴσωμαι, 1 aor. ἐβάδισα, (βαίνα,) to march, walk, go, travel; to pace slowly, to advance step by step.*

βάδως, εὐς, τό, (βαδύς,) depth or height; extension in space, breadth; a multitude.

βαδύκαλπες, οὐ, deep-bosomed, referring to the folds, which in those richly clad were full and deep. Some explain, having full or swelling breasts.

Βάθυλλος, οὐ, ὁ, a proper name, Bathyllos.

βάδύς, εἰς, *Ion. βαδέη, βαδέ, fem. βαδύς, comp. βαδύτερος, superl. βαδύτατος, (βάδως,) long, broad, vast, immense; thick, close, abundant; accumulated, exhaustless.*

βακτηριον, οὐ, τό, a staff or stick.

βάλλω, *f. βάλλω, p. βίβληκα, 2 aor. ἐβάλλον, p. pass. βέβλημαι, 1 aor. pass. ἐβλήθην, to throw, cast, hurl; to hit, wound; to drive away, expel; to deliver; mid. to lay up in the mind, to weigh, reflect, ponder.*

βάπτω, *f. ψω, p. βίβαφα, 2 aor. ἔβαπον, p. pass. βέβαμμαι, 1 aor. pass. ἐβάφην, to dip, dip under, plunge; to dye, tinge, color, steep; to wash; mid. to bathe or wash one's self.*

βαρβαρικός, ἡ, ὅν, (βάρβαρος,) barbarian, barbaric, like a foreigner.

βαρβαρικῶς, *adv. (βάρβαρος,) after the manner of foreigners, barbarian-like.*

βάρβαρος, οὐ, ὁ, ἡ, a barbarian, a foreigner, one who does not speak Greek, one who is not a Greek.

βάρβιτον, οὐ, τό, or βάρῖστρος, οὐ, ἡ, a harp or lyre; a musical instrument with many strings.

βαρέω, *f.* ἤσω, *p.* βηβάρηκα, 1 *aor.* ἔβάρησα, *p. pass.* βεβάρημαι, 1 *aor. pass.* ἐβαρήθην (*βάρος*.) to weigh down, load, burden, afflict.

βάρος, *eos*, τό, weight, burden, load; trouble, vexation; authority; wealth, power.

βαρύνω, *είω*, ἔ (βάρος.) heavy, weighty, important; violent, fierce; troublesome, oppressive.

βασιλεία, *ου*, τό, mostly used in *plur.*, a kingly dwelling, a palace; a royal treasury.

βασιλεύς, *έως*, *Ion.* ἦος, ὁ, a king, prince, leader, chief. After the Persian war, it was applied without the article, or in the form ὁ μέγας βασιλεύς, to the Persian king.

βασιλεύω, *f.* εὔσω, *p.* βεβασίλευκα, 1 *aor.* ἐβασίλευσα, (*βασιλεύς*.) to be a king, to reign, rule; to be made a king.

βασιλικός, ὁ, ὢν, (*βασιλεύς*.) kingly, royal.

βασιλικῶς, *adv.* (*βασιλεύς*.) like a king, royally.

βάσιμος, *ου*, ὁ, ἡ, (*βαίω*.) passable, accessible, attainable; that may be passed, pervious.

βαστάζω, *f.* σῶ, *Dor.* ξῶ, 1 *aor.* ἐβάστασα, 1 *aor. pass.* ἐβαστάχθην, (*βάσις*.) to raise upon a basis, to support; to take up, hold, bear, carry; to have in mind, consider, weigh.

βάψω, ἦς, ἡ, (*βάπτω*.) a dipping or immersion; a dying, coloring.

βέβλητα, 3 *sing. plurperf. pass.* of βάλλω.

βέλεμον, *ου*, τό, the same as βέλος.

Βέλεσις, *ves*, ἡ, Belesia, a satrap of Syria.

βέλος, *eos*, *or* ἑως, τό, (*βάλλω*.) any

missile weapon; an arrow, dart, javelin; the throw or stroke of the missile.

βελτίων, *eros*, ὁ, ἡ, comparative of ἀγαθός.

βέλτιστος, ὁ, *or*, *superl.* of ἀγαθός. *βῆμα*, ἄτος, τό, (*βαίω*.) a step, footstep; a footstool, a platform, an elevated place; hence, a tribunal.

βία, *as*, *Ion.* βίη, ἡ, bodily strength, force, might, power, violence.

βιάζομαι, *f.* ἀσῶμαι, *p. pass.* βεβιάσμαι, 1 *aor. pass.* ἐβιάσθην, 1 *aor. mid.* ἐβιάσμην, (*βία*.) usually as *dep. mid.* to use violence, to oppress, force; to violate; to endeavor, strive.

βίαιος, *α*, *or*, also *es*, *ου*, (*βία*.) forcible, violent, vehement.

βιαίως, *adv.*, and *βίῃ*, *adverbially*, (*βίαιος*.) violently, vehemently, with force.

βιβλίον, *ου*, τό, (*dim.* of βίβλος.) a little book, a volume or roll.

βίη, *Ion.* for βία, *as*, ἡ.

βίῃφι, for βίῃ, *dat. sing.* used *adverbially*, forcibly, by force, violently.

βίος, *ου*, ὁ, life; manner of life, occupation, livelihood, means; provisions.

βιοτή, ἦς, ἡ, (*βίος*.) = βιώτης.

βιώτης, *ου*, ὁ, (*βίος*.) life; manner of life, means of living; substance, means, wealth.

βίωω, ὦ, *f.* ὠσμαι, *p.* βεβίωκα, 1 *aor.* ἐβίωσα, 2 *aor.* ἐβίον (*from* βίωμι), *p. pass.* βεβίωμαι, 1 *aor. mid.* ἐβίωσάμην, (*βίος*.) to live, to exist; to live happily, comfortably; to cause to live, quicken, keep alive.

βλάβεται, *pass.* of βλάβω, *ode. th.* of βλάπτω, which see.

βλάβερός, ῥά, ῥόν, (βλάπτω,) hurtful, injurious, ruinous.

βλάπτω, f. ψα, p. βέβλαφα, 1 aor.

έβλαφα, 2 aor. έβλάβον, p. pass.

βέβλαμμαι, 1 aor. pass. έβλάφθην, 2 aor. pass. έβλάβην; f. mid. βλά-

ψομαι, (βλάβω,) to hurt, injure, dis-
able; hinder, stop.

βλέπω, f. ψα, p. βέβλεφα, 1 aor.

έβλεφα, p. pass. βέβλεμμαι, f. mid.

βλέψομαι, to look, see; to look at
or towards, to cast the eyes upon;
to take heed, to beware, shun.

βλέφαρον, ου, τό, the eyelid, used
commonly in the plural.

βληχή, ης, ή, Dor. βλαχή, the bleat-
ing of a sheep; the cry or wailing
of children.

βοάω, α, f. ήσω, Att. βοήσομαι, 1 aor.

έβόησα, p. pass. βέβωμαι, 1 aor.

pass. έβοήθην, (βοή,) to utter a cry
from joy or grief, to shout, bawl
out; to call to, to call on.

βοεία, ας, ή, (βοῦς,) a bullock's hide;
a shield, buckler.

βοή, ης, ή, a cry of joy or grief,
about, cry for help; a battle-shout;
a noise, clamor.

βοήθεια, ας, ή, (βοηθέω,) help, aid,
succor.

βοηθέω, α, f. ήσω, p. βοοήθηκα, 1

aor. έβοήθησα, (βοή, θέω,) to ad-

vance to the aid of one; to assist,
succor, come to the rescue.

βάθος, ου, έ, (= βάθρος from βάδος,) a hole, pit, ditch, cavity, hollow.

βομβέω, α, f. ήσω, p. ηκα, (βόμβος,) to sound dull or hollow; to hum, whisper, murmur, rustle.

Βορρᾶς, α, έ, Att. contr. for Βορέας, plur. Βορραῖ, Boreas, the North wind; the North.

βόσκει or βοσκέω, f. βοσκήσω, p. βο-

σκήκα, 1 aor. έβόσκησα, (βόω,) to feed, drive to pasture, watch; to nourish, support; mid. and pass. to feed, graze.

βότρυς, ὅς, έ, a cluster or bunch of grapes; a grape; the tendrils or stalk of the grape.

Βουκόλος, ου, έ, (βοῦς, κόλος,) a cow-herd, a herdsman.

βουλεύω, f. εύσω, p. βεβούλευκα,

1 aor. έβούλευσα, 1 aor. mid. έβου-

λευσάμην, f. mid. βουλεύσομαι,

(βουλή,) to deliberate, take coun-
sel, decree; to plan, devise, con-

trive.
βουλή, ης, ή, a council; hence, will,
determination, counsel, decree;
plan, purpose.

βουλμία, α, δσω, (βουλμία,) to suf-
fer from ravenous hunger, bulimy.

βούλομαι, f. βουλήσομαι, 1 aor. pass.

έβουλήθην and ήβουλήθην, p. pass.

βεβούλημαι, 2 perf. βέβουλα, dep.

pass. to will, wish, be willing; to

choose, prefer, desire; to incline,

to be disposed.

βοῦς, ὅς, έ, ή, a bullock or cow, an
ox; in plur. cattle.

βοώτης, ου, Ion. εω, έ, a herdsman;

a name given to the constellation

Arcturus, Charles' Wain.

βραδέως, adv. (βραδύς,) slowly, lazily.

βραδύνω, f. ύνω, p. νυκα, 1 aor. έβρά-

δυνα, (βραδύς,) to make slow, re-

tard, delay; to be slow, delay,

loiter.

βραχείς, f. βραχεῖσα, 2 aor. pass. part.

of βρέχω.

βραχύς, χεῖα, χύ, ὅς, small, short,

few; έν βραχεί, in a short time.

βρέφος, εος, τό, a child, infant, babe.

βρέχω, f. ξω, p. χα, 2 aor. έβράχων,

2 perf. βέβροχα, p. pass. βέβρογμα,

to moisten, wet, water; to rain, shower; *pass.* to be wetted, drenched.

βριδοσύνη, ης, ἡ, weight, burden, heaviness.

βριδύς, εἰς, ὁ, (βρίδω,) weighty, heavy.

Βρόμιος, ου, ὁ, *epithet of Bacchus, as a noisy, boisterous god.*

βροντάω, ᾧ, *f. ἦσω, p. ηκα,* to thunder; *impers.* it thunders.

βροτέεις, δέσσα, δέν, (βρότος,) stained with blood or gore, bloody, blood-be sprinkled.

βροτός, οὔ, ὁ, a mortal, a man; *as an adj.*, mortal, perishable.

βρυχέω, *f. ξω, p. χα, p. pass. βέβρυγμαί,* to bellow, howl, gnash or grate the teeth through rage or pain.

βρώω, *used only in pres. and imperf.*, to be full of any thing, to swell, flow over; to flow or gush forth as a fountain, to bud, sprout; to flourish, abound.

βρώμα, ἄτος, τό, (βρώσκει,) food, victuals.

βρώμη, ης, ἡ = βρώμα.

βρωτός, ἡ, ὁ, (βιβρώσκει,) that may be eaten, eatable.

βωμός, ου, ὁ, (βάω, βαίνω,) any elevation; a stand, base, step; an altar, a temple.

Γ.

Γαδάτας, ου, ὁ, Gadatas, an Assyrian noble who revolted to Cyrus.

γαῖ' for γαῖα, as, and *Poet.* γαῖη, ης, ἡ, earth, ground, soil, land.

γαλήνη, ης, ἡ, a calm, smoothness, stillness.

γάλως, ω or ωος, and γάλως, ως, ἡ, a sister-in-law.

γαμέω, ᾧ, *f. ἦσω, ἔσω, or αμῶ, p. γεγάμηκα, 1 aor. ἔγημα, p. pass. γεγάμημαι, 1 aor. pass. ἐγαμήδην,* to marry, to take a wife; *mid.*, used of the female contracting marriage, to get married, to wed, to take a husband.

γάμος, ου, ὁ, (γαμέω,) a wedding; marriage, wedlock, nuptials.

γάρ, *conj. causative*, for, because, then, truly; γάρ καί, for also; οὐ γάρ, no then! no indeed! μὲν γάρ, for indeed; οὔτε γάρ, for neither; γὰρ ἄρα, for indeed; γὰρ τοι, for surely.

γαστήρ, τέρος, *by syncop. -τρές, ἡ, dat. plur. γαστράσι,* the belly, stomach; appetite; the womb.

γέ, *Dor. γά, an enclitic particle, giving emphasis to the word to which it is appended, and often unsusceptible of translation into English. Its general meaning is, at least, indeed, even, too.*

γεγονέναι, 2 *perf. infin. from obool. γένω. See γένομαι.*

γέγωννα, 2 *perf. with pres. signification of γεγωνέναι.*

γεγωνέναι, ᾧ, *f. ἦσω, imperf. γέγωνον and γεγώνεον, Ion. for ἐγεγώνεον,* to call aloud, to speak with a loud voice; to bawl out, vociferate, shout.

γείτων, ους, ὁ, ἡ, a neighbor, borderer; *as adj.* neighboring, bordering, contiguous to.

γελάω, *f. γελάσω, 1 aor. ἐγέλασα, p. γεγέλακα, p. pass. ἐγελάσθην,* to laugh, smile, look laughingly upon; to be pleased with; to laugh or sneer at, to deride.

γέλως, ὄντος, *Att.* ου, δ, laughter; mirth, occasion of laughter.

γενέδλιος, ου, δ, ἡ, (γίνομαι,) belonging to one's family or birth; natal.

γέρειον, ου, τό, (γένος,) the chin; the beard.

γένος, εος, τό, (γίνομαι,) race, stock, descent; offspring, posterity; family, lineage; nation, people; kind, sort, species.

γέρωνος, ου, ἡ, a crane; a machine for raising weights.

γερόφορος, ου, δ, (γέρον,) a shield-bearer, one having an osier shield.

γέρων, ὄντος, δ, an old man.

γέφυρα, ας, ἡ, a dam, mound of earth; a bridge.

γεωργία, ᾧ, *f.* ἦσω, (γεωργός,) to till ground, to cultivate, to practise agriculture.

γεωργός, οὔ, δ, (γῆ, ἔργον,) a husbandman, a laborer, farmer.

γῆ, *gen.* γῆς, ἡ, the earth, land, ground; a tract, region, country, territory.

γγιγενής, εος, δ, ἡ, (γῆ, γένος,) earth-born; *subst.* a son of the earth, blockhead.

γῆλοφος, ου, δ, (γῆ, λόφος,) a hill, an eminence.

γῆρας, τό, *gen.* γῆραος, *contr.* γῆρας, *dat.* γῆραι, *contr.* γῆρα, old age, hoary age.

γηράσκω *from* *obso.* γηράω, *f.* άσω, *p.* γεγήρακα, 1 *aor.* ἐγήρασα, (γῆρας,) to grow aged, to become old and infirm.

γίνομαι, in *Ionic* and *later* writers γίνομαι, *f.* γενήσομαι, *p.* γεγένημαι and γέγονα, 2 *aor.* *mid.* ἐγενόμην, 1 *aor.* *pass.* ἐγενήθην, 1 *aor.* *mid.* used transitively, ἐγενόμην, *dep.*

mid., to become, to happen, to be born, to be; to be made or created; to take place, come to pass, occur.

γινώσκω, *later* γινώσκω, *f.* γνώσομαι, 2 *aor.* ἔγνων, *p.* ἔγνωκα, *p.* πασά. ἔγνωσμαι, 1 *aor.* *pass.* ἐγνώσθην, 1 *f.* *pass.* γνωσθήσομαι, to know, perceive, gain a knowledge of; to know by trial, to examine; to learn, to find out; to perceive, observe; to understand, to have knowledge of.

γινώσκω. See γινώσκω.

γλαυκῶπις, ἴδος, ἡ, and γλαυκώπη, ου, δ, having blue eyes; or more probably, clear-eyed; an epithet of *Minerva* referring to her piercing look or sparkling eyes.

γλαφυρός, ρά, ρόν, (γλάφω,) hollow, excavated; polished; elegant, handsome.

Γλοῦς, εος, δ, a proper name, Glous.

γλυκερός, ρά, ρόν, (γλυκύς,) sweet, agreeable, pleasant.

γλυκύς, εἶα, ἑ, sweet to the taste; sweet, delightful; soothing, soft, mild.

γναμπτός, ἡ, όν, curved, bent; supple, pliable.

γνώμη, ης, ἡ, means of knowing; judgment, understanding; will, disposition.

γνώρισις, έως, ἡ, (γνωρίω,) acquaintance, knowledge.

γόω, ᾧ, and γόομαι, *f.* ἦσω, to wail, groan, weep; to bewail, mourn, lament.

γονεύς, έος or έως, δ, a begetter, father; ol γενεῖς, parents, progenitors.

γός, ου, δ, (γόω,) wailing, grief, sorrow; mourning, woe.

Γοργεῖν κεφαλῇ, a Gorgon's head.

Γοργεῖος, Att. Γόργειος, α, ον, (Γοργώ,) of or belonging to a Gorgon, Gorgonian. τὸ Γόργειον, sc. πρόσωπον, Medusa's head.

γούν, Ion. γῶν, for γε οὖν, therefore, then, for example.

Γρανικός, οὔ, δ, Granicus, a river in Asia Minor.

γράφω, f. ψω, p. γέγραφα, 1 aor. ἔγραψα, p. pass. γέγραμμαι, 1 aor. pass. ἐγράφθην, 2 aor. ἐγράφην, to grave or cut in, to sketch out, to write, compose.

γρηγορέω, ᾠ, f. ἔσω, 1 aor. ἐγρηγόρεσα, 2 perf. ἐγρήγορα, (ἐγείρω,) to watch, to be awake, to be watchful.

γυῖον, ου, τό, a limb, a member, as the hand, arm, foot, leg. In the plur. referring to the lower limbs.

γυμνάζω, f. ᾤσω, p. γεγύμνακα, 1 aor. ἐγύμνασα, p. pass. γεγύμνασμαι, (γυμνός,) to exercise naked, to train, exercise.

γυμνήτης, ου, δ, = γυμνής, a light-armed foot-soldier.

γυμνοπαῖδια, ας, ἡ, (γυμνός, παῖς,) a Spartan dance in which naked boys went through gymnastic exercises.

γυμνός, ἡ, όν, naked; lightly clothed; bare, destitute, unprotected, unarmed; without the outer garment.

γυμνός, ᾠ, f. ὤσω, (γυμνός,) to make naked, to strip, to uncover; to expose to view.

γυνή, γυναικός, ἡ, a woman, a wife.

Γωβρύας, ου, δ, Gobryas, a man's name.

Δ

δαιδᾶλος, έα, έον, or -λέος, ου, δ, ἡ, (Δαίδαλος, Daedalus a celebrated artist,) well made, cunningly or skilfully wrought.

δαιμόνι, for δαιμόνιε, voc. sing. of δαιμόνιος, used sometimes in a good, but more frequently in a reproachful sense, noble, excellent; strange, unhappy, wretched.

δαιμόνιος, ία, Ion. ίη, ιον, (δαίμων,) of or belonging to a δαίμων, divine, godlike, wonderful, extraordinary.

δαίμων, ονος, δ, ἡ, a god, goddess; the deity; a genius or spirit; destiny, fate, death.

δαίνυμι, f. δάσω, (δαίω,) to distribute, assign a share, espec. at meals; pass. δαίνυμαι, f. δάισομαι, to be entertained, to feast; with accus. to feast on, consume.

δαίνυνδ', and δαίνυντ', for ἐδαινντο, 3 pl. imperf. ind. mid. Ion. of δαίνυμι.

δαῖς, δαῖδος, ἡ, contr. Att. δᾱς, δᾱδος, (δαίω,) a firebrand, pine torch; a funeral torch; an engagement, battle.

δαίω, 2 aor. ἐδάμην, 2 perf. δέδηα, only in pres. and imperf., to light up, to kindle; pass. δαίομαι, to burn, blaze, sparkle.

δάκνω, f. δήξομαι, 1 aor. ἔηξα, 2 aor. ἔδακον, f. pass. δηχδήσομαι, to bite, sting as dogs and gnats; to vex, distress, trouble, annoy.

δάκρυ, vos, τό, poet. for δάκρυον, ου, τό, a tear; lamentation; the juice or moisture of plants.

δακρῦόεις, εσσα, εν, (δάκρυον,) tearful, causing tears; lamentable, mournful.

δακρύνειν, *adv.*, (δάκρυον,) with tears, tearfully.

δακρῦνῶ, *ω*, (δάκρυ, χέω,) to shed tears, to weep, bewail.

δακρῦω, *f.* ὕσω, 1 *aor.* ἐδάκρυσα, (δάκρυ,) to shed tears, to weep, lament.

δακτύλιος, *ου, δ*, (δάκτυλος,) a ring, a seal-ring; the ring of a bridle, the fellow of a wheel.

δάκτυλος, *ου, δ*, a finger, a toe; a finger's breadth; a date.

δαμάω, *f.* ἄσω, *p.* δέδμηκα, 2 *aor.* ἔδαμον, δέδμημαι, 2 *aor. pass.* ἐδάμην, 1 *aor. pass.* ἐδήχθην, (δάμνω,) to tame, break in, bring under the yoke; to overpower, subdue, conquer; to bring under the yoke in marriage; hence, to marry.

δάμνημι, *for* δάμνημι = δαμάω, which see.

Δάνα, *ἡ*, Dana (or Tyana), a city of Cappadocia.

Δανάη, *ης, ἡ*, Danaë, the name of a woman.

δαπάνη, *ης, ἡ*, (δαπανάω,) expense, cost, charge; expenditure; extravagance, prodigality.

δαπάνημα, *ἄτος, τό* = δαπάνη.

δάπεδον, *ου, τό*, land, soil; floor of a chamber, pavement.

Δαρδάξ, *ακος, δ*, Daradax, a river of Syria.

Δαρείος, *ου, δ*, Darius, a king of Persia.

δαρύς, *εἶα, ὅ, f.* Ion. (δασέη,) thick, thickly covered with hair; hairy, rough, shaggy; used of places, thickly grown with bushes or wood.

δαπλῆς, *έος, δ, ἡ*, (δάπτω,) abundant, plentiful; large, ample, profuse, liberal.

δέ, *conj.* but, and, also, for, namely, now.

δεῖναι, 3 *sing. pluperf.* of δαίω.

δέδηγμα, *p. pass.* of δάκνω, used as a present, to be vexed or grieved.

δεῖν, *for* δέδια, 2 *p. ind.* from the obsolete δίω, I fear.

δεῖν, *imperf.* δεῖ, *inf.* δεῖν, *imper.* it needs, there is need of, one must; it is right or proper, it ought, should, etc.

δειγμα, *ἄτος, τό*, (δείκνυμι,) a sample, pattern, proof, specimen.

δεῖω, *f.* δέσω, *p.* δέδοικα, 1 *aor.*

ἔδεισα, 1 *aor. mid.* ἐδείσθην, *f. mid.* δέισομαι, to be afraid, to fear, to tremble, to be alarmed about, to be anxious.

δείκνυμι and δεικνύω, *f.* δείξω, *p.* δέδειχα, 1 *aor.* ἔδειξα, *p. pass.* δέδειγμαι, 1 *aor.* ἐδείχθην, to show, point out, cause to see, exhibit; to teach, direct; declare, prove.

δείλη, *ης, ἡ*, (sc. ἑρα) the afternoon, the evening.

δειλιάω, *ω, f.* ἄσω, (δειλός,) to fear, to be afraid; to fly from danger.

δειλός, *ἡ, ὅν*, (δείδω,) cowardly, faint-hearted, fearful; weak; wicked.

δεινός, *ἡ, ὅν*, (δέος,) spoken of objects strange or unusual; terrible, horrible, fearful, dreadful; powerful, vehement.

δειπνέω, *ω, f.* ἥσω, *p.* δεδείπνηκα, 1 *aor.* ἐδείπνησα, (δείπνον,) to sup, eat, take a repast.

δείπνον, *ου, τό*, the principal meal answering to our dinner, but which may usually be translated supper.

δειπνοποιέω, *ω, f.* ἥσω, (δείπνον, ποιέω,) to prepare a meal, to give a dinner or supper.

δείσας, αὐτος, *part. 1 aor. act. of* δεῖδω.

Δελφοί, ὦν, οἱ, Delphi, a city of Greece.

δένδρεον, ου, τό, a tree, wood.

δένδρον, ου, τό, a tree, root, stalk.

δεξιός, ὁ, ὄν, (δέχομαι,) on the right hand or side; fortunate, favorable, lucky; dexterous, active, ready, prompt.

δέομαι, *f. δεήσομαι, 1 aor. ἐδεήθην, dep. pass. mid. signif., to need, want; to make known one's wants; to beseech, pray, entreat, implore.*

δεόν, οὗτος, τό, *neut. particip. of δεῖ,* necessary, right, proper, that which ought to be done.

δέρη, ης, ἡ, the neck, throat.

δέρμα, ἄτος, τό, = δέρας, (δέρω,) a skin, hide, leather.

δέρω, *Ion. δείρω, f. δερῶ, p. δέδαρκα and δέδορα, 1 aor. ἔδωρα, 2 aor. pass. ἔδωρην, 2 f. pass. δαρήσομαι, to skin, flay; to whip, cudgel, thrash.*

δεσμός, οὔ, ὁ, (δέω,) band, bond, fetter; *plur.* bonds, imprisonment.

δεσπότης, ου, ὁ, a master, the head of a family; a master, lord, ruler, sovereign.

δεῦρ' and δευρί = δεῦρο.

δεῦρο, *adv., here, hither.*

δεύτερος, α, ον, *ord. adj., second. Neut. adverbially, τὸ δεύτερον, the second time, again. So ἐκ δευτέρου.*

δέχομαι, *Ion. δέκομαι, f. ξομαι, dep. mid. p. δέδεγμαι, pluperf. ἐδέδεγμην, 1 aor. pass. ἐδέχθην, to take, receive, accept; to admit, welcome, follow; to wait for, to expect.*

δέω, *f. δήσω, p. δέδεκα, 1 aor. ἔδησα, p. pass. δέδεμαι, to bind, to bind together, to tie, fasten, fetter; to put in bonds.*

δή, a particle serving to give to a sentence certainty or reality, in opposition to mere opinion or conjecture; indeed, then, now, truly, really; in a hortative sense, now then, come on, etc.

δήδ' for δηδά, *adv., long, for a long time.*

δῆλιος, ἰα, ἰον, or -ος, ου, ὁ, ἡ, *Ion. for δάιος, ἰα, ἰον, (δαίω,) hostile, inimical; warlike, valiant.*

δηιοτής, ἦτος, ἡ, (δῆλιος,) the din of battle, the fight, battle.

δῆλημα, ατος, τό, (δηλέομαι,) a hurt, injury; loss, ruin, destruction.

δηλονότι, *adv., (δῆλον, ὅτι,) clearly, plainly; truly, indeed; namely.*

δῆλος, η, ον, and δῆλος, ου, ὁ, ἡ, visible, clear; manifest, evident, certain.

δημαγωγός, οὔ, ὁ, (δῆμος, ἄγω,) a popular leader; used subsequent to the time of Pericles generally in a bad sense, the head of a mob, a factious orator, a demagogue.

Δημοκράτης, ὁ, Democrates, the name of a man.

δῆμος, ου, ὁ, a country district; the people, commons, common people.

Δημοσθένης, εος, ὁ, Demosthenes, a celebrated orator.

δήσαν for ἔδησαν, 1 aor. 3 plur. of δέω.

διὰ, *prep. governing the gen. and accus., through, throughout; by, by means of, on account of, because or for the sake of.*

διαβαίνω, *f. βήσομαι, p. βέβηκα, 2 aor. διέβην, (διὰ, βαίνω,) to step across, to pass through or over.*

διάβασις, εως, ἡ, (διαβαίνω,) a passage, a passing over; a bridge, a ford.

διαβάτος, ἡ, ὅν, (διαβαίνω,) that may be crossed or passed; fordable.

διαβολή, ἡς, ἡ, (διαβάλλω,) false accusation, calumny, slander.

διαγγέλλω, f. ελῶ, 1 aor. διγγείλα, (διά, ἀγγέλλω,) to announce, publish, proclaim; to give exact or certain intelligence.

διαγιγνώσκω, f. διαγνώσσομαι, p. διέγνωκα, p. pass. διέγνωσμαι, (διά, γιγνώσκω,) to distinguish, to know accurately; to examine, investigate.

διάγω, f. ἄγω, 2 aor. διήγαγον, (διά, ἄγω,) to carry through, take across; to lead away, to withdraw; to transport, conduct through.

διαδιδράσκω, f. ᾄσομαι, p. διέδρακα, 2 aor. διέδρην, (διά, διδράσκω,) to run off, escape, flee away.

διαθήκη, ης, ἡ, (διατίθημι,) a disposition, arrangement, covenant; a last will or testament.

διαδρύντω, f. ὕψω, (διά, δρύντω,) to break in pieces; to break down, weaken, effeminate; mid. to be proud, vain or affected.

διαυδριάζω, f. ἄσω, (διά, αἰδρα,) to be clear and fine; to clear up, to be fine weather.

διαίρειω, ᾧ, f. ἥσω, 2 aor. διεῖλον, 2 aor. mid. διειλόμην, 1 aor. pass. διηρέθην, p. pass. διήρημαι, (διά, αἰρέω,) to divide, part, cleave in twain; to separate, disjoin; to distinguish, determine.

δίατα, ης, ἡ, a way of living, mode of life; subsistence; diet, regimen.

διάκειμαι, f. κείσομαι, (διά, κείμεαι,)

to be in a certain state; to be constituted; to be affected or disposed.

διακελεύομαι, f. mid. εὔσομαι, p. πασακέλευσμαι, (διά, κελεύω,) to exhort, give orders, direct; to advise, propose.

διακινδυνεύω, f. εὔσω, (διά, κινδυνεύω,) to run risks, to adventure, to be in danger; mid. to expose one's self to danger, to venture.

διακονέω, ᾧ, f. ἥσω, p. διηκόνηκα and δεδιακόνηκα, 1 aor. διηκόνησα, p. pass. διηκόνημαι, 1 aor. pass. διηκορήθην, (διάκονος,) to serve, attend upon, to minister unto.

διακόπτω, f. ψω, 2 aor. pass. διεκόπην, (διά, κόπτω,) to cut in two, to cut or break through.

διακόσιοι, αι, α, (dis, εκατόν,) two hundred.

διάκτορος, ου, ὁ, ἡ, (διάγω, or according to Buttmann, δικάω,) an epithet of Mercury in Homer; messenger, or according to some interpreters, conductor, guide.

διαλαγχᾶνω, f. mid. ἥξομαι, 2 aor. διέλαχον, (διά, λαγχάνω,) to cast lots, to divide by lot.

διαλανθάνω, f. διαλήσω, 2 aor. διέλαθον, (διά, λανθάνω,) to escape notice, to be concealed from, to be ignorant of.

διαλέγομαι, 1 aor. mid. διελεξάμην, 1 aor. pass. διελέχθην, f. διαλέξομαι, p. pass. διαλέγεμαι, (διά, λέγω,) dep. mid., to consider, think over; to converse, reason, talk with; to speak, discourse, argue.

διαλείπω, f. ψω, p. διαλέλοιπα, 2 aor. διέλιπον, p. pass. διαλέλειμμαι, pluperf. διελελείμην, (διά, λείπω,) to leave a gap or interval; to leave

off, cease, wait; to place between, to interpose, to be distant or apart.

διאלύω, *f.* ὕσω, *p.* διαλέλυκα, 1 *aor.* διέλυσα, 1 *aor. mid.* διελυσάμην, *p. pass.* διελεῦμαι, 1 *aor. pass.* διελύδην, (*διδ.* λύω,) to loose one from another; to dissolve, disperse, break up; to reconcile, put an end to a quarrel.

διαμετρέω, ᾠ, *f.* ἤσω, (*διδ.* μέτρον,) to measure through, to measure out or off; to distribute; to purchase.

διανοέομαι, οὔμαι, *f. mid.* ἤσομαι, 1 *aor. pass.* διενόηδην, *p. pass.* διανενόημαι, (*διδ.* νοέω,) to think over, intend, purpose; to ponder, consider, reason.

διαπέμπω, *f.* ψω, (*διδ.* πέμπω,) to send about or around, to send off in different directions; *mid.* to send for.

διαπορεύομαι, 1 *f. mid.* εὔσομαι, *p. pass.* διαπεπόρευμαι, 1 *aor. pass.* διαπορεύδην, (*διδ.* πόρος,) to go through, pass along; to pass over, set out, journey.

διαπορμυεύω, *f.* εὔσω, (*διδ.* πορμύς,) to carry over or across, *esp.* over a river or strait; to carry a message.

διαπράσσω, *Att.* -άπτω, *f.* ξω, *p.* διαπέπραχα, (*διδ.* πράσσω,) to accomplish, go through, perfect, complete; to put an end to, to destroy; *mid.* to obtain or accomplish for one's self.

διαπρύσιον, *adv.*, piercingly, thrillingly, extending far.

διαπρῦσιος, *ία, ιον, also os, on*, going through, piercing, thrilling; far-famed.

διαρπάζω, *f.* άσω or άξω, *p.* διήρπακα, (*διδ.* άρπάζω,) to tear in pieces, to spoil, plunder, carry off as plunder.

διαρραίω, *f.* αίσω, (*διδ.* ραίω,) to break in pieces, to destroy utterly.

διαρρήγνυμι or διαρρήγνύω, *f.* διαρρήξω, 1 *aor.* διέρρηξα, 2 *aor.* διεβράγην, 2 *f. pass.* διαβραγήσομαι, (*διδ.* ρήσσω,) to break or cleave through, to break asunder, to burst or break open.

διαρρύνω, ᾠ, (= διαρρέω,) *p.* διερρύηκα, 2 *aor. pass.* διερρύνην, (*διδ.* ρέω,) to flow through, glide away insensibly.

διασκηνάω, or έω, ᾠ, *f.* ἤσω, to separate, to retire each to his tent or quarters, to encamp, to be in a tent with.

διασκηντέον, *verb. adj.* *Th.* διασκηνάω.

διασπᾶω, ᾠ, *f.* άσομαι, 1 *aor.* διέσπασα, *p. pass.* διέσπασμαι, 1 *aor. pass.* διεσπάζδην, (*διδ.* σπᾶω,) to tear asunder, part, separate, to pull, tear in pieces; to destroy, abolish.

διασπείρω, *f.* διασπέρω, *p.* διέσπαρκα, (*διδ.* σπείρω,) to sow, scatter abroad, disperse.

διαστρώννυμι, -ννύω, *f.* στρώσω, *p. pass.* διέστρωμαι, (*διδ.* στρόννυμι,) to spread, cover a couch or table.

διατάσσω, *Att.* -ττω, *f.* άξω, *p.* διατέταχα, 1 *aor.* διέταξα, *p. pass.* διατέταγμαi, 1 *aor. pass.* διατάχδην, 2 *aor. pass.* διατάγην, (*διδ.* τάσσω,) to arrange, dispose, set in order; to direct, prescribe, put in order; to ordain, appoint; *mid.* in the same sense.

διατείνω, *f.* ενώ, *p.* διατέτακα, 1 *aor.* διέτεινα, *p. pass.* διατέταμαι, (*διδ.*

- τείνω,) to stretch out, extend, accomplish; to reach, arrive at; *mid.* to strain or exert one's self.
- διατελέω, ᾠ, *f.* ἔσω, *p.* διατετέλεκα, (*διδ.* τελέω,) to bring to a full end, to finish, complete; to continue *through a period*, to remain.
- διατέμνω, *f.* τεμῶ, (*διδ.* τέμνω,) to cut through, to cut in twain, to separate, distinguish.
- διατήκω, *f.* ήξω, 2 *p.* διατέτηκα, (*διδ.* τήκω,) to melt or soften by heat; to pine, waste away.
- διὰ τί, *or* διὰ τί, *interrog. adv.*, wherefore, why or for what?
- διατμήγω, *f.* ήξω, 1 *aor.* διέτμηξα, 2 *aor.* διέτμᾱγον, 2 *aor. pass.* διετμήην, (*διδ.* τμήγω,) to cut in twain, divide, sever; to separate, disperse.
- διατρίβω, *f.* ἴψω, *p.* διατέτριφα, 1 *aor.* διέτριψα, 2 *aor. pass.* διετρίβην, (*διδ.* τρίβω,) to rub between or against; to rub in pieces, to wear away; to waste or spend time, to delay, loiter; to remain, sojourn, abide.
- διαφέρω, *f.* διοῖσω, 1 *aor.* διήνεγκα, 2 *aor.* διήνεγκον, (*διδ.* φέρω,) to bear or carry through, to bear asunder; to scatter abroad, to disperse; to excel, differ.
- διαφεύγω, *f.* ξομαι, *p.* πέφευγα, 2 *aor.* διέφυγον, (*διδ.* φεύγω,) to flee through, to escape by flight; to run away, escape, shun; to keep aloof, avoid.
- διαφθείρω, *f.* διαφθερῶ, *p.* διέφθαγκα and διέφθορα, 1 *aor.* διέφθειρα, *p. pass.* διέφθαμαι, 2 *aor. pass.* ἠνθην. διαφθάρηναι, (*διδ.* φθείρω,) to destroy utterly, to bring to nothing, to ruin; to corrupt, spoil, violate; to kill; to waste, dissipate.
- διαφυλάσσω, *Att.* -ττω, *f.* άξω, (*διδ.* φυλάσσω,) to watch, preserve, defend.
- διδασκάλιον, ου, τό, a thing taught, learning, science, art; *plur.* = δι-δαστρα, the teacher's fee.
- διδάσκαλος, ου, δ, (*διδάσκω*), a master, instructor, teacher.
- διδάσκω, *f.* ξω, *p.* δεδίδαχα, *p. pass.* δεδίδαγμαi, (*οδσολ.* δάω,) to teach, instruct; to direct, put in mind; to show, prove, demonstrate.
- δίδυμος, ου, δ, ή, double; a twin, δίδυμοι, twins.
- δίδωμι, *f.* δάσω, 1 *aor.* έδωκα, *p.* δέδωκα, 2 *aor.* έδων, διδόασι, 3 *plur. pres. ind. Ion.* for δίδουσι; for other forms, see gram., to give, bestow upon, grant, impart; to give up, deliver over, commit; to punish; to perform, exhibit; to appoint, constitute, ordain, institute; to teach, instruct.
- διέλειν, 2 *aor. inf. act.* of διαίρεω.
- διέξιμι, (*διδ.* έξ, είμι,) to go out, to go or pass through; to read, recite; to revolve in mind.
- διερέσσω, *or* -ττω, *f.* ξω, 1 *aor.* διήρεσα, (*διδ.* έρέσσω,) to row about; with χειρός, to swim, to swing about.
- διέρχομαι, *f.* διελεύσομαι, 2 *aor.* διήλθον, *p.* διελήλυθα, (*διδ.* έρχομαι,) to come or go through, to pass through; to reach, arrive at; to recite, enumerate, relate.
- διερωνάω, ᾠ, *f.* ήσω, *p.* διηρώτηκα, 1 *aor.* διηρώτησα, (*διδ.* έρωτάω,) to ask or inquire strictly; to inquire out; to cross-question.
- διέχω, *f.* διέξω *or* διασχέσω, *p.* διέσχηκα, 2 *aor.* διεσχον, (*διδ.* έχω,) to divide, hold or keep apart; to

- stand apart, be separated, distant.
- διήρησα, 1 aor. ind. act. of διερέσσω.
- διόστημι, f. διαστήσω, p. διέστηκα, 1 aor. διέστησα, 2 aor. διέστην, (διδ, ἴστημι,) to place asunder, to separate; to widen as ranks of an army; to differ, disagree; to depart, pass away.
- δικάζω, f. δάω, 1 aor. ἐδικάσα, 1 aor. pass. ἐδικάσθην, p. pass. δεδίκασμαι, (δίκη,) to judge, give judgment, decide; mid. to plead or speak before judges, to go to law, bring to trial.
- δικαιος, αἰα, αὖον, (δίκη,) right, just, like, even, equal.
- δικαιοσύνη, ης, ἡ, (δίκη,) justice, equity; piety, righteousness.
- δικαστήριον, ου, τό, (δίκη, τηρέω,) a court of law; the court, judges.
- δικαστής, οὔ, ὁ, (δικάζω,) a judge; a juror.
- δίκη, ης, ἡ, right, justice; judgment, sentence; a cause, trial, penalty; custom, order, manner.
- δικλῆς, ἰδος, ἡ, (sc. δύο,) folding two ways, double folding; double doors.
- διοικητής, οὔ, ὁ, (διοικέω,) a manager, conductor of affairs; a steward, administrator.
- Διόνυσος, ου, ὁ, Bacchus, god of wine and revelry.
- διότι, conj. (δι' ὅτι) = διὰ τοῦτο ὅτι, on account of this that, for this reason that, because; interrog., why? wherefore?
- διπλασίον, ονος, ὁ, ἡ, (δῖς, πλάσιος,) twice as great, twice as much; double, twofold.
- δίπτυχα, adv., doubly.
- δῖς, adv., twice, double.
- δισχιλίοι, αι, α, (δῖς, χίλιοι,) two thousand.
- διπνίζω, f. ἴσω, (διδ, ὕπνος,) to awake from sleep; to rouse from sleep.
- διφθέριμος, η, ον, made of tanned leather.
- δίφθρος, ὁ, and later ἡ, the double seat, or chariot-board for the charioteer and warrior; the war-chariot itself, a travelling-chariot.
- διψάω, ὦ, f. ἤσω, 1 aor. ἐδίψησα, to thirst, to be thirsty; to thirst after, to long for, to desire ardently.
- διψῆν for διψᾶν, inf. of διψάω.
- διψος, εος, τό, thirst; desire.
- δίω, an Epic verb intrans. in the active, to run away, flee; in the mid. used transitively, to frighten away, chase, put to flight.
- διώκω, f. διώξομαι, 1 aor. ἐδίωξα, to cause to flee; to pursue after, chase, hunt; drive away, banish.
- διώξις, εως, ἡ, (διώκω,) chase, pursuit; eager desire.
- διωρυχή, ης, ἡ, (διωρύσσω,) the act of digging through; a canal, trench.
- δμοή, ης, ἡ, (δαμάω,) a maid-servant, a female slave.
- δμοί, αι, ὁ, (= δύο,) two, both.
- δοκέω, ὦ, f. δόξω, 1 aor. ἔδοξα, p. δεδόκηκα, p. pass. δέδογμαι, 1 aor. ἐδόκησα, 1 aor. pass. ἐδοκῆσθην, to seem, appear; to be of opinion, to think, suppose, believe; to determine, resolve.
- δόλιος, ἰα, ἰον, and ος, ον, (δόλος,) crafty, cunning, deceitful, treacherous.
- Δολοπες, ον, οἱ, Dolopians, a people of Thessaly.
- δόλος, ου, ὁ, deceit, fraud, artifice, stratagem.

δόλοψ, σπος, δ, a spy, scout, one who lies in ambush.

δονέω, ᾠ, f. ἤσω, to shake, to move to and fro as a tree is shaken by the wind, to move about, to stir.

δορά, ᾤς, ἡ, (δέρω,) a skin or hide.

δόρας, Poet. for δόρυ, which see.

δόρπον, ου, τό, and δόρπος, ου, δ, the afternoon or evening meal, a supper.

δόρυ, τό, gen. δόρατος, Ion. δοῦρατος, contr. δουράς, a spear, lance, pike.

δουλεύω, f. εὔσω, p. δεδούλευκα, (δοῦλος,) to be a slave, to serve as a slave.

δούλη, ης, ἡ, a female servant or slave.

δούλιος, ου, δ, ἡ, (δοῦλος,) slavish, servile.

δοῦλος, ου, δ, a slave, a bondman; as an adj. δοῦλος, η, ον, slavish, enslaved, subject.

δουπέω, ᾠ, f. ἤσω, p. δέδουκα, 1 aor. ἐδούπησα, (δοῦπος,) to sound heavy, to make a heavy or clashing noise, as in falling, or when spears clash against the shields.

δοῦπος, ου, δ, a heavy noise, sound, or crash as of a heavy body falling, a clash of arms, tumult, uproar.

δοῦρα and δοῦρατα, τά, Ion. plur. for δόρατα, (see δόρυ,) wood, timber, beams.

δραμεῖν, 2 aor. infin. act. of τρέχω, to run.

δραχμή, ης, ἡ, a drachma = six oboli, or 94d.

δρεπανηφόρος, ου, δ, ἡ, bearing a scythe or hook, scythe-armed.

δρέπανον, ου, τό, (= δρεπάνη, a sickle,) a curved sword, a scimeter.

δρέπω, f. έπω, 2 aor. έδραπον, 1 aor. mid. έδρεψάμην, to break, pluck, or

pull off; to pluck for one's self, to collect, gather.

δρεψάμενοι, nom. plur. 1 aor. mid. part. of δρέπω.

δρόμος, ου, δ, (δέδρομα, see τρέχω,) a race, course, running; a race-ground.

δρόσος, ου, δ, dew; the time of dew, dew-fall; met. tender, delicate, young.

δρυμάν, ᾠνος, ἡ, (= δρυμός,) an oak wood; a coppice, thicket, wood; grove.

δρῦος, for δριος, a copse, wood, thicket.

δῦμι, an assumed prez. to form some tenses of δύω, δύωμι, to enter, to go in.

δυνάμαι, f. δυνήσομαι, imperf. ιδυνάμην and ηδυνάμην, p. δεδύνημαι, 1 aor. ιδυνήδην and ηδυνήδην, 1 aor. mid. ιδυνησάμην, to be able, I can; to be capable, have power, force or ability.

δύναμις, Ion. ιος, Att. εως, ἡ, (δύναμαι,) the being able; ability, power, strength, efficacy, force.

δυνάστης, ου, δ, (δύναμαι,) one in power; a potentate, prince; a minister of court, an officer.

δυνάτός, ἡ, ὄν, (δύναμαι,) able, strong, powerful; skilful, eminent; fit, apt, proper.

δυνηδείην, 1 aor. opt. pass. of δύναμαι.

δύω, δύω, and δῦμι, f. δύσω, 1 aor. έδυσσα, 1 aor. pass. έδύδην, intransitively, p. δεδύκα, 2 aor. έδυν, p. pass. δεδυσμαι, to go in, enter, come into; to sink, sink down, set; to put on as clothes, armor, etc.

δύο or δύω, οί, αί, τά, two.

δυσσής, έος, δ, ἡ, (δύς, έω,) blowing adverse or stormy, boisterous.

δυσμενέειν, *Ion. dat. plur. of δυσμενής.*

δυσμενής, *έος, ό, ή, ill-affected, bearing ill-will, hostile.*

δύσσομα, *ful. mid. of δύω, 2 aor. έδυσόμην, 1 aor. έδυδάμην, to go into, to enter; to set as the sun.*

Δύσπαρις (δυσ- Πάρις,) *ιδος, ό, unhappy Paris.*

δύστηνος, *ου, ό, ή, wretched, unhappy, unfortunate.*

δύσχρηστος, *ου, ό, ή, (δύς, χρηστός,) hard to use, unmanageable, useless, inconvenient.*

δώδεκα, *οι, αι, τά, (δύο, δέκα,) twelve.*

δῶμα, *έτος, τά, a house, mansion, place.*

δωρέομαι, *οὔμαι, f. ήσομαι, 1 aor. έδώρησα, perf. pass. δεδώρημαι, 1 aor. mid. έδωρησάμην, 1 aor. pass. έδωρήθην, to give, present, bestow; to remunerate, to confer a boon upon.*

δώρον, *ου, τό, (δίδωμι,) a gift, present, an honorary gift.*

E

εία, *Poet. for έἴ, 3 sing. pres. of είδω.*

είλων, *Att. for ήλων, 2 aor. act. of αλίσκομαι.*

είν, *conj. (εί, έν,) if, if so be that, in case that.*

είνός, *ή, έν, (έννυμι,) an old Homeric adj. used of apparel which is light and convenient for wearing; hence, fine, thin, shining, splendid; neut. as subst. τὸ ένόν, a robe, garment fit for goddesses, or ladies of high rank.*

έαρ, *άρος, τό, Poet. contr. ήρ, ήρος, the spring; the first bloom; the morning; sap, moisture.*

εαυτοῦ, *ής, ου, reflex. pron. of one's self, of himself, of itself; accus. himself, herself, itself.*

είω, *ω, f. είσω, 1 aor. είασα, imperf. είων, to let, to let be; to suffer, allow, permit; to let alone, to leave; to commit to, to leave in charge.*

εβδομος, *η, ον, (επτα,) the seventh; ή έβδομη (sc. ήμέρα,) the seventh day.*

είβω, *3 sing. imperf. indic. of βωω.*
 έγγραψω, *f. άψω, p. έγτέγραφα, 1 aor. ένέγραφα, 2 aor. pass. ενεγράφην, p. pass. έγτέγραμμαι, (γράφω,) to write in or upon; to engrave; to register; inscribe, enrol.*

έγγυάω, *f. ήσω, 1 aor. ήγγύησα, p. ήγγεγύηκα, (έγγύη,) to give or hand over as a pledge; to plight, to betroth; to engage, promise; mid. to promise one's self, to give a pledge, to promise under a pledge.*

έγγύς, *adv., near, nigh.*

έγγύτερος and έγγίω, *(comp. of έγγύς,) nearer, nigher, more like.*

έγειρω, *f. έγερω, 1 aor. ήγειρα, p. έγήγερκα; mid. έγειρόμαι, 1 aor. pass. ήγέρθην, p. pass. έγήγερμαι, to awake, arouse, cause to rise up; to rise, to have risen.*

έγκαλέω, *ω, f. έσω, p. έγκέκληκα, 1 aor. ενεκάλεσα, p. pass. έγκέκλημαι, (έν, καλέω,) to call in or upon one; to summon; to prosecute, accuse, arraign; to claim, demand.*

έγκαλύπτω, *f. ύψω, mid. έγκαλύπτομαι, p. pass. έγκεκάλυμμαι, (έν, καλύπτω,) to veil or hide in, to wrap up; mid. to hide one's self; to be ashamed.*

έγκᾶτα, *ων, τά, the inwards, entrails, bowels.*

ἔγκαυμα, αἶος, τό, (ἐν, καίω,) a mark burnt in, a brand, a sore or blister from burning.

ἐγκεκαλυμμένος, *p. pass. part. of ἐγκαλύπτω.*

ἐγκέφαλος, οὐ, ὁ, ἡ, (ἐν, κεφαλῇ,) within the head, ὁ ἐγκέφαλος (*sc. μυελός*), the brain.

ἐγκώμιον, οὐ, τό, (ἐν, κώμῃ,) at home, of the same village; and hence, praise, commendation, encomium, panegyric.

ἐγρήγορα, 2 *perf. of γρηγορέω*, I watch or am on the watch.

ἐγχειρίδιος, οὐ, ὁ, ἡ, (ἐν, χεῖρ,) in the hand; hence, τὸ ἐγχειρίδιον, a handle, haft, hilt; a hand-knife, dagger.

ἐγχευς, νος, ἡ, an eel.

ἐγχέω, *f. εὔσω*, 1 *aor. Ion. ἐνέχευα*, *Att. ἐνέχεια*, *p. pass. ἐγκέχυμαι*, (ἐν, χέω,) to pour in, to fill a cup for drinking; *mid. to pour in for one's self*.

ἐγχος, εὖς, τό, a spear, lance; a pike, a sword; *trop. power or strength*.

ἐγώ, *gen. ἐμοῦ, μοῦ*, I, *pron. of the first person*; *plur. ἡμεῖς*.

ἐγῶγε, employed often in affirmative answers, I indeed, for my part.

ἔδαρ and εἶδαρ, αἶος, τό, food, victuals.

ἐδάφος, εὖς, τό, (ἐξομαι,) bottom, foundation, pavement; the bottom or hold of a vessel.

ἐδέγμην, *Epic syncop. aor. of δέχομαι*. According to some it is put for ἐδεδέγμην, *plup. pass. of δέχομαι*.

ἔδει *imperf. of δεῖ*, it behoves.

ἔειπα, 1 *aor. ind. act. of εἶπε*, which see.

ἐδητύς, ὅς, ἡ, (ἐδω,) food, meat.

ἔδυνε, 3 *sing. imperf. act. of δύνω*, which see.

ἔδω, *f. ἔδομαι later ἐδεῦμαι*, *p. ἔδωκα*, *p. pass. ἐδήδεσμαι*, 1 *aor. pass. ἠδέσθην*, 2 *p. ἔδηδα*, 2 *aor. ἔφαγον*, (φάγω,) to eat, to eat up, to consume. See ἐσθίω.

ἐλδομαι, *part. ἐλδόμενος*, *Epic for ἔλδομαι and ἐλδόμενος*.

ἐργ' for ἔργε, *pres. imperat. of ἔργω*, *Epic for ἔργω, εἶργω*, *f. ξω*, to shut out, keep off, debar, prevent, hinder; to shut in, confine, include.

ἔεστο for εἴετο, 3 *sing. plup. perf. pass. of ἐννύμι*, (ἔνω,) to put on, to clothe.

ἕζομαι, *f. ἐδοῦμαι*, to seat one's self; to sit, sit down. This verb is generally compounded with *κατά*.

ἔδει, *imperf. of δέω*, to run as a ship.

ἔειρα, ας, ἡ, hair, the hair of the head, the mane of a horse.

ἐδελοντής, οὔ, ἐδελοντός, οὔ, and ἐδελούσιος, οὐ, a volunteer; as *adj.*, voluntary, willing.

ἐδέλω, *f. ἐδέλῃσω*, *p. ἠδέληκα*, 1 *aor. ἠδέλησα*, to will, to be willing, to wish, desire. See also δέλω.

ἔδνος, εὖς, τό, a multitude, nation, race; people, inhabitants.

εἰ, conditional conjunction, if, distinguished from εἰδω, as denoting a mental supposition without reference to any real contingency; *interrogatively*, whether = *Latin*, an, num, ne.

εἶπα, *Poet. for ἔπα*, which see.

εἶδαρ, αἶος, τό, for ἔδαρ, (ἔδω,) food, meat, victuals; fodder.

εἰδέω, *obso.*, whence *f. εἰδήσω*, to know, recognize, perceive, understand.

εἶδω, *obso.*, 2 *aor. εἶδον*, to see; *mid.*

εἶδομαι, 1 *aor. εἶδμην*, to seem, appear, resemble; 2 *perf. οἶδα* with *pres. signif.* to know, 2 *plup. perf.*

- θεῖν* as imperf. f. εἶσομαι, rarely εἰδήσω.
- εἰδώς*, perf. part. act. of εἶδέω by syncop. for εἰδηκώς.
- εἰδο*, interj. adv., if but, oh that, I wish, would that, etc., *Lat.* *utinam*.
- εἰκάζω*, f. ἄσω, 1 aor. εἶκασα and ἥκασα, perf. pass. εἶκασμαι and ἥκασμαι, 1 aor. pass. εἰκάσθην, (εἶκω,) to assimilate, compare, conjecture; to imitate.
- εἰκός*, ότος, τό, probable, likely; fit, becoming, proper.
- εἰκοσι*, οἱ, αἱ, τὰ, indecl. twenty.
- εἰκότως*, adv. (εἰκός,) probably, with reason, naturally.
- εἰκω*, obsoi. imperf. εἶκον as aorist, f. εἴλω, 2 perf. εἴκοι as present, to be like, to appear, seem, resemble; impera. εἴκοι, it appears, seems, is filling.
- εἰκών*, όνος, ἡ, an image, representation.
- Ἐλεεινία, as, ἡ, Eileithyia or Lucina, a goddess.
- εἰλέω*, f. ἥσω, (εἴλω,) to roll, to crowd, or press together.
- εἰληχα*, p. Att. of λαγχάνω.
- εἰλίπους*, όδος, ό, ἡ, (εἰλέω, ποῦς,) trailing-footed, trailing the feet in walking as cattle do their hinder feet.
- εἰμῖ*, f. εἴσομαι, imperf. ἦν, imperat. ἴσθι, infin. εἶναι, to be, to exist or have existence, to come to pass, to take place.
- εἰμι*, imperf. *θεῖν* and ἦα, f. εἶσομαι, aor. εἰσάμην, to go, usually as future, shall go.
- εἰνάτεω* or *εἰνάτηρ*, ἡ, plur. εἰνάτερες, brothers' wives, or wives of brothers-in-law, sisters-in-law.
- εἰπεῖν*, 2 aor. infin. of *οδοῦν*. εἶπω,
- π. εἶρηκα* of *οδοῦν*. *ῥέω*, 1 aor. pass. *εἰρηήδην*, 3 f. pass. *εἰρήσομαι*, to say, to speak; to ask, inquire; to answer, reply; to tell, declare, foretell, predict; to direct, bid, command.
- εἰποδι*, adv., if any where.
- εἰργασμαι*, p. pass. of *εργάζομαι*.
- εἰρεσίη*, ης, ἡ, (εἶρεσσω,) a rowing, a bench of rowers.
- εἰρημένος*, η, ον, said, spoken, mentioned, part. of *εἰρημαι*, p. pass. of *ῥέω*.
- εἰρήνη*, ης, ἡ, (εἶρειν,) peace, quiet, calmness, tranquillity, union; health, welfare, prosperity.
- εἶρυντα*, 3 plur. imperf. indic. act. of *εἶρυναι*, syncop. for *εἶρύομαι*, which see.
- εἰς*, prep. governing the accus., to, toward, upon, into; up to, until; for, in order to or for; in accordance with, conformably to.
- εἰς*, μία, ἕν, gen. *ένός*, *μίας*, *ένός*, one, the first cardinal number. *Indef.* one, some one, any one, a certain one; as an ordinal = *πρώτος*, first.
- εἰσβαίνω*, f. ἥσομαι, 2 aor. *εἰσέβην*, (εἰς, βαίνω,) to go into a ship, to embark, 1 aor. *εἰσέβησα*, trans. to make to go into, to cause to embark.
- εἰσβάλλω*, f. ἁλῶ, p. *εἰσέβληκα*, (εἰς, βάλλω,) to throw or break into; to make an inroad, to invade; mid. to put on board one's ship, or absolutely.
- εἰσβολή*, ης, ἡ, (εἰσβάλλω,) a throwing in or into; an inroad, invasion, attack, assault; an entrance, the gorge or pass into a country.
- εἴσειμι*, (εἰς, εἶμι,) to go or enter in; to come in.

εἰσελαύνω, *f.* ἐλάσω, 1 *aor.* εἰσήλασα, (*eis*, ἐλαίνω,) to drive in or over, to drive to; to go, ride, drive, sail, march into.

εἰσερχομαι, *f.* εἰσελεύσομαι, 2 *aor.* εἰσῆλθον, (*eis*, ἔρχομαι,) to go or come into, to enter.

εἰσερέω, *f.* ἔσω, (*eis*, ἐρέω,) to drag or haul into.

εἰσεῖδεν, 2 *aor.* ἰνφν. of εἰσεῖδον, to look in or at.

εἰσοδος, *ou*, ἡ, (*eis*, δόδος,) an entrance, approach; a place of entrance; income, revenue.

εἰσω, more rarely ἔσω, *adv.* (*eis*, ἐς,) into, in, within; within, inside.

εἰτα, *adv.*, then, so then, thereupon, in the next place.

εἰωθα, *Ion.* ἔωθα, *pluperf.* εἰώθειν, *Ion.* ἐώθεα, as *imperf.*, to be wont or accustomed.

εἰως, *poet.* for ἔως, until, unto, whilst, as long as.

ἐκ before a vowel ἐξ, a *prep.* governing the genitive; with the primary signif., out of, from, of, forth from; hence, for, by, on account of.

Ἐκάβη, ἡ, Hecuba, wife of Priam.

ἐκαθήμην, *imperf.* of κάθημαι.

ἐκάς, *adv.*, far, afar, far off.

ἐκαστος, *η*, *ον*, each, every one, each one.

ἐκάτερος, *ρα*, *ρον*, one or the other, each of two, each singly.

Ἐκατέρωτ, *οὔ*, *ό*, Hecateros, a man's name.

ἐκατέρωθεν, (*ἐκάτερος*,) from both sides, on both sides.

Ἐκάτη, *ης*, ἡ, the goddess Hecate.

ἐκατόν, *οί*, *αι*, *τά*, indeclin., a hundred; adverbially, a hundred-fold.

ἐκβάλλω, *f.* ἐκβάλω, *p.* ἐκβέβληκα, 2 *aor.* ἐξέβαλον, *p. pass.* ἐκβέβλημαι,

1 *aor. pass.* ἐξεβλήθην, 1 *f. pass.* ἐκβληθήσομαι, (*εκ*, βάλλω,) to throw or cast out; to take out, extract, remove; to banish, expel; to disembark, to land.

Ἐκβάτανα, *ων*, *τά*, Ecbatana, a city of Media.

ἐκγελάω, 1 *f. mid.* ἄσομαι, (*εκ*, γελάω,) to laugh out, to laugh loud, to burst out into laughter.

ἐκγονα, *ων*, *τά*, children, offspring, descendants, posterity.

ἐκδέρω, *f.* ἐράω, 1 *aor.* ἐξέδευρα, (*εκ*, δέρω,) to flay, to skin.

ἐκδιδάσκω, *f.* ἀξω, (*εκ*, διδάσκω,) to teach thoroughly, to cause to be well taught.

ἐκδύω, *f.* ὕσω, *p.* ἐκδέδυκα, 1 *aor.* ἐξέδυσα, 2 *aor.* ἐξέδυν, 1 *aor. mid.* ἐξεδυσάμην, (*εκ*, δύω or δύνω,) to take or strip off the clothes, to put off; to divest, to unclothe; *mid.* to take off one's clothes, to put off armor.

ἐκεῖ, *adv.*, there, in that place; *spoken of the place* 'whither,' thither, to that place.

ἐκεῖθεν, *adv.*, (*ἐκεῖ*,) thence, from that place.

ἐκεῖνος, *η*, *ό*, *pron. demon.* (*ἐκεῖ*,) that, that one there, *equiv. to an emphatic*, he, she, it.

ἐκεκράγαιτε, 2 *plur. pluperf.* of κράζω.

ἐκηλος, *ου*, *ό*, ἡ, (*ἥκων*,) quiet, calm, peaceable, mild; careless, undisturbed.

ἐκδέω, *f.* δεύσομαι, (*εκ*, δέω,) to run out of, to sally forth.

ἐκδλίβω, *f.* ἴψω, (*εκ*, δλίβω,) to press out; to compress; to squeeze or press into a narrow space.

ἐκκαθαίρω, *f.* θάρω, 1 *aor.* ἐξέκαθαρα,

- (*ἐκ, καθαίρειν*,) to purge or cleanse thoroughly; to purge off, purify, cleanse out; to remove.
- ἐκκαυμα*, *ἄτος, τό (ἐκ, καίω)* that which is lighted or kindled; wood for lighting fires, faggots; a kindling or lighting up.
- ἐκκλησία*, *αἶ, ἡ (ἐκκαλέω)* a convocation, assembly, congregation.
- ἐκκλίνω*, *φ. ἰνῶ, p. ἐκκέκλικα, 1 aor. ἐξέκλινα (ἐκ, κλίνω)* to bend out or from, to decline, swerve, turn aside; shun, avoid; to fall back, give way.
- ἐκκομίζω*, *φ. ἴσω, 1 aor. ἐξεκόμισα (ἐκ, κομίζω)* to bear, carry or take out; to convey away to a place of safety, to carry out to burial.
- ἐκκόπτω*, *φ. ὄψω, p. ἐκκέκοφα, 1 aor. ἐξέκοψα, p. pass. ἐκκέκομαι, 2 aor. pass. ἐξεκόπην (ἐκ, κόπτω)* to cut out or off, to cut down; to destroy, extirpate; to obstruct, remove; to deprive.
- ἐκκυμαίνω*, *φ. ἄνω (ἐκ, κύμα)* to swell in surges, to move like waves, to fluctuate.
- ἐκλανθάνω*, *φ. ἐκλήσω, 2 aor. ἐξέλᾳδον, ἐκλήσομαι, 2 p. ἐκλέληδα (ἐκ, λανθάνω)* to make forgetful, to cause to forget; *mid.* to forget.
- ἐκλέγω*, *φ. ξω, 1 aor. ἐξέλεξα (ἐκ, λέγω)* to lay out together, to choose out, select.
- ἐκλείπω*, *φ. εἴπω, 2 perf. ἐκέλοιπα, 2 aor. ἐξέλιπον (ἐκ, λείπω)* to leave out, pass by, omit; to forsake, desert.
- ἐκλίνδην*, *Poet. for ἐκλίδην, 1 aor. indic. pass. of κλίνω.*
- ἐκπέμψω*, *φ. ψω, 1 aor. ἐξέπεμψα, p. ἐκπέπεμψα, p. pass. ἐκπέπεμμαι, 1 aor. pass. ἐξεπέμφδην (ἐκ, πέμπω)* to send out or forth, to send away, to dismiss, expel.
- ἐκπίνω*, *φ. ἐκτίομαι, p. ἐκπέτωκα, 2 aor. ἐξέπιον, p. pass. ἐκπέτομαι (ἐκ, πίνω)* to drink out or of, to drink up, to quaff, drain, exhaust.
- ἐκπλεω*, *ὁ, ἡ, εὖν, τό, Att. for ἐκπλεος*, quite full, filled up, abundant; complete, entire.
- ἐκπλήσσω*, *Att. ἤττω, φ. ξω, p. ἐκπέπληχα, 2 aor. ἐξέπληγον, 2 aor. pass. ἐξεπλήγην (ἐκ, πλήσσω)* to strike out with a blow, to strike with astonishment, to frighten, astound; *pass.* to be panic-struck, amazed.
- ἐκποδών*, *adv. (ἐκ, ποδών)* out or away from the feet; out of the way, out of sight; *τινὰ ἐκποδὼν ποιῆσαι*, to put one out of the way.
- ἐκπωμα*, *ἄτος, τό (from p. pass. of ἐκπίνω)* a cup, bowl or goblet; a drinking vessel.
- ἐκσεύομαι*, *p. pass. ἐξέσσυμαι, plur. perf. ἐξέσσυμην (ἐκ, σεύω)* to rush forth, hasten out; to flee; to expel.
- ἐκσοβέω*, *ὦ, ἦσω (ἐκ, σοβέω)* to drive out, drive away, expel.
- ἐκταμεν*, *Eric for ἐκτάνομεν, 2 aor. 1 plur. of κτείνω.*
- ἐκτέμνω*, *φ. ἐκτεμῶ, p. ἐκτέμηκα, 2 aor. ἐξέτᾳμον, 2 perf. ἐκτέτομα, p. pass. ἐκτέτμημαι (ἐκ, τέμνω)* to cut off, to cut from, to cut down.
- Ἐκτορίδης*, *ου, ὁ* the son of Hector.
- ἐκτός*, *adv.*, without, out of, abroad; *as a prep. with the gen.*, without, except, besides.
- ἐκτρέπω*, *φ. ἐψω, p. τέτροφα*, to turn from, turn away in; to turn aside from, to degenerate.
- Ἐκτωρ*, *ορος, ὁ* Hector, a son of Priam.

ἐκφαίνω, *f. ἀνῶ*, 1 aor. **ἐξέφηνα**, 2 perf. **ἐκπεφηνά**; mid. **ἐκφαίνομαι**, 1 aor. pass. poet. **ἐξεφάνην**, 2 aor. pass. **ἐξεφάνην**, (*ἐκ, φαίνω*), to show forth, bring to light, reveal; to shine out; to show one's self, appear, come to light.

ἐκφέρειν, *f. ἐξοίσω*, 1 aor. **ἐξήνεγκα**, *p. ἐξένηνοχα*, 2 aor. **ἐξήνεγκον**, to bear or carry out, to take away; to carry forth for burial; to bring to light, to publish, proclaim, report; to betray, to lead astray.

ἐκφεύγω, *f. εὐξομαι*, Att. *εὐξοῦμαι*, *p. ἐκπέφευγα*, 2 aor. **ἐξεφύγον**, (*ἐκ, φεύγω*), to escape by flight, to run away from, to flee from.

ἐκφθίω, *f. ἴσω*, (*ἐκ, φθίω*) to consume, destroy totally; to expend.

ἐλαιον, *ου, τό*, (*ἐλαία*) olive-oil.

ἐλασας, *αυτος*, 1 aor. act. part. of **ἐλαύνω**.

ἐλάτη, *ης, ἡ*, a fir-tree, a pine-tree; **αν οαρ**.

ἐλαττώω or **-στώω**, *f. ὥσω*, (*ἐλάσσω*), to make less, inferior, or worse; to lessen, diminish, or damage; to degrade.

ἐλαύνω, *f. ἐλάσω*, *p. ἤλακα*, 1 aor. **ἤλασα**, 1 aor. mid. **ἤλασάμην**, *p. πασ. ἐλήλαμαι*, to drive, drive on, set in motion; to march, proceed.

ἐλάφος, *ου, δ, ἡ*, a stag, deer, hind.

ἐλαφρός, *δ, Ion. ἡ, ον*, light in weight; light in moving, fleet, quick, nimble.

ἐλάχιστος, *η, ον*, superl. of **ἐλαχός**, the least, smallest, fewest, shortest.

ἐλδομαι, *def. depon.*, to wish, long for, covet, desire.

ἐλεαίρω, *f. ἄρω*, aor. **ἐλέηρα**, (*ἐλεος*), to take pity, have compassion on.

ἐλέγχω, *f. ἐγξω*, 1 aor. **ἤλεξα**, 1 aor. pass. **ἤλέγχθην**, *p. πασ. ἐλήλεμαι*, to disgrace, put to shame, dishonor; to convince, refute, confute; disprove; to inquire into, examine, question; to prove, demonstrate, make clear.

ἐλεέω, *ω, ἦσα*, 1 aor. **ἤλέησα**, (*ἐλεος*), to have pity on, to compassionate, to show mercy; to lament.

ἐλέησε, 3 sing. 1 aor. indic. of **ἐλεέω**.

ἐλελίζω, *f. ἴζω*, to raise the battle-cry, to shout *ἐλελεῦ*; to raise a cry of pain.

ἐλελιχθῆν, 1 aor. pass. of **ἐλελίζω**, to whirl around; to tremble, shake or quiver.

Ἑλένη, *ης, ἡ*, Helen, wife of Menelaus.

ἐλεος, *ου, δ*, pity, mercy, compassion, sympathy.

ἐλεύθερος, *α, ον*, (*ἐλεύθω*), free, a free man; liberated, free, generous, liberal.

ἐλευθερώω, *ω, f. ὥσω*, 1 aor. **ἤλευθέρωσα**, *p. πασ. ἤλευθέρωμαι*, 1 aor. pass. **ἤλευθερώθην**, (*ἐλεύθερος*), to free, release, set free from blame, acquit.

ἐλιγμός, *ου, δ*, a winding, twisting; used of a winding road or passage, by which any thing is reached or obtained.

ἐλιξ and *Poet. ἐλιξ*, *ικος, δ, ἡ*, as an adj., twisted, winding curled, crooked; **ἐλικας βοῦς**, crooked-horned oxen; as a subst. fem. gen., any thing twisted, winding or spiral; a twist, whirl, eddy; a ringlet or curl.

ἐλίσσω, or **ἐλίττω**, *f. ἴζω*, 1 aor. **ἐλιξα**, *p. πασ. ἐλιγμαι*, to wind, turn, roll; to whirl, spin, move rapidly; to coil about, twine around.

ἑλκεσίπεπλος, ου, ὁ, ἡ, having a long trailing robe, an *epilh.* of Trojan ladies.

ἐλκεθμός, οὔ, ὁ, (ἐλκέω,) a dragging roughly; a pulling or carrying off as a prisoner.

Ἑλλάς, ἁδος, ἡ, (Ἑλλην,) Hellas, Greece.

ἐλλέβορος or ἐλλέβορος, ου, ὁ, hellebore.

Ἑλληνικός, ἡ, ὁ, (Ἑλλην,) Hellenic, Grecian, Greek.

Ἑλληνικῶς, adv., in the manner of the Greeks.

ἐλκιδόρει, 3 sing. imperf. of λαιδορέω.

ἐλπίζω, f. ἴσω, Att. ἰῶ, 1 aor. ἤλπισα, (ἐλπίς,) to hope, expect; believe, trust.

ἐλπίς, ἴδος, ἡ, hope, confident expectation; reliance, trust; opinion, notion.

ἐμαντοῦ, ἐμαντῆς, reflex. pron. 1 pers. of me, of myself.

ἐμβαίνω, f. ἐμβήσομαι, p. ἐμβέβηκα, 1 aor. ἐνέβησα, 2 aor. ἐνέβην, (ἐν, βαίνω,) to enter, go into, go on board; to tread upon, to mount; 1 aor. trans., to cause to enter, to bring in or into.

ἐμβάλλω, f. ἄλῶ, p. ἐμβέβληκα, 2 aor. ἐνέβαλον, (ἐν, βάλλω,) to throw or put in; to break, burst, rush in; to encounter, rush against.

ἐμβαμμα, ἄτος, τό, (ἐμβάπτω,) sauce, soup, seasoning.

ἐμβλέπω, f. ἐμβλέψω, 1 aor. ἐνέβλεψα, (ἐν, βλέπω,) to look in the face, to look in or at, to fix the eyes upon; to see clearly, to discern.

ἐμβρόντητος, ου, ὁ, ἡ, (ἐν, βροντάω,) thunderstruck; stunned, stupified, foolish, mad.

ἐμμένω, f. ἐνῶ, p. ἐμμεμένηκα, 1 aor.

ἐνέμεινα, 2 p. ἐμμέμονα, (ἐν, μένω,) to remain in a place; to remain or continue in; to adhere to, abide by.

ἐμός, ἡ, ὁ, possess. pron., my.

ἐμπεδον, Poet. adv. (= ἐμπεδῶς,) firmly, solidly, constantly, perpetually.

ἐμπειρέω, ὦ, f. ἥσω, (ἐν, πείρα,) to be experienced in, to have knowledge of.

ἐμπίπλημι and ἐμπίπλημι, f. ἐμπλήσω, p. ἐμπεπληκα, (ἐν, πίμπλημι,) to fill in, to fill up, to replenish; mid. to fill one's self, to be full of; trans. to fill, satisfy, satiate.

ἐμπίπτω, f. mid. ἐμπεσοῦμαι, p. ἐμπέπτωκα, 2 aor. ἐνέπεσον, (ἐν, πίπτω,) to fall in or among, to rush upon; to break or burst in.

ἐμπλεῖς and ἐνίπλεῖς, η, ον, Poet. for ἐμπλεος, Att. ἐμπλεως, ὁ, ἡ, (ἐν, πλέος,) full, filled, satisfied.

ἐμπλεος (= πλέος), quite full.

ἐμπόριον, ου, τό, (ἐμπορος,) Lat. *emporium*, a trading or market-place; an entrepot of merchandise; τὰ ἐμπόρια, wares, merchandise.

ἐμπρήδω, f. ἥσω, 1 aor. ἐνέπρησα, p. pass. ἐμπέρημαι, 1 aor. pass. ἐνεπρήσθην, (ἐν, πρήδω,) to blow up or inflate with wind; to set on fire, to burn, scald.

ἐμπροσθεν and ἐμπροσδε, adv., forward, in front, before; as prep. before, in the presence of.

ἐμφάγω, obsol. (the pres. in use being ἐσθίω), 2 aor. ἐνέφαγον, (ἐν, φάγω,) to eat, take food, swallow up, devour.

ἐμφοβος, ου, ὁ, ἡ, (ἐν, φόβος,) in fear, terrified, affrighted.

ἐμφορέομαι, οὔμαι, f. ἥσομαι, (ἐμφορέω,) mid. to fill, satiate one's self with

a thing; pass. to be carried on; κύμασιν ἐμπορέοντο, they were borne in upon the waves.

ἐμφρων, ονος, ὁ, ἡ, (ἐν, φρήν,) in one's right mind; sensible, shrewd, prudent.

ἐν, prep. governing the dative, in, on, upon; at, by, near, with; before, in the presence of.

ἐν, nom. sing. neut. of εἷς.

ἐναντιόμαι, οὔμαι, f. ὄσσομαι, p. pass. ἠναντιώμαι, 1 aor. pass. ἠναντιώθην, (ἐναντίος,) to set one's self against, to oppose, withstand; to contradict, deny.

ἐναντίος, ἰα, ἰον, (ἐν, αντίος,) over against, opposite; contrary, adverse, hostile; as subst. an adversary, enemy.

ἐνῆρα, αν, τό, (ἐνάλω,) arms or spoils of a slain foe; booty, spoil.

ἐνδεῖα, ας, ἡ, (ἐνδέης,) want, indigence; inferiority, deficiency.

ἐνδείκνυμι, f. δείξω, 1 aor. ἐνδείξα, f. mid. ἐνδείξομαι, p. pass. ἐνδέδειγμα, 1 aor. mid. ἐνδείξάμην, (ἐν, δείκνυμι,) to show, exhibit, make known; to point out, demonstrate; to accuse, denounce; mid. to show forth or boast one's self, to make a display.

ἐνδίδωμι, f. δώσω, p. ἐνδέδωκα, to give in to one's hands, to give up, to surrender; to admit, allow; to show, exhibit.

ἐνδοθί, adv., within, at home.

ἐνδον, adv., within, at home, in the house.

ἐνδοξος, ου, ὁ, ἡ, (ἐν, δόξα,) of high repute, famous, renowned, honored; τὸ ἐνδοξον, glory, renown; τὰ ἐνδοξα, glorious things.

ἐνδυνέω, ᾠ, f. ἦσω, (ἐν, δυνέω,) to fall in with a heavy sound, to resound, reecho.

ἐνδύμι (= ἐνδύω,) 2 aor. ἐνέδυν, to enter or go in; to put on.

ἐνδύσα, 2 aor. part. fem. gen. of ἐνδύμι.

ἐνδύω, and ἐνδύνω, f. ὕσω, 1 aor. ἐνέδυσσα, 2 aor. ἐνέδυν, p. ἐνδέδωκα, p. pass. ἐνδέδωμαι, (ἐν, δύω,) to go or enter into; to enter upon, to attempt; to invest, clothe; mid. to clothe one's self.

ἐνεδρεύω, f. εὔσω, 1 aor. ἐνῆδρευσα, (ἐνέδρε,) to lie in wait for, to lie in ambush against, to plant an ambuscade.

ἐνέδν, 3 sing. 2 aor. of ἐνδύω.

ἐνεῖμι, (ἐν, εἰμι,) to be in or within; to be able or capable; ἐνεστί, it is lawful, practicable or permitted.

ἐνεκα, and Poet. ἐνεκα, prep. governing the gen., on account of, because of, for the sake of.

ἐνῆκαμεν, 1 pers. plur. 1 aor. of ἐνέγκνυμι, to put to sea.

ἐνῆν, imperf. of ἐνεῖμι, which see.

ἐνθα, adv. of place, here, there, where, hither, thither; of time, then, hereupon.

ἐνθάδε, adv. of place, where, here, in this place; of place, 'whither,' hither, to this place.

ἐνθεν, ἐνθενδε and ἐντεῦθεν, adverbs of place, whence, hence, thence; here; of time, then, therefore.

ἐνδοῦσιδίζω or -άζω, f. δώσω, (ἐνδεός,) to be inspired or possessed by the god, to be in ecstasy; to be frantic or beside one's self.

ἐνιαυτός, οῦ, ὁ, a year.

ἐνίστε, 2 plur. pres. imperat. of ἐνίημι, f. ἐνήσω, p. ἐνεκα, 1 aor.

- ἐνῆκα, (ἐν, ἡμέμ,) to send in or upon, to cast, throw in, to insert; to send secretly; with *νήα* expressed or understood, to put to sea.
- ἐνιοι, ιαι, ια, (ἔστιν οἱ) some, there are who.
- ἐνιστε, 2 aor. of ἐνίστω, οδοῶ. to speak, tell, declare.
- ἐννᾶτος, η, ον, the ninth.
- ἐννέα, οί, αἱ, τά, nine.
- ἐννῆμαρ, adv. (ἐννέα, ἡμαρ,) for or during nine days.
- ἐννοέω, ᾧ, f. ἤσω, p. ἐννευόηκα, (ἐν-νοος,) to have in one's thoughts, to reflect upon, think of, revolve in mind; to divine, plan, invent.
- ἐνοικέω, ᾧ, f. ἤσω, (ἐν, οἰκέω,) to live or dwell in, to inhabit.
- ἐνοπλος, ου, ό, ή, (ἐν, ὅπλα,) in arms, armed.
- ἐνορεῶν, ᾧ, f. ὄψομαι, (ἐν, ὀρέω,) to look upon; to see, remark, observe.
- ἐνοχλέω, ᾧ, f. ἤσω, 1 aor. ἐνόχλησα, (ἐν, ὀχλέω,) to disturb, annoy, molest, to be troublesome, disagreeable.
- ἐνταῦθα, adv. of place, here, there, hither, thither; of time, at the very time, then, now.
- ἐντεϊλάμενος, part. 1 aor. mid. of ἐντέλλομαι.
- ἐντείνω, f. ἐνῶ, p. ἐντέτακα, p. pass. ἐντέταμαι, (ἐν, τείνω,) to stretch, strain, tie tight or fast; to threaten.
- ἐντελής, έος, ό, ή, (ἐν, τέλος,) complete, full, full-grown, perfect.
- ἐντέλλομαι, f. οὔμαι, depon. mid. perf. pass. ἐντέταμαι with mid. or act. signif., to enjoin upon, to charge with, command.
- ἐντέταται, 3 sing. p. indic. pass. of ἐντείνω.
- ἐντεῦθεν, adv., hence, from hence, henceforth.
- ἐντίδημι, f. ἐνδήσω, to put, set in, bring in or into; to place in or upon.
- ἐντίμος, ου, ό, ή, (ἐν, τιμή,) in honor, prized, held in esteem, honorable.
- ἐντός, adv., in, within, inside, between.
- ἐντοσδε, adv., from within, also = ἐν-τός.
- ἐντρίβω, f. ἴψω, p. pass. ἐντέτριμμαί, (ἐν, τρίβω,) to rub in as ointments or cosmetics; to inflict, to strike with; pass. to be rubbed in or upon, to be anointed.
- ἐντριψις, εως, ή, (ἐν, τρίβω,) the act of rubbing in or upon; friction.
- ἐντροπᾶλίζω, f. ἴσω, to turn to; mid. to turn and look back.
- ἐντροϋδάω, ᾧ, f. ἤσω, (ἐν, τρυφή,) to delight, indulge, revel in; to live luxuriously, to treat with derision, mock, insult.
- ἐντυγχάνω, f. ἐντεύχομαι, p. ἐντετύχηκα, 2 aor. ἐντέτύχον, (ἐν, τυγχάνω,) to fall in with, to light upon; to come to, to address, apply to; to obtain.
- ἐντῦε, Ion. for ἦντῦε, 3 sing. imperf. active of ἐντύνω, which see.
- ἐντύνω and ἐντῦώ, f. ὕνω, to prepare, equip, arrange, adorn, deck out.
- ἐντῦώ = ἐντόνω.
- Ἐνυάλιος, ου, ό, Enyalios, the warlike, an epithet of Mars; as adj. warlike, furious.
- ἐνωμοτάρχης, or -χος, ου, ό, a leader of an ἐνωμοτία or 32 men, according to some 25 men.
- ἐνωμοτία, as, ή, a band of soldiers; a division of the Spartan army.

ἐνώρσε, 3 *sing.* 1 *aor. indic. act.* of ἐνώρεω, to excite, stimulate; arise.

ἐξαγγέλλω, *f.* ἐξαγγεῖλαι, 1 *aor.* ἐξήγγειλα, (ἐξ, ἀγγέλλω,) to announce, tell, publish, make known; to report, narrate.

ἐξᾶγω, *f.* ξω, 2 *aor.* ἐξήγαγον, 1 *aor. pass.* ἐξήχθην, *p. pass.* ἐξήγμαι, (ἐξ, ἄγω,) to lead or conduct out; to send out, to export; to march out; to incite, rouse.

ἐξακισχίλιοι, (ἐξάκισ, χίλιοι,) six thousand.

ἐξακόσιοι, αι, α, (ἑξ,) six hundred.

ἐξανίστημι, *f.* ἀναστήσω, 1 *aor.* ἐξάνεστησα, *p.* ἐξάνεστηκα, 2 *aor.* ἐξάνεστην, 1 *aor. pass.* ἐξανεστάδην, (ἐξ, ἀνά, ἵστημι,) to cause to rise up, to raise up; to rouse, excite; to banish, expel; *intrans.* to rise up from or out of, to stand forth.

ἐξαίπνης, *Poet.* for ἐξαίφνης, on a sudden, suddenly.

ἐξαποβαίνω, *f.* βήσομαι, 2 *aor.* ἐξᾤβην, (ἐξ, ἀπό, βαίνω,) to step, walk, go out of; to descend from, disembark.

ἐξάρχω (= ἄρχω), *f.* ἀρξω, (ἐξ, ἀρχή,) to begin, take the lead, start with; to originate.

ἐξείης, *Poet.* for ἐξῆς, *adv.* (ἔχω, ἔξω,) in order, successively, next, afterward.

ἐξείμι, or ἐξίημι, (ἐκ, εἶμι, or ἵημι,) to go out of or away from; to depart from.

ἐξελαύνω, *f.* ἐλάσω, *Ath.* ἐλῶ, *p.* ἐξελάλῃα, 1 *aor.* ἐξήλασα, (ἐξ, ἐλαύνω,) to drive, chase, beat; to repel; to lead out or forth as an army, to march.

ἐξελέγχω, *f.* γξω, *p.* ἐξήλεγχα, 1 *aor.* ἐξήλεξα, 1 *aor. pass.* ἐξηλέχθην,

p. pass. ἐξελέχθην, (ἐξ, ἐλέγχω,) to search out, to convict, expose, refute.

ἐξεμέω, ᾠ, *f.* ἔσω, to vomit out, disgorge.

ἐξεναρίζω, *f.* ξω, (ἐξ, ἀναρίζω,) to strip or spoil a foe; to strip off armor from the slain, to kill, to slay.

ἐξερευνῶ (= ἐξερέω,) to search out, search, inquire after, interrogate.

ἐξερέομαι and ἐξέρομαι, *Ion.* ἐξείρομαι, *f.* ἐξερήσομαι, (ἐξ, ἐρέομαι,) to ask about, inquire, interrogate.

ἐξέρχομαι, *f.* ἐξελεύσομαι, 2 *perf.* ἐξελήλυθα, 2 *aor.* ἐξῆλθον, to go or come out of a place, to go or come forth; to go out, go away, depart.

ἐξέσσυτο, 3 *sing. plup. pass.* of ἐκσεύω, to drive forth, to rush out, burst forth.

ἔξεστι, *imperat. verb. imperf.* ἐξῆν, *particip.* ἐξόν, (ἐξ, εἶμι,) it is possible, one can; it is lawful, right, one may.

ἐξέταμον, 3 *plur.* 2 *aor. indic. act.* of ἐκτέμνω, which see.

ἐξέτασις, εως, ἡ, (ἐξετάζω,) a searching out, an examination; an inspection, a military review.

ἐξεφάνδην, 1 *aor. ind. pass.* for ἐξεφάνδη, from ἐκφάνω, which see.

ἐξέφδιτο, *pluperf.* of ἐκφδίομαι, which see.

ἐξήκοντα, οί, αἱ, τὰ, (ἑξ), sixty.

ἐξῆμαρ, *adv.* (ἐξ, ἡμαρ,) for or during six days.

ἐξῆς, *adv.*, in order, successively.

ἐξικνέομαι, *f.* ἐξίξομαι, 1 *aor.* ἐξικόνην, (ἐξ, ἰκνέομαι,) to arrive at, attain, reach, come up to; to execute, accomplish.

ἐξιλάομαι, and -άσκειμαι, *f.* ἰλάσομαι, (ἐξ, ἰλάω,) to appease, propitiate, win over.

ἐξοιδέω, ᾤ, *f.* ἤσω, *p.* ᾤθηκα, (ἐξ, οἶδος,) to swell, to be swollen.

ἐξοίχομαι, *f.* ἤσομαι, (ἐξ, οἴκομαι,) to go away from, to set off, depart.

ἐξονομακλήδην, *adv.* (ἐξ, ὄνομα, καλέω,) by name, calling by name.

ἐξοπλίζω, *f.* ἴσω, *p. pass.* ἐξώπλισμαι, (ἐξ, ὅπλα,) to arm, accoutre; *mid.* to arm one's self.

ἐξορμᾶν, ᾤ, *f.* ἤσω, (ἐξ, ὁρμᾶν,) to rush out or from, to go forth; to incite, impel; *pass. often used intrans.*, to set out, start.

ἐξοστράκίζω, *f.* ἴσω, *p. pass.* ἐξωστράκισμαι, (ἐξ, ὀστράκιζω,) to banish by ostracism; to banish.

ἐξω, *adv.* of place, out, without, out of doors, outside, external; of place 'whither,' out, forth, out of doors.

ἐξώθηκα, *p. act.* of ἐξοιδέω, which see.

ἐξωθεν, *adv.*, from without, outwardly, without.

οἰκῶς, ὅτος, (*perf. part.* of οἰκα,) like, similar.

ἐορτή, ἡς, ἡ, a festival, a holiday.

ἐπαγγέλλω, *f.* ἐπαγγελῶ, *p.* ἐπήγγελλα, 1 *aor.* ἐπήγγειλα, 1 *aor. mid.* ἐπηγγειλάμην, *p. pass.* ἐπήγγελμαι, (ἐπί, ἀγγέλλω,) to bring word to, to tell, proclaim, announce; to give orders, command; *mid.* to promise, profess.

ἐπάγω, *f.* ἄγω, 2 *aor.* ἐπήγαγον, 1 *aor.* ἐπήξα, 1 *aor. pass.* ἐπήχθην, (ἐπί, ἄγω,) to lead to or away, to bring upon, to introduce, to import.

ἐπαινέω, ᾤ, *f.* ἐσομαι, 1 *aor.* ἐπηνεσα, 1 *aor. pass.* ἐπηνέσθην, (ἐπί, αἶνος,) to approve, sanction; to praise, commend.

ἐπαίρω, *f.* ἄρῶ, 1 *aor.* ἐπηρα, 1 *aor. pass.* ἐπήρδην, *p. pass.* ἐπήρμαι,

(ἐπί, αἶρω,) to take, raise, or lift up; to move, impel; to persuade, encourage; *mid.* to lift up one's self, to rise up.

ἐπακούω, *f.* οὔσομαι, *p.* ἐπήκουκα, 2 *perf.* ἐπακήκοα, 1 *aor.* ἐπήκουσα, *p. pass.* ἐπήκουσμαι, (ἐπί, ἀκούω,) to hearken or listen to, to obey; to learn.

ἐπᾶν, for ἐπὶν, *conj. contract.* for ἐπεῖ ἂν, (ἐπὶ, ἂν,) after that, as soon as, whenever.

ἐπανελθάν, 2 *aor. particip.* of ἐπᾶνέρχομαι, *f.* ἐπανελεύσομαι, (ἐπί, ἀνά, ἔρχομαι,) to go back, return, resume, pass over.

ἐπαρῆρην, *pluperf.* of ἐπάρω, to fit, fasten to.

ἐπαρκέω, *f.* ἐπαρκέσω, 1 *aor.* ἐπήρκεσα, (ἐπί, ἀρκέω,) to ward or keep off; to protect; to hinder, prevent; to suffice; to furnish, impart.

ἐπάσαντο, 3 *plur.* 1 *aor. mid.* of πᾶν, which see.

ἐπαυλῖς, εως, ἡ, (ἐπί, αὖλις,) a fold, stall; a house, dwelling, abode.

ἐπαχθίζω, *f.* ἴσω, (ἐπί, ἄχος,) to load, to burden one with any thing; to distress, oppress; *pass.* to be oppressed or burdened.

ἐπεγγελάω, ᾤ, *f.* ἄσομαι, (ἐπί, ἐν, γελᾶω,) to laugh, mock, jeer at, deride, insult.

ἐπεῖ, *conj.* of time, when, after, since, as soon as; of cause, because, since, seeing that.

ἐπείγομαι, *mid. and pass.* of ἐπείγω, to press upon, burden, weigh down; to pursue; to impel, hasten; to make haste.

ἐπειδάν, *conj.* for ἐπεῖ ἂν, whenever, as soon as, after that.

ἐπειδή, *conj.* (ἐπεῖ, δὲ,) as indeed, as

now; since indeed, since now, because now.

ἔπειμ, *f.* ἐπεΐσομαι, 1 aor. mid. part. ἐπεισαμήνη, (ἐπί, εἰμι,) to go or come upon, to approach, invade, attack.

ἔπειμ, *f.* ἐπέσομαι, (ἐπί, εἰμι,) to be upon or over, to overspread; to be over as a commander; to impend over, to threaten; to be added to, to be over and above; to be present.

ἐπειπερ, *conj.* seeing that, since, because.

ἐπεισιπτεω, 2 aor. ἐπεισέπτεον, (ἐπί, εἰς, πίπτω,) to fall or rush upon; to burst in.

ἔπειτα, *adv.* thereupon, thereafter, then; further; afterwards.

ἐπενδύω, or -δύνω, *f.* ὕσω, *p.* ἐπενδέδωκα, 1 aor. mid. ἐπενδυσάμην, (ἐπί, ἐν, δύω or δύνω,) to put on or over, to clothe upon.

ἐπέρομαι, *f.* ἥσομαι, aor. ἐπηρόμην, (ἐπί, ἔρομαι,) to ask, interrogate; to consult, question.

ἐπέρχομαι, *f.* ἐπελεύσομαι, 2 aor. ἐπηλθον, *p.* ἐπελήλυθα, (ἐπί, ἔρχομαι,) to go, to come upon or over any place; to come to, arrive at; to come upon, befall; to invade, attack.

ἐπερωτάω, ὦ, *f.* ἥσω, 1 aor. ἐπηρώτησα, (ἐπί, ἔρωτάω,) to ask at or of any one, to inquire of; to question, interrogate.

ἐπευξάμενος, 1 aor. part. mid. from

ἐπεύχομαι, *f.* εὐξομαι, (ἐπί, εὐχομαι,) to pray to, to invoke, to pray for; to exult, triumph, glory over.

ἐπέχω, *f.* ἐφέξω, 2 aor. ἐπέσχον, (ἐπί, ἔχω,) to have or hold upon; to fix the mind upon, to give heed to,

to mark; to restrain, keep back, prevent; to attack; to remain, stay; to cease from.

ἐπήκουσ, ου, ὁ, ἡ, (ἐπί, ἀκούω,) one that hears or can hear; a hearer; pass. heard, audible, listened to.

ἐπημυβός, ου, ὁ, ἡ, and ἡ, ὅν, (ἐπί, ἀμείβω,) in turn, alternate, double; δχῆς, rings fitting into one another.

ἐπί, *prep.* governing the gen. dat. and accus., on, upon, in; to, towards; before, in the presence of; in, during; of, concerning, after; besides; on account of, because of.

ἐπιβαίνω, *f.* ἥσομαι, *p.* ἐπιβέβηκα, 1 aor. ἐπέβησα, 2 aor. ἐπέβην, (ἐπί, βαίνω,) to go upon, to tread upon; to arrive at or in; to mount, ascend; to go on board, to embark.

ἐπιβάτης, ου, ὁ, (ἐπιβαίνω,) one who goes on board of a vessel; a mariner, a marine.

ἐπιβήμεναι, *Epic* for ἐπιβῆναι 2 aor. infin. of ἐπιβαίνω.

ἐπιβουλεύω, *f.* εὐσω, (ἐπί, βουλεύω,) to plan or contrive; to plan or plot against; to lay snares for, to endeavor to circumvent.

ἐπιδείκνυμι or -νύω, *f.* δείξω, *p.* ἐπιδέδειχα, 1 aor. ἐπέδειξα, (ἐπί, δείκνυμι,) to exhibit, show forth, display; to show, point out, prove, demonstrate.

ἐπιδιδάσκω, *f.* ἀξω, to teach over and above, to instruct besides.

ἐπιδρομος, ου, ὁ, ἡ, (ἐπιτρέχω,) that may be reached or scaled as a wall; easy of attack, accessible; a running to attack.

ἐπεικής, ἑος, ὁ, ἡ, (ἐπί, εἰκός,) becoming, seemly, agreeable; just,

- fit, fair; lenient, clement; mild, gentle.
- ἐπιζητέω, ᾧ, *f.* ἦσω, *p.* ἐπεζητήκα, 1 *aor.* ἐπεζητήσα, (ἐπί, ζητέω,) to seek or search for; to demand, ask for, desire.
- ἐπίδωσις, εως, ἡ, (ἐπιτίδημι,) a laying or putting on; a conspiracy; treachery; an ambush.
- ἐπιθυμέω, ᾧ, *f.* ἦσω, *p.* ἐπιτεθύμηκα, ἐτεθύμησα, (ἐπί, θυμός,) to fix the desire upon, to desire earnestly, to long for.
- ἐπιθυμία, ας, ἡ, (ἐπί, θυμός,) eager desire, yearning, longing for; cupidity, lust.
- ἐπικαίριος, and ἐπικαιρος, ου, ὁ, ἡ, (ἐπί, καρός,) fit, seasonable, suitable, needful; οἱ ἐπικαίριοι, the proper persons for the management of affairs, the chief persons in an army.
- ἐπικαλέω, ᾧ, *f.* ἔσω, *p.* ἐπικέκληκα, 1 *aor. pass.* ἐπεκλήθην, (ἐπί, καλέω,) to call upon, to invoke, pray to, worship; to call to one's aid, to summon.
- ἐπικλῖπτω, or ἐπεγνάμπτω, *f.* ψω, to bend, curve; to wheel around the wings of an army.
- ἐπικείμει, *f.* ἐπικείσομαι, (ἐπί, κεῖμαι,) to lie upon, to press upon; to be near to, adjacent; to fall upon, to assail.
- ἐπικεκλῶσθαι, *p. pass. infn.* of ἐπικλᾶω, which see.
- ἐπικλύω, *f.* ὕσω, *p.* κέκλυκα, (ἐπί, κλύω,) to overflow, flood, inundate; to submerge, overwhelm.
- ἐπικλώδω, *f.* ὥσω, 1 *aor.* ἐπέκλωσα, (ἐπί, κλώδω,) to spin, to spin the thread of fate; to allot, decree.
- ἐπικούρημα, ατος, τό, help, remedy, protection.
- ἐπικύπτω, *f.* ὕψω, (ἐπί, κύπτω,) to incline towards, to stoop, bend over.
- ἐπιλανθάνομαι, *f.* ἐπιλήσομαι, *p.* ἐπιλέησομαι, (ἐπί, λανθάνω,) to forget, to neglect, disregard.
- ἐπιλέγω, *f.* ἔξω, 1 *aor.* ἐπέλεξαμην, (ἐπί, λέγω,) to say in addition, to add to what has been said; to name, call, choose.
- ἐπιλείπω, *f.* εἴψω, *p.* ἐπιλέλοιπα, (ἐπί, λείπω,) to fail, to be wanting, to leave behind or in the rear.
- ἐπιλεκτος, ου, ὁ, ἡ, (ἐπιλέγομαι,) chosen, selected, extraordinary.
- ἐπιμαίομαι, (ἐπί, μαίομαι,) *dep.*, to strive after, seek, aim at; to eagerly desire.
- ἐπιμελέομαι, οὔμαι, *f.* ἦσομαι, *p.* ἐπιμεμέλημαι, to bestow care upon, to take care of.
- ἐπίνοια, ας, ἡ, (ἐπί, νοῦς,) cogitation, purpose; device, invention; skill, wisdom.
- ἐπιούσα, 2 *aor. fem. part.* of ἔπειμι.
- ἐπιπάρειμι, (ἐπί, παρά, εἰμί,) to be present with; to accompany, escort.
- ἐπιπίπτω, *f.* πεσοῦμαι, *p.* ἐπιπέπτωκα, 2 *aor.* ἐπέπεσον, (ἐπί, πίπτω,) to fall or descend upon; to embrace; to attack.
- ἐπιπλάσσω or -ττω, *f.* πλάσω, (ἐπί, πλάσσω,) to spread or plaster over, to anoint.
- ἐπιρρύτος, ου, ὁ, ἡ, (ἐπί, ῥέω,) flowing in or to; watered, irrigated, moistened.
- ἐπισάττω, *f.* ἔξω, (ἐπί, σάττω,) to spread or lay upon, to pile a load upon, to load.
- ἐπισιτίζομαι, *mid.* of ἐπισιτίζω, to fur-

- nish one's self with food or provender, to forage.
- ἐπισκέπτομαι, *f. ἐψομαι, p. pass. ἐπέσκεμμαι, 2 aor. pass. ἐπεσκόπην, (ἐπί, σκέπτομαι,) dep. mid. to look upon or at, to look out, seek out; to visit, look after.*
- ἐπίσκειψις, *ews, ῆ, (ἐπισκέπτομαι,) a looking at, inspection, review; thought, consideration, reflection.*
- ἐπισκοτέω, *ω, f. ἦσω, (ἐπί, σκότος,) to darken, obscure; to obstruct the light.*
- ἐπισκώπτω, *f. ὤψω, (ἐπί, σκώπτω,) to laugh at, quiz, rally, banter.*
- ἐπισκεῖν, *2 aor. of ἐφέπω.*
- ἐπίστω, *2 aor. subj. of ἐφέπω.*
- ἐπίσσωτρα, *ων, τά, plur. of ἐπίσσωτρον, (ἐπί, σῶτρον,) the tire or iron hoop of a carriage-wheel.*
- ἐπισταδόν, *adv., without changing place; in order, attentively, zealously.*
- ἐπιστάμαι, *f. ἦσομαι, 1 aor. pass. ἠπιστήδην, (ἐπί, ἴσθημι,) to understand, to know well, to have knowledge of; to remember; to believe.*
- ἐπισταμένως, *(ἐπίσταμαι) adv., knowingly, skilfully, wisely, cleverly.*
- ἐπιστάσις, *ews, ῆ, (ἐπί, ἴσθημι,) a stopping, resting; attention, care; authority, command.*
- ἐπιστήσας, *1 aor. part. of ἐφίστημι.*
- ἐπιστολή, *ῆς, ῆ, (ἐπί, στέλλω,) a letter, epistle, dispatch.*
- ἐπιστρέφω, *f. ἐψω, p. ἐπέστρεφα, 1 aor. ἐπέστρεψα, 2 aor. pass. ἐπεστράφην, (ἐπί, στρέφω,) to turn upon or towards; mid. to turn one's self around or back; to return, retract, repent.*
- ἐπισφάζω, *or -σφάττω, f. ἀξω, 2 aor. ἐσφάγον, 2 aor. pass. ἐσφάγην, (ἐπί, σφάζω,) to slaughter, to offer over or besides, to immolate, sacrifice.*
- ἐπιταράττω, *f. ἀξω, p. χα, (ἐπί, ταράττω,) to disturb upon, to trouble, interrupt.*
- ἐπιτέλλω, *f. ἐλω, to rise as the sun, moon, and stars.*
- ἐπιτέλλω, *f. ἐλῶ, p. ἐπιτέταλκα, 1 aor. ἐπέτειλα, to lay upon, enjoin, entrust to, command; to give orders to, to prescribe, enjoin; intrans. and mid., to rise as the sun, moon, or stars.*
- ἐπιτήδειος, *ου, δ, ῆ, (ἐπιτήδης,) fit, adapted to, suitable; τὰ ἐπιτήδεια, the necessaries of life, provisions, etc.*
- ἐπιτίδῃμι, *f. δῆσω, p. τέθεικα, 1 aor. ἐπέδῃκα, 2 aor. ἐπέδην, 2 aor. mid. ἐπεδέμην, (ἐπί, τίδῃμι,) to place, put, or lay upon, to impose, inflict; to lade or supply with; mid. to set upon, to assail, punish; to undertake.*
- ἐπίτονος, *ου, δ, (sc. ἱμάς,) a rope, cord, or thong, (from ἐπιτείνω.)*
- ἐπιτρέπω, *f. ἐψω, 2 aor. ἐπέτρεπον, p. pass. ἐπιτέτραμμαι, 2 aor. pass. ἐπετράπην, 2 perf. ἐπιτέτροκα, (ἐπί, τρέπω,) to turn upon, to give over to, commit to; to permit, allow, suffer; mid. to entrust one's self to, to incline to, to wish.*
- ἐπιτρέχω, *f. δρέξομαι, 2 fut. ἐπιδραμοῦμαι, p. ἐπιδεδράμῃκα, 1 aor. ἐπέδρεξα, 2 aor. ἐπέδραμον, (ἐπί, τρέχω,) to run to, at, or over; to make an incursion, to fall upon.*
- ἐπιτυγχάνω, *f. τεύξομαι, 2 aor. ἐπέτῳχον, (ἐπί, τυγχάνω,) to light or fall upon, to meet with; to reach, find, obtain.*
- ἐπιφαίνω, *f. ἀνῶ, 1 aor. ἐπέφηνα, p. ἐπιπέφαγκα, p. pass. ἐπιπέφαμμι,*

- 2 aor. pass. ἐπεφάνην, (ἐπί, φαίνω,) to cause to appear upon or to, to show, exhibit; mid. to show one's self, to appear, shine forth.
- ἐπιφορτίζω, to load in addition, to put on an additional load.
- ἐπιφωνέω, ὦ, f. ἦσω, p. pass. ἐπιπεφώνημα, (ἐπί, φωνέω,) to call aloud upon, to call to; to exclaim, mention, subjoin.
- ἐπιχειρέω, ὦ, f. ἦσω, p. ἐπικεχείρηκα, 1 aor. ἐπεχείρησα, (ἐπί, χεῖρ,) to lay hands upon; to take in hand, to attempt; to begin.
- ἐπιχωρέω, ὦ, f. ἦσω, (ἐπί, χωρός,) to yield, grant, give up; to proceed, advance.
- ἐπλετ', for ἐπλετο, "syncop. for ἐπέλετο, 3 sing. imperf. mid. of πέλομαι, to be.
- ἐποικοδομέω, ὦ, f. ἦσω, (ἐπί, οἰκοδομέω,) to build upon, to build up.
- ἐπείχομαι, f. ἥσομαι, p. ἐπύχχημαι, (ἐπί, ὀχνομαι,) to go towards, approach; to attack; to go over or through, to visit.
- ἐπομαι, f. ἔψομαι, 2 aor. ἐσπόμην, dep. mid. from ἔπω, to follow, accompany.
- ἐποπτάω, ὦ, f. ἦσω, (ἐπί, ὀπτάω,) to roast upon, to broil besides or after.
- ἐποτρύνω, f. ὑπῶ, (ἐπί, ὀτρύνω,) to rouse up, exhort, animate, incite.
- ἐπτὰ, οἱ, αἱ, τὰ, indecl., seven.
- ἐπτακαίδεκα, ου, δ, ἡ, (ἐπτὰ, καί, δέκα,) seventeen.
- ἐπτακόσιοι, αι, α, seven hundred.
- ἐπτατο, 3 sing. 2 aor. of πέταμαι.
- Ἐπύαξα, ἡ, Epyaxa, wife of Syenesis.
- ἐπωπτων, imperf. act. of ἐποπτάω.
- ἐράμαι, 1 aor. pass. ἠράσθην, Poet.
- ἐράσθην, = prose form ἐράω, which see.
- ἐράσμιος, ου, δ, ἡ, and ἐράσμιος, α, ος, (ἐράω,) amiable, lovely.
- ἐράω, 1 aor. ἠράσθην, 1 aor. mid. ἠρασάμην, with the gen., to love, desire, long after, wish.
- ἐργάζομαι, f. ἀσομαι, p. pass. ἐργασμαι, 1 aor. ἐργασάμην, (ἐργον,) dep. mid. to work, labor, perform by labor; to do, to practise.
- ἐργον, ου, τό, labor, business, deed, employment, undertaking, attempt, work.
- ἐρείδω, f. ἐρείσω, 1 aor. ἤρεια, p. pass. ἤρειαμαι, to prop, support, stay; to confirm; to fix firm, to plant; to lean against; mid. to support one's self, to lean on.
- ἐρείσατο, 3 sing. 1 aor. indic. mid. of ἐρείδω.
- ἐρέσσω, or ἔττω, f. ἔσω, 1 aor. ἤρεσα, (ἐρέδω,) to row, to move, impel.
- ἐρεμύς, οὔ, δ, and ἐρεμύν, οὔ, τό, an oar.
- ἐρευνάω, ὦ, f. ἦσω, p. ἠρεύνηκα, 1 aor. ἠρεύνησα, (ἐρέω,) to seek out, to look into; to investigate; to seek after; to attempt.
- ἐρέω, f. ἐρῶ, p. εἶρηκα, 1 aor. pass. εἰρήσθην, p. pass. εἶρημαι, (ρέω,) to speak, say, relate.
- ἐρήμος, ου, δ, ἡ, adj. solitary, desert, deserted, desolate, uncultivated.
- ἐρίζω, f. ἴσω, (ἐρις,) to strive, wrangle, contend, dispute.
- ἐρίηρες, plur. poet. for ἐρίηροι, (ἐρι, ἄρω,) fitting, adapted; pleasing, agreeable.
- ἐρινός, or ἐρινός, οὔ, δ, the wild fig-tree.
- ἐριον, or εἶριον, ου, τό, wool.

ἔρις, ἴδος, ἡ, strife, quarrel, contention, battle.

ἐρίφος, ου, ὁ, and also ἡ, a young goat, a kid.

Ἑρμείας, ου, ὁ, contr. Ἑρμῆς, ου, Poet.

Ἑρμείας, αο, Hermes or Mercury, a deity.

ἐρμηνεύς, ἑός, and Att. ἑως, ὁ, (Ἑρμῆς,) an interpreter, messenger, herald.

ἔρομαι, f. ἐρήσσομαι, (Ἐρῖς ἔρομαι, f. ἐρήσσομαι,) 2 aor. mid. ἠρόμην, (ἑρέω,) to ask, inquire, seek, question; to beg, entreat.

ἔρος, ου, ὁ, Æol. for ἔρως, ὠτος, ὁ, love, desire, a longing for.

ἔρπω, to wind, glide, or creep along.

ἔρρηξα, 1 aor. ind. act. of ῥήγνυμι.

ἐρυθρός, ὁ, ὄν, red, ruddy, purple.

ἐρυκάέω, and ἐρυκάω, (= ἐρύκω,) 2 aor. Poet. ἐρυκάκων, to restrain,

to keep back, check, hinder.

ἐρῦμα, ἄτος, τό, (ἐρύομαι,) a safeguard, defence, fortification, bulwark.

ἐρυμός, ἡ, ὄν, (ἐρύομαι,) secured, safe; fortified, impregnable.

ἐρύομαι, and εἰρύομαι, f. ὕσομαι, p. ἔρυναι, to draw to one's self, to draw a sword; to preserve, defend, protect, guard; to watch, to keep guard.

ἐρύω, and εἰρύω, f. ὕσω, (ἐρύω,) to draw, drag, pull; to drag along; to keep, preserve.

ἔρχομαι, f. ἐλεύσομαι, 2 aor. ἤλθον, 2 p. ἐλήλυθα, plur. ἐληλύθει, to come, go, move along; to arrive at; to depart.

ἐρῶ, f. of ἐρέω, which see.

ἔρως, ὠτος, ὁ, (ἐράω,) love, desire, passion; the god of love, Cupid.

ἔρωτάω, ὦ, f. ἥσω, (ἰρέω,) to ask, interrogate, inquire of; to request, entreat, beseech.

ἐρώτημα, ἄτος, τό, (ἐρωτάω,) a question, interrogation; demand, inquiry.

ἐρωτικός, ἡ, ὄν, (ἔρως,) given to love, amorous, fond.

ἐρωτίς, ἴδος, ἡ, (ἔρως,) a loved one, a sweetheart.

ἐς, Poet. Ion. and old Att. form for εἰς, which see.

ἐσάλλομαι, f. αλοῦμαι, (ἐς, ἄλλομαι,) to leap or spring upon, to assault.

ἐσάλτο, Dor. for ἐσῆλτο, 3 sing. plur. perf. πασα of ἐσάλλομαι.

ἔσαν without aug. for ἦσαν, 3 plur. imperf. of εἶμι, to be.

ἐσέχυντο, Ion. for ἐσεκέχυντο, 3 plur. plur. pass. of εἰσέχεω, they poured themselves in, flowed or streamed in.

ἐσηλάμην, 1 aor. indic. mid. of ἐσάλλομαι.

ἐσθής, ἦτος, ἡ, a garment, robe, dress, clothing.

ἐσθίω, 2 aor. ἔφαγον, p. ἤδοκα, by redupl. ἐδήδοκα, plur. perf. ἐδηδόκειν, (ἔσθω,) to eat, take food, consume.

ἐσθλός, ἡ, ὄν, good, excellent, honorable; useful; brave; skilful; lucky.

ἐσθόρω, obsolet. 2 aor. ἐσέδορον, to leap or spring upon.

ἐσοπτρίζω, f. ἴσω, (ἔσοπτρον,) to reflect an image; mid. to behold one's image in a mirror.

ἔσοπτρον, ου, τό, (ἐς, ὄπτομαι,) a mirror or looking-glass.

ἐσοράω, ὦ, f. ὄψομαι, (ἐς, ὄράω,) to look at or upon.

ἐσπέρα, as, ἡ, (sc. ἑρα,) the evening; (sc. χώρα,) the west.

ἔσπομαι obsolet. for ἔπνομαι, (ἔπω,) to follow, pursue.

ἔστε, conjunct. (ἐς ἔτε,) till, until, so long, so long as.

ἐστιάω, f. ἄσω, p. ἐστιάω, p. pass. ἐστιάμαι, (ἐστία,) to receive into one's house, to entertain, to feast; mid. to feast one's self, to be a guest.

ἐστῶς, ὠτος, part. 2 perf. for ἐστώας, by crasis ἐστῶς, from ἱστῆμι, to place.

ἐσχάτος, η, ον, last, extreme, utmost, farthestmost.

ἐσχέδην, ης, η, 1 aor. indic. pass. of ἔχω.

ἔσω, adv. of place governing the gen., into, in, within, used for both the place 'where' and 'whither.'

ἐσθεν, adv., from within, within.

ἐταπλία, as, ἡ, companionship, fellowship, brotherhood.

ἐταῖρος, ου, ὁ, and ἑταῖρος, (ἑτης,) a comrade, fellow, mate, companion, friend.

ἕτερος, α, ον, Ion. ἡ, ον, the other, another, some other, different, foreign, strange.

ἐτέρωθεν, adv., (ἕτερος,) on the other side, elsewhere.

ἐτήσιος, ου, ὁ, ἡ, (ἔτος,) for a year, yearly, annual.

ἔτι, adv. of time. yet, still, hitherto; more, further, besides.

ἔτοιμος, ου, ὁ, ἡ and ος, η, ον, ready, prepared, at hand.

ἔτος, εος, τό, a year.

ἐτύχδην, 1 aor. ind. pass. of τεύχω.

εὖ, adv., well, good, brave.

εὖγε, well! well done! capitably!

εὐγνώμων, ονος, ὁ, ἡ, (εὖ, γνώμων,) of good or kind feeling, indulgent; fair, just, equitable; judicious.

εὐδαιμονέστατος, and εὐδαιμονέστερος,

superl. and compar. of εὐδαίμων, which see.

εὐδαιμονία, as, ἡ, (εὐδαίμων,) happiness, felicity; prosperity; wealth. εὐδαίμων, ονος, ὁ, ἡ, (εὖ, δαίμων,) with a good genius or destiny; fortunate, happy.

εὐδοκίμω, ᾧ, f. ἤσω, (εὖ, δόκιμος,) to enjoy a good name, to be honored, famous, popular.

εὐεπίδετος, ου, ὁ, ἡ, (εὖ, ἐπί, τίδην,) easy to be attacked or set upon; assailable.

εὐεργέτης, ου, ὁ, (εὖ, ἔργον,) a well-doer, a benefactor.

εὐεργής, εός, ὁ, ἡ, (εὖ, ἔργον,) well-made, skilfully constructed, well-built.

εὐζωρος, ου, ὁ, ἡ, Epic εὐζωρος, having a beautiful girdle, well-girded, beautiful.

εὐήδης, εος, ὁ, ἡ, (εὖ, ἡδός,) good-hearted, kind, honest, simple-minded.

εὐδετέω, ᾧ, f. ἤσω, (εὖ, τίδην,) to be well arranged, in good order, convenient; to be provided with, to abound.

εὐδέως, adv. (εὐδός,) straightway, immediately, forthwith.

εὐδρυντος, ου, ὁ, ἡ, (εὖ, δρύντω,) easily broken, easily bruised or crumbled; enervated.

εὐθύ, adv., (εὐδός,) straight-forward, direct.

εὐδῦμία, as, ἡ, (εὖ, δυμός,) good spirits, cheerfulness, gayety, mirth, diversion.

εὐδύς, εἰα, ὅ, straight, right, true.

εὐδύς, adv., immediately, directly, straightway.

εὐκτιμέτος, Poet. εὐκτιμένος, well or beautifully built; beautiful.

εὐληπτότατα, *superl. neut. plur. of*
εὐλητος, easy to be seized or taken
hold of.

εὐμελίας, ου, δ, ἡ, (εὐ, μελίας,) having
a good ashén spear; skilled in the
use of the spear.

εὐμενής, έος, δ, ἡ, (εὐ, μένος,) well-
disposed, kind, friendly, gracious.

εὐμορφος, ου, δ, ἡ, (εὐ, μορφή,) fair of
form, shapely, comely, elegant.

εὐναιετώ, ᾶ, to be well-peopled or
well-built, to be well situated.

εὐναιετών, ουσα, ον, (εὐ, ναιετώ,)
well-peopled, well-built, lying
well.

εὐνοιά, ας, ἡ, (εὐ, νόος,) good will,
kindness, favor; benevolence,
friendship.

εὐνοος, *contr. εὐνοος*, ου, δ, ἡ, well-
disposed, friendly, kind, bene-
volent.

εὐπλόκαμος, ου, δ, ἡ, (εὐ, πλόκαμος,)
having beautiful locks, fair-haired.

Εὐρυβιάδης, ου, δ, Eurybiades, a
Lacedæmonian general.

εὐρίσκω, *f. εὐρήσω*, *p. εὐρηκα*, 2 *aor.*
εὐρον, *p. pass. εὐρημαι*, 1 *aor. pass.*
εὐρέδην, 1 *f. pass. εὐρεθήσομαι*,
2 *aor. mid. εὐρόμην*, to find, meet
with, light upon; to perceive, find
out, discover; *mid.* to find for one's
self, to acquire, get, obtain.

εὐρος, έος, τό, (εὐρύς,) breadth, width.
Εὐρος, δ, Eurros, the south-east wind.

Εὐρύλοχος, δ, Eurylochus, a compa-
nion of Ulysses.

εὐρύμετωπος, ου, δ, ἡ, (εὐρύς, μέτω-
πον,) broad-browed, an epithet of
cattle.

εὐρύς, έος, *fem. εὐρεῖα*, *neut. εὐρύ*,
broad, wide, ample, spacious.

εὐρωμεν, 1 *pers. plur.* 2 *aor. subj. act.*
of εὐρίσκω.

Εὐρώτας, ου, δ, Eurotas, a river of
Laconia.

εὐσσελμος, *Poet. for εὐσελμος*, well
furnished with oar-benches or row-
ers, epithet of ships.

εὐσχημόνως, *adv.*, with dignity, grace-
fully, becomingly, honorably.

εὐτακτος, ου, δ, ἡ, (εὐ, τάσσω,) well-
arranged, keeping order, orderly.

εὐτε, *Ion. ἤτε*, *adv.*, when, seeing
that, since; as, just as, as if

εὐτελής, έος, δ, ἡ, (εὐ, τέλος,) cheap,
mean, paltry; sparing, frugal, eco-
nomical.

εὐτύχέω, ᾶ, ἴσω, *p. εὐτύχηκα*, (εὐ,
τύχη,) to be well off, fortunate,
successful, lucky.

εὐφλεκτος, ου, δ, ἡ, (εὐ, φλέγω,) easily
kindled, burned.

εὐφραίνω, *f. εὐφραῖνω*, *p. εὐφραγκα*,
1 *aor. εὐφράνα*, 1 *aor. pass. εὐφράν-
δην*, (εὐ, φρήν,) to delight, gladden,
please.

Εὐφράτης, ου, δ, Euphrates, a cele-
brated river of Asia.

εὐφροσύνη, ης, ἡ, (εὐφρων,) joy, glad-
ness, pleasure, cheerfulness.

εὐφωνία, ας, ἡ, (εὐ, φωνή,) goodness
of voice, sound, or rhythm; eu-
phony.

εὐχετάσμαι, ᾶμαι, (εὐχομαι,) to pray,
supplicate, entreat.

εὐχομαι, *f. εὐξομαι*, *p. εὐξμαι*, 1 *aor.*
mid. εὐξάμην, *dep. mid.* to pray, to
pray for, to desire earnestly; to
vow, to promise; to speak confi-
dently, to boast, glory.

εὐώδης, έος, δ, ἡ, (εὐ, ὀσμή,) fragrant,
sweet-smelling, odoriferous.

εὐωχέω, ᾶ, *f. ἴσω*, *p. pass. εὐώχηναι*,
(εὐ, ἔχω,) to feed well, to entertain
hospitably, to feast; *mid.* to be
well entertained, to feast, revel.

ἔφαιτο, 3 plur. imperf. mid. of **φαίμι**.
ἔφειτο, imperf. **ἔφειτον**, Poet. **ἔφερον**,
 f. **ἔφέψα**, 2 aor. **ἔπέστην**, 2 aor.
ἐπισπόμεην, (**ἐπί**, **ἔπα**), to go after,
 follow, pursue; to set upon, press,
 urge; to meet' with, encounter;
 to obtain.

Ἐφεσος, ου, ἡ, Ephesus, a celebrated
 city of Asia Minor.

ἐφηναι, (**ἐπί**, **ἡμαι**), to sit on, at, or by.
ἐφημοσύνη, ης, ἡ, (= **ἐφένμη**), a com-
 mand.

ἐφιππος, ου, ὁ, (**ἐπί**, **ἵππος**), on horse-
 back, an equestrian; a charioteer.

ἐφίστημι, f. **ἐπιστήσω**, p. **ἐφέστηκα**,
 2 aor. **ἐπέστην**, 1 aor. pass. **ἐπε-
 στάδην**, (**ἐπί**, **ἵστημι**), to place upon
 or over, to set over; intrans. to
 stand upon, by, or near; to come
 to or upon, to assail; to fall upon,
 to befall.

ἐφοδος, ου, ἡ, (**ἐπί**, **ὁδός**), a way to-
 wards, an approach; a channel, pas-
 sage; a way or means; an attack,
 assault.

ἐφορᾶω, ᾠ, f. **ἐπύθομαι**, 2 aor. **ἐπεῖδον**,
 p. **ἐφεώρακα**, (**ἐπί**, **ὀράω**), to oversee,
 observe; to look out or for; to
 choose, select.

ἐφορμάω, ᾠ, f. **ἤσω**, 1 aor. **ἐφώρμησα**,
 1 aor. pass. **ἐφωρμήδην**, (**ἐπί**, **ὀρ-
 μάω**), to stir up, rouse against; to
 rush upon, attack; to urge on,
 impel.

ἐχθρός, ὁ, ὄν, (**ἐχθός**), hated, odious;
 inimical, hostile; as subst. **ὁ ἐχθρός**,
 an enemy, adversary.

ἐχόμενος, η, ου, pres. part. of **ἐχομαι**,
 following, subsequent, next, conti-
 guous.

ἐχρην, imperf. of **χρή**, it behoved,
 it should or ought.

ἔχω, f. **ἔχω**, p. **ἔσχηκα**, 2 aor. **ἔσχον**,

2 aor. mid. **ἔσχόμεν**, 1 aor. pass.
ἔσχεδην, p. pass. **ἔσχημαι**, to have,
 hold, possess, regard; to be able;
 mid. to hold one's self upon or to,
 to adhere to.

ἔωθεν, adv., in the morning, at ear-
 liest dawn.

ἔως, **ἔω**, ἡ, the morning, dawn of
 day, daybreak.

Z

ζᾶής, ἑός, ὁ, ἡ, (**ζα-**, **ἄημι**), strong-
 blowing, stormy, violent.

ζάω, contr. **ζῶ**, **ζῆς**, **ζῆ**, f. **ήσω**, 1 aor.
ἔζησα, p. **ἔζηκα**, both rarely used,
 these tenses being supplied from
βίω, to live, to have life, to pass
 one's life; to prosper, be fortunate,
 happy, blessed.

ζείδωρος, ου, ὁ, ἡ, (**ζειδ-**, **δορέομαι**),
 bestowing food, fertile, bountiful.

ζεύγνυμι, and **ζευγνύω**, f. **ζεύξω**, p.
ἔζευχα, 1 aor. pass. **ἔζευχδην**, 2
 aor. pass. **ἔζυγην**, to join, yoke,
 harness; to couple, pair together;
 to join in marriage.

Ζεύς, **Διός**, ὁ, Jupiter, the supreme
 deity of heathen mythology.

Ζέφυρος, ὁ, Zephyr, the west wind.

ζέω, f. **ζίσσω**, 1 aor. **ἔζεσα**, to boil,
 bubble up, to seethe; metaph. to
 be fervent, fervid.

ζηλόω, ᾠ, f. **ώσω**, p. **ἐζήλωκα**, (**ζηλος**),
 to emulate, imitate; to be zealous
 towards, to desire ardently, to be
 eager for.

ζημιᾶω, ᾠ, f. **ώσω**, 1 aor. **ἐζημίωσα**, 1
 aor. pass. **ἐζημιώδην**, (**ζημία**), to
 cause loss or damage to any one;
 to punish, to fine.

Ζήν, **Ζηνός**, for **Ζεύς**, Jupiter.

ζητέω, ᾧ, *f.* ἦσω, 1 *aor.* ἐζήτησα, to seek, look after; to endeavor, try, strive after; to desire, wish; to demand, expect.

ζυγός, οὐ, ὁ, (ζεύγνυμι) a yoke, cross-beam; the cross-bar of a lyre.

ζῶ, 1 *sing. pres. indic. or subj. of* ζάω.

ζώνη, ης, ἡ, (ζώννυμι) a belt, girdle, zone.

ζωογόνος, ου, ὁ, ἡ, (ζωή, γόνος,) producing animals, productive, fruitful.

ζῶον, ου, τό, (ζῶη) a living creature, an animal.

H.

ἢ, *conj. disjunctive, or, ἢ—ἢ, either—or; interrogative, whether, in double indirect questions, whether—or; comparative, than, after the positive, rather than, more than.*

Ἥβη, ἡ, Hebe, daughter of Jupiter and Juno.

ἡγέμων, όνος, ὁ, ἡ, (ἡγέομαι) a leader, guide, chief, commander.

ἡγέομαι, οὔμαι, *f.* ἡσομαι, *p.* ἡγμαι, (ἄγω,) *dep. mid.* to lead, go first; to be leader; to view, regard, esteem; to believe, consider.

ἡγούμενος, ου, ὁ, *pres. part. of* ἡγέομαι, as *subst.* a leader, commander; τὸ ἡγούμενον, the van of an army.

ἡδεῖν, εις, ει, *plur. act. of* οἶδα.

ἡδη, *adv.*, now, even now, already; presently, soon.

ἡδομαι, *f.* ἡσθήσομαι, *p.* ἡσμαι, 1 *aor. pass.* ἡσθην, (ἡδύς,) to delight, enjoy, or satisfy one's self; to take pleasure in, to rejoice at.

ἦδον, *Dor.* ἔδον, *imperf. of* ᾄδω, *contr. for* ἀείδω, to sing.

ἡδύς, έος, ὁ, *in fem. gen.* ἡδεῖα, *neut.* ἡδύ, sweet, pleasant, agreeable.

ἡδύτης, πτος, ἡ, (ἡδύς,) sweetness, pleasantness, agreeableness.

ἡέ, *Poet. for* ἢ, than.

ἦε, 3 *sing. imperf. of* εἶμι, to be.

Ἡέλιος, ου, ὁ, *Poet. for* Ἥλιος, Helios, god of the sun.

ἡεροειδής, έος, ὁ, ἡ, (ἀήρ, εἶδος,) of a dark and cloudy look; dim, murky, dusky, obscure.

ἡέρος, *Ion. and Epic. gen. of* ἀήρ.

Ἡετίων, υνος, ὁ, Eétion, king of Hyppolacian Thebe in Cilicia.

ἦθος, εος, τό, (ἔθος,) manner, custom, habit; disposition; character.

ἦια, ων, τό, provisions for a journey; food, meat; husks, chaff.

ἦκα, *f.* ἦξω, 1 *aor.* ἦξα, to come, to be here; to arrive; to concern, relate, or belong to.

ἡλακάτη, ης, ἡ, (ἡλεκτα) a distaff, spindle; a shaft, arrow.

ἡλίβατος, ὁ, ἡ, inaccessible, steep, precipitous, high.

ἡλίκος, η, ου, as large as, as big as, such a size. *In a question,* what a great!

ἡλιξ, ίκος, ὁ, ἡ, of the same age; in the flower or prime of life.

ἡλιος, ου, ὁ, (ἔλη,) the sun; light, daylight.

ἡλος, ου, ὁ, a nail, a stud.

ἡλυξα, ας, ε, 1 *aor. of* ἀλύσκει.

ἡμαι, σαι, ται, to be set, laid, placed; to sit, lie, stand.

ἡμαρ, ατος, τό, (ἡμέρα,) the day.

ἡμεῖς, *nom. plur. of* ἐγώ.

ἡμέν, *Poet. conj., to which corresponds* ἡδέ, *used for* καί—καί, both—and.

ἡμενος, η, ου, *pres. part. of* ἡμαι.

ἡμέρα, ας, η, *Ion.* ἡμέρη, a day, daylight.

ἡμεροδρομέω, ᾧ, (ἡμεροδρόμος,) to run all day, to travel as a courier.

ἡμίλεκτος, ου, ὁ, ἡ, (ἡμισυ, λέπω,) half-peeled, half-hatched.

ἡμίσις, ἡμίσεια, ἡμισυ, half, one half.

ἡμιτελής, ἐς, (ἡμισυς, τέλος,) half-finished, unfinished.

ἡμίφλεκτος, ου, ὁ, ἡ, (ἡμισυς, φλέγω,) half-burnt.

ἡμος, adv., when, after that.

ἡμφιεσα, for ἀμφίεσα, 1 aor. indic. act. of ἀμφίδω or ἀμφιέννυμι, which see.

ἢν, contr. for ἐάν, if, in case that.

ἢν, accus. fem. gen. of ὅς, ἡ, ὅ, who, which.

ἦνεον, imperf. act. of αἰνέω.

ἦνεσχόμεν, 2 aor. mid. of ἀνέχω.

ἦνικα, adv., when, at which time.

ἦνιοχος, ου, ὁ, (ἦνία, ἔχω,) one holding the reins; a driver, charioteer.

ἦπαρ, ἄτος, τό, the liver.

ἦπου, conj., or; than.

*Ἡρα, as, and Ion. ἡς, ἡ, Juno, wife of Jupiter.

*Ἡρακλῆς, εὖς, ὁ, contr. Ἡρακλῆς, Hercules, a Grecian hero and demi-god.

ἦρετο, 3 sing. imperf. indic. of ἔρομαι.

ἠριγένεια, as, ἡ, (ἔαρ, γίγνομαι,) early-born, rising early in the morning, an epithet of Aurora.

ἠρκεσα, as, ε, 1 aor. of ἀρκέω.

ἠρόμην, imperf. from ἀρόμαι.

ἠρώς, ως, ὁ, a hero, a demi-god.

ἡσσων, and ἡττων, ονος, neut. gen. ἡσσον or ἡττον, irreg. compar. of κακός, less, inferior; weaker, feeble; worsted, beaten.

ἡσυχῇ or ἡσυχῆ, adv., quietly, silently.

ἡσυχία, as, and Ion. ἡς, ἡ, quiet, stillness, tranquillity.

ἦτε, for ἔτε, 2 pers. plur. imperf. of εἶμι.

ἦτοι, conj., or, either, truly, certainly. ἦττόμαι, p. pass. ἦττημαι, to be less, inferior, to be vanquished or overcome.

ἦῡσα, gen. ἠέος, Poet. for ἐὺς, good, brave, excellent.

*Ἡφαιστῖον, ωνος, ὁ, Hephaestion, a friend of Alexander.

*Ἡφαιστος, ου, ὁ, Vulcan, the god of fire as applied to art.

ἦχει, 3 sing. pres. of

ἠχέω, ᾧ, f. ἦσω, to sound, to reverberate, resound.

ἦχλῦσα, 1 aor. act. of ἀχλύνω.

ἦωδεν, (ἠώς,) in the morning, at day-break.

ἠώς, ὅς, οὗς, ἡ, the dawn of day, the early day, the morning.

*Ἡώς, ἡ, Aurora, goddess of the dawn.

Θ.

δαῖρος, οὔ, ὁ, the hinge of a door or gate; the beams of a chariot on which the axle-tree is fixed.

δάλασσα, Att. δάλαττα, ἡς, ἡ, the sea, a sea.

δαλερός, ὁ, Ion. ἡ, ὄν, (δάλλω,) blooming, flourishing, fresh, vigorous, active; strong, rich, abundant.

δαλπάρη, ἡς, ἡ, (δάλλω,) a warming; heat; cheering, hope, consolation.

δανάτος, ου, ὁ, (δάνω,) death; destruction, misery.

δανᾶτώω, ᾧ, f. ἦσω, (δάνω,) to kill, to put to death.

θάπτω, f. ἀψω, p. τέταφα, 1 aor. ἔθαψα, 2 aor. pass. ἐτάφην, p. pass. τέθαμμαι, to bury, inter; to perform funeral rites.

Θαρράλεος, *έα, έον, (θάρρος,)* bold, daring, brave, confident.

Θαρρέω, *ω, f. ήσω, to be bold, confident; to rely upon, trust to.*

Θάσσον, *adv., more quickly, sooner.*

Θαύμα, *ατος, τό, a wonderful thing, a wonder, prodigy.*

Θαυμάζω, *f. άσσομαι, 1 aor. έδαύμασα, to wonder; intrana to be astonished, amazed; to wonder at, to admire.*

Θαυμαστός, *ή, όν, (θαυμάζω,) wonderful, strange, astonishing, surprising.*

Θαψακηνός, *όν, a Thapsacan.*

Θάψακος, *ου, ή, Thapsacus, a city on the Euphrates.*

Θεᾶσθαι, *f. άσσομαι, depon. mid. 1 aor. pass. έδεάδην, p. pass. τεθεάμαι, to see, to look at, behold.*

Θείιον, *Poet. and Ion. for θεϊον, ου, τό, brimstone, sulphur.*

Θεῖος, *εία, εῖον, (θεός,) divine, god-like.*

Θέλω, *or έδέλω, f. θελήσω, to will, to wish, desire; to purpose, intend, please; to be disposed, inclined to any thing.*

Θεμελιόω, *ω, f. ώσω, (τίδημι,) to lay a foundation; to found, build.*

Θέμενος, *η, ον, 2 aor. mid. part. of τίδημι.*

Θέμιτ, *ιδος, Ion. ιτος, Att. ιστος, ή, law, right, justice; institution, usage.*

Θεμιστοκλής, *εος, ό, contr. Θεμιστοκλῆς, Themistoclea, a celebrated Athenian statesman and commander.*

Θεομαχέω, *ω, f. ήσω, (θεός, μάχομαι,) to fight against or resist the gods.*

Θεοπροπία, *ας, ή, and Θεοπρόπιον, ου, τό, (θεός, πρό, είπον,) a prophecy, an oracle.*

θεός, *ου, ό, a god, a divinity; ή θεός a goddess.*

Θεραπευτής, *ου, ό, (Θεραπεία,) an attendant, a servant; a worshipper; a physician.*

Θεράπειω, *f. εύσω, 1 aor. έδεράπευσα, (Θεράπων,) to wait upon; to minister unto; to relieve, heal, cure.*

Θεράπων, *οντος, ό, an attendant, a servant, a minister.*

Θεράψ, *ατος, ό, same signif. as the preceding.*

Θερμαίνω, *f. ανώ, 1 aor. έδέρμανα, p. pass. τεδέρμασμαι, 1 aor. pass. έδερμάνδην, (θέρμος,) to warm, heat; to become warm.*

Θέρμη, *ης, ή, warmth, heat.*

Θέρμος, *ή, όν, warm, hot; ardent, bold.*

Θέρμος, *ου, ό, lupine, a kind of pulse.*

Θέρος, *εος, τό, summer; summer-heat; harvest; a crop.*

Θερσίτες, *ου, ό, a proper name, Ther-sites.*

Θέτις, *ιδος, ή, Thetis, a sea-goddess.*

Θεσπέσιος, *ου, ό, ή, (θεός, έπος,) uttered by a deity; divine, wonderful; immense.*

Θεσπιδής, *εος, ό, ή, (θέσπις, δαίω,) kindled by the gods; violent, furious.*

Θέσσαλος, *Att. Θέτταλος, ου, ό, a Thessalian.*

Θέσφατον, *ου, τό, (θεός, φάτις,) a response of an oracle, an oracle; τα θέσφατα, oracles.*

Θέω, *f. θεύσσομαι, to run; to move rapidly.*

Θεωρέω, *ω, f. ήσω, p. τεθεώρηκα, (θεωρός,) to be a spectator of, to look on, behold, see, mark, note.*

Θηβαῖος, *αίη, αῖον, Theban, a Theban.*

Θήβη, ης, ἡ, *Poet. for Θῆβαι, ὡν, αἱ, Thebe, a city of Troas, inhabited by Cilicians.*

θῆρ, θηρός, ὁ, a wild beast, a beast of prey.

θηρᾶω, *f. αῶω, fut. mid. θηράσομαι, (θῆρ.) to hunt wild beasts, to chase, pursue, catch.*

θηρεῖω, *f. εἶσω, (θῆρ.) = θηρᾶω.*

θηρίον, ου, τό, = θῆρ, of which it is a diminutive in form.

θησαυρός, οὔ, ὁ, (τίθημι,) a treasure-house, a treasury, magazine; a treasure, store.

θίγω, *f. θιξόμαι, = θιγγάνω, to touch lightly, to touch; to take hold of.*

θίς, θινός, ὁ, ἡ, a heap; a bank or hill; the shore.

θνήσκω, *f. θανοῦμαι, 2 aor. ἔθανον, p. τέθνηκα, to die, to be dead.*

θνητός, ἡ, ὄν, (θνήσκω,) liable to death, mortal.

θολερός, ὁ, ὄν, muddy, turbid, foul.

θοός, ὁ, ὄν, (θέω,) swift, quick, rapid.

θορυβέω, ᾠ, *f. ἤσω, 1 aor. pass. ἐθορυβήθην, p. pass. τεθορύβημαι, to make a noise or uproar; to cheer, applaud; to trouble.*

θορύβος, ου, ὁ, noise, uproar, tumult; loud applause; confusion.

θούδιππος, ου, ὁ, Thoudippos, a man's name.

θώκος, *Poet. for θώκος, a seat; a sitting; an assembly.*

θοῶς, *adv. (θοός,) quickly, swiftly, speedily.*

Θράκη, ης, ἡ, Thrace, a country of Europe.

θρήνει, *pres. imper. act. of*

θρηνέω, ᾠ, *f. ἤσω, p. pass. τεθρήνημαι, (θρήνος,) to moan, lament; to chant mournful songs.*

θρίξ, τριχός, ἡ, the hair of the head or beard; hair, bristle.

θυγάτηρ, τέπος, *synecop. τρός, a girl, a maiden.*

θύελλα, ης, ἡ, a storm, hurricane, whirlwind.

θυμός, οὔ, ὁ, (θύω,) mind, soul; passion, anger, wrath.

θύμβριον, ου, τό, Thymbrium, a city of Phrygia.

θυμός, ᾠ, *f. ὤσω, (θυμός,) to make angry, to provoke; pass. to be angry, incensed or provoked.*

θύρα, ας, *Ion. θύρη, ης, ἡ, a door; αἱ θύραι, doors.*

θύρων, *Ion. for θυῶν gen. plur. of θύρα.*

θυσᾶνός, *Poet. θυσᾶνός, ὅσσα, ὅεν, (θύσανος,) ornamented with fringe, fringed, tasselled.*

θύσια, ἰας, *Ion. θυσίη, ης, ἡ, (θύω,) a victim, a sacrifice; the days of sacrifice.*

θυσιδίζω, *f. ὀσω, (θύω,) to sacrifice, to slay as an offering.*

θύω, *f. ὕσω, 1 aor. ἔθυσα, p. τέθυκα, 1 aor. pass. ἐτύθην, p. pass. τεθύμαι, to burn incense or perfume; to sacrifice, to kill for sacrifice, to immolate.*

θύω or θύνω, *f. θύσω, to move rapidly; to rush impetuously forward; to rage; to be furious, mad.*

θωράκίζω, *f. ἴσω, (θώραξ,) to arm with a θώραξ, to put on a coat of mail, to arm; mid. to arm one's self.*

θώραξ, ᾠκος, ὁ, *Ion. θώρηξ, the thorax, the breast, the chest.*

θωρήσσω, *f. ἤξω, 1 aor. ἐθώρηξα, 1 aor. pass. ἐθωρήχθην, = θωράκίζω.*

I

ἰαίνω, *f.* ἰαῖνῶ, 1 *aor.* ἴηνα, (*ἴα*.) to warm, to make warm, to soften; to melt; to soothe, gladden, cheer.

ἰᾶσθαι, *ῶμαι*, *f.* ἰᾶσθαι, *Ion. and Epic.* ἰήσθαι, 1 *aor.* ἰᾶσθην, 1 *aor. pass.* ἰᾶσθην, (*ἰάω*.) *dep. mid.* to heal, cure, save.

ἰδασθαι, 1 *aor. inf. mid.* of the preceding.

ἰατρός, *ου*, *ὁ*, (*ἰδομαι*.) a physician, surgeon.

ἰαχέω, *ῶ*, *f.* ἴσω, (*ἴω*.) to shout, cry, call aloud; to vociferate.

ἴδιος, *α*, *ον*, own, one's own; privately, by one's self, alone; proper, peculiar.

ἴδμεναι, *Epic.* for *εἰδέναι*, to know.

Ἰδομενεύς, *ῆος* and *έος*, *accus.* *ῆα* and *εα*, Idomeneus, a king of Crete.

ἰδοῦ, *adv.*, lo! behold!

ἰδρώω, *f.* ὥσω, (*ιδρώς*.) to sweat, perspire.

ἰεῖσθαι, see *ἴημι*.

ἱερεῖον, *ου*, *τό*, *Ion.* *ιερήιον*, a victim, sacrifice.

ἱερεὺς, *έως*, *ὁ*, (*ιερός*.) a priest, one who has charge of τὰ ἱερά, sacred things.

ἱερός, *ᾧ*, *όν*, *Ion.* *ἱρός*, *ῇ*, *όν*, holy, sacred, consecrated.

ἴημι, *f.* ἴσω, *Epic.* ἔσω, 1 *aor.* ἦκα, *Epic.* ἔηκα only in composition, *p.* εἶκα, *p. pass.* εἶμαι, *aor. pass.* εἶσθην and εἶσθην, *f. pass.* ἐθήσομαι, *mid.* ἵεμαι, *f.* ἴσομαι, *aor.* ἠκάμην, (*ἰέω*, *Ἐν*.) to send, to send forth; *mid.* to send one's self, hasten on, desire.

Ἰθάκη, *ης*, *ῆ*, Ithaca, an island on the western coast of Greece.

ἰθύω, *f.* ὑθῶ, 1 *aor.* ἰθύσθην, (*ἰθύς*.) to make straight, to straighten; to guide, direct, rule.

ἰθύς, *Epic* and *Ion.* for *εὐθύς*, straight, direct; right, true.

ἰθῦω, *f.* ἰσω, 1 *aor.* ἰθῦσα, (*ἰθύς*.) to make straight; to regulate, direct.

ἱκᾶνε, 3 *sing. imperf.* of *ἱκάνω*.

ἱκάνός, *ῆ*, *όν*, sufficient, enough; abundant, great, much.

ἱκάνω, *imperf.* *ἱκάνον* as *aorist mid.* *ἱκάνομαι* as *active*, (*ἱκᾶν*.) to come.

ἱκελος, *έλη*, *ελον*, (*εἶκω*.) like, similar.

ἱκετεύω, *f.* εὔσω, (*ἱκομαι*.) to come as a suppliant.

ἱκμενος (with *οἶρος*.) a favorable wind.

Ἰκόνιον, *ου*, *τό*, Iconium, a populous city of Phrygia.

ἱκρίον, *ου*, *τό*, (*ἱκᾶν*.) a board, plank; a floor.

ἱκριόφιν, *Poet.* for *ἱκρίον*.

ἰλάσκομαι, *f.* ἰλάσομαι, 1 *aor. pass.* ἰλάσθην, 1 *aor. mid.* ἱλασόμεν, to propitiate, conciliate.

ἰλη for *εἰλη*, *ης*, *ῆ*, (*ἰλω* or *εἰλω*.) a dense body of men, a troop, company.

Ἰλιον, *ου*, *τό*, Ilium, one of the names of Troy.

ἱμάς, *άντρος* or *άντρος*, *ὁ*, a leathern strap or thong.

ἵνα, *conj.*, that; to the end that, in order that; so that, so as that.

ἵεσθαι, *fut. infin.* of *ἱκνέομαι*.

ἰότης, *ητος*, *ῆ*, (*ἵεμαι*.) will, resolve; counsel, advice.

ἱούλος, *ὁ*, down, the first growth of the beard.

ἰοχάιρα, *ῆ*, (*ἰός*, *χαίρω*.) delighting in arrows, arrow-loving, an epithet of Diana.

Ἱππεύς, ἄνρ, plur. Ἱππεῖς, (Ἱππος,) a rider, horseman; a charioteer.

Ἱππεύω, f. εἶσω, (Ἱππεύς,) to ride, to fight on horseback; to be a horseman.

Ἱππικός, ἡ, ὄν, of or belonging to a horse; of or belonging to riding or to a horseman; skilled in riding, horsemanship.

Ἱππόδαμος, οὐ, ὁ, ἡ, (Ἱππος, δαμάω,) horse-subduing, horse-taming.

Ἱππόδρομος, οὐ, ὁ, (Ἱππος, δρόμος,) a race-course; a racer; a race.

Ἱππος, οὐ, ὁ, ἡ, a horse, steed, a mare.

Ἱπποτροφία, ας, ἡ, (Ἱππος, τρέφω,) a feeding, keeping or training of horses; the expense of horse-keeping.

Ἱππουρις, ἰδος, ἡ, (Ἱππος, οὐρά,) having a crest of horse-hair, decked with a horse-tail.

ἱός, ἡ, ὄν, *Ion.* for ἱερός, holy, sacred.

ἱς, ἰός, ἡ, a fibre, muscle, nerve; strength, muscular power, might.

ἱσας, for ἱσασι, 3 plur. pres. indic. of ἱσῃμι.

ἱσηγορία, ας, *Ion.* ἱσηγορίη, (ἱσος, ἀγορεύω,) equal freedom of speech, opinion, etc.

ἱσόκλευρος, οὐ, ὁ, ἡ, (ἱσος, πλευρά,) having equal sides, equilateral.

ἱσος, ἱση, ἱσον, like, alike, equal; fit, proper, just, upright.

ἱσοτιμία, ας, ἡ, (ἱσος, τιμή,) equality of honor or distinction.

Ἰσσοί, εἰ, Iasi, or Iasus (Ἰσός), a city of Cilicia.

ἱσῃμι, f. στήσω, 1 aor. ἔστησα, p. ἔστηκα, plurperf. ἔστηκεν, 2 aor. ἔστην, 1 aor. pass. ἐστάθην, 1 fut. pass. σταθήσομαι, as trans. to cause to stand, to place, set; as intrans.

to stand, continue, endure, persist.

ἱστίη, ης, ἡ, *Ion.* for ἱστία, a domestic hearth or fireside; a house.

ἱστίον, οὐ, τό, (ἱστός,) cloth; a sail.

ἱστοπέδη, ης, ἡ, (ἱστός, πέδη,) the mast-stay.

ἱστός, οὐ, ὁ, (ἱσῃμι,) the mast; a loom-beam; the warp, web.

ἱσχνός, ἡ, ὄν, lean, meagre, thin; weak, feeble.

ἱσχυρός, ὁ, ὄν, (ἱσχύς,) strong, robust, vigorous; mighty, powerful; severe.

ἱσχύς, ὅς, ἡ, (ἱς,) strength, might, power.

ἱρῦς, ὅς, ἡ, (ἱρέα,) the circumference or periphery of a wheel.

ἱρδιμος, οὐ, ὁ, (ἱρι, term. διμος,) strong, mighty, powerful; highly honored.

ἱρι, adv., strongly, powerfully, with might or power.

ἱριος, οὐ, ὁ, ἡ, (ἱρι,) strong, robust; fat.

ἱχθύς, ὅς, ὁ, a fish.

ἱχνιον, οὐ, τό, (ἱχνος,) a trace, track, a small footstep.

ἱφ, dat. sing. of ἱός, οὐ, ὁ, an arrow.

ἰωκή, ἡς, ἡ, (ἰώω, and διώκω,) the tumult or noise of battle; the rout.

ἰών, ἰούσα, ἰόν, pres. part. of εἶμι.

Ἰωνία, ας, ἡ, *Ion.* a country of Asia Minor.

K.

κάγαδός, for καὶ ἀγαθός.

κάγώ, for καὶ ἐγώ.

Κάδμος, οὐ, ὁ, Cadmus, the founder of Thebes.

καθαίρω, ᾶ, f. ἤσω, 2 aor. καθεῖλον,

1 aor. pass. καθήρξην, p. pass. καθήρημαι, (κατά, αἶρέω,) to take or pull down, to demolish, subvert; to overthrow, to conquer.

καθαρείως = καθαρῶς, adv., purely, cleanly.

κάδαρμα, atos, τό, offscouring, filth; applied to men of vile characters, outcasts.

καθεδούμαι, f. ind. mid. of

καθέζομαι, imperf. ἐκαθεζόμην, f. καθεδούμαι, 1 aor. pass. ἐκαθέσθην, (κατά, ἕζομαι,) to sit down, to sit.

καθέλων, 2 aor. part. of καθαιρέω.

καθεύδω, f. ευδήσω, (κατά, εὔδω,) to sleep; to be indolent, inactive, indifferent.

καθήκω, (κατά, ἤκω,) to come or reach down to, to be near, adjacent to, to pertain to; impera. καθήκει, it is becoming, fit, right.

κάδημαι, (κατά, ἤμαι,) to sit down; to sit; to abide, dwell.

καδίζω, f. καδίσω, 1 aor. ἐκάδισα, (κατά, ἴζω,) to cause to sit down, to seat; intrana. to sit down, to sit; to abide, continue.

καδικνέομαι, f. ἴζομαι, 2 aor. ἰκόμην, (κατά, ἰκνέομαι,) to attain to, arrive at, reach; to touch, hit; to reproach, abuse.

καδίσας, 1 aor. act. part. of καδίζω.

καδίστημι, f. καταστήσω, 1 aor. κατέστησα, 2 aor. κατέστην, p. καδέστηκα, 1 aor. pass. κατεστάθην, (κατά, ἵστημι,) to sit down, set, place, constitute, accompany; pass. or mid. to be set, to be.

καδοράω, ō, f. κατόψομαι, p. καθώρακα, 2 aor. κατείδον, 2 aor. mid. κατειδόμην, (κατά, ὀράω,) to look down on, to survey or inspect any thing from above.

καθύπερθεν, or καθύπερθε, adv., from above, on the top, above, superior, beyond.

καί, copulat. conj., and, then, after that, and so, and thus; namely, to wit, even; also, too.

Καιναί, ai, Cænæ, a city on the Tigris.

καιρός, οὐ, δ, a time, season, opportunity.

καίτοι, adv., (καί, τοι,) and indeed, and certainly, and yet.

καίω, f. mid. καύσομαι, 1 aor. pass. ἐκαύθην, 2 aor. pass. ἐκάην, p. pass. κέκαυμαι, to kindle, light up, set on blaze; to burn, consume, lay waste by fire.

κῆκεῖνος, for καὶ ἐκεῖνος.

κάκοδαῖμων, onos, δ, ἡ, (κακός, δαίμων,) wretched, unhappy, miserable.

κᾰκός, ἡ, όν, bad, worthless, evil, wicked.

κακῶς, adv., badly, evilly, wickedly; insultingly, grievously.

καλέεσκον, Ion. by cronth. for ἐκάλεον, imperf. of

καλέω, f. έσω, p. κέκληκα, p. κέκληκα, 1 aor. ἐκάλεσα, p. pass. κέκλημαι, to call, to call forth, to summon, invite; to name, give name to.

καλιὰ, as, ἡ, (κᾰλον,) a wooden house, cabin, cot; a barn, granary; a dwelling, abode; a nest.

κάλλιμος, ου, δ, ἡ, for καλός, beautiful.

καλλίφυλλος, ον, with beautiful leaves.

κάλλος, εος, τό, (καλός,) beauty, comeliness.

καλός, ἡ, όν, compar. καλλίων, superl. κάλλιστος, beautiful, lovely, agreeable.

καλίπτω, f. ὕψω, 1 aor. ἐκάλυψα, p.

pass. κενάλυμαι, 1 aor. *pass. ἐκαλύφθην*, to cover, envelope, wrap around, hide; to protect, defend.

καλάδιον, ου, τό (*κάλως*), a small cord or rope of a ship.

καλῶς, *adv.*, well, becomingly, rightly, properly, fitly.

κάματος, ου, ὁ (*κάμνω*), labor, toil, pains, weariness, fatigue.

κάμει, *Ion.* 2 aor. indic. act. 3 sing. of *κάμνω*.

καμνύν, *Ep. and poet.* for *καταμύν*, to close the eyes, to sleep.

κάμνω, *f. mid.* *καμοῦμαι*, *p. κέμνηκα*, 2 aor. *ἐκάμον*, 2 aor. *mid.* *ἐκαμόμην*, (*κάμω*), to toil, labor; to be weary, tired out; to make with toil, to prepare with labor.

καμπύλος, η, ον, (*κάμπτω*), curved, crooked, bent.

κἄν, for *καὶ ἂν*.

κάνυς, νοσ, ὁ, the candys, a Median upper garment with sleeves.

κανθήλιος, ου, ὁ (*κανθός*), a large ass for carrying burdens, a pack-ass.

καπηλεία, ας, ἡ, (*καπηλεύω*), retail-trade, tavern-keeping, dealing in small wares.

καπί, for *καὶ ἐπί*.

καπνός, ου, ὁ, smoke, steam, vapor.

Καππαδόκης, ου, ὁ, a Cappadocian.

Καππαδοκία, ας, ἡ, Cappadocia, a country of Asia Minor.

κάπτει, for *κατέκει*.

καρβατίνη, ης, ἡ, a coarse shoe, a brogue, moccasin.

καρδία, ας, ἡ, *Ion.* *καρδίη*, ης, *Poet.* *κράδια*, ας, and *ιη*, ης, the heart; soul, mind, understanding.

Καρδοῦχοι, οί, Carduchians.

Καρία, ας, ἡ, Caria, a country of Asia Minor.

καρπάλιμος, ου, ὁ, ἡ, (for *ἀρπάλι-*

μος, from *ἀρπάζω*), fleet, rapid, hasty.

καρποῖσιν, *dat. plur. Ion.* of

καρπός, ου, ὁ, fruit both of trees and the field, grain, corn, seed; profit, advantage, utility.

καρτερός, ὁ, ὅν, (= *κρατερός*), strong, brave, bold.

κῆσέληνον, from *κῆσέληνος* (i. e. *καὶ ἀσέληνος*). See *ἀσέληνος*.

κῆσίγγητος, ου, ὁ, a brother, a near kinsman; as *adj.*, kindred.

κατά, *prep. gov. the gen. and accus.*, down, down from, upon or in; towards, near to, through; during, in, at; according to, conformably to; because of, for; in respect to, as to; like, after the manner of.

καταβαίνω, *f. βήσομαι*, *p. βέβηκα*, 2 aor. *κατέβην*, (*κατά*, *βαίνω*), to go or come down, to descend, drop; to alight; to set out, depart.

καταβάλλω, *f. ἄλω*, *p. βέβληκα*, 2 aor. *κατέβαλον*, 1 aor. *pass. κατεβλήθην*, *p. pass. καταβέβλημαι*, (*κατά*, *βάλλω*), to cast or tear down, to demolish; to let down; to spread abroad, to divulge; to lay out, expend, to lay down as a first principle.

κατάβασις, εως, ἡ, (*κατά*, *βαίνω*), a going down or descending, opposed to *ἀνάβασις*.

καταβιβάζω, *f. ὄσω*, (*κατά*, *βιβάζω*), to cause to descend; to lead or cast down.

κατάγειος, ου, ὁ, ἡ, and *κατάγειος*, α, ον, (*κατά*, *γαῖα*), under the ground, subterraneous.

κατάγειος. See the preceding.

καταγέλαω, ᾶ, *f. ὀσομαι*, 1 aor. *κατέγελασα*, 1 aor. *pass. κατεγέλασθην*, (*κατά*, *γελᾶω*), to laugh at, deride; mock, insult.

καταγινώσκω, *οτ καταγινώσκω, f. γνέσσομαι, 2 αορ. κατέγνων, (κατά, γινώσκω,) to remark, find out, discover; to be of opinion, to judge; to give judgment, to sentence; to condemn.*

κατάγω, *f. ἄγω, p. Att. καταγέροχα, imperf. κατήγον, 2 αορ. κατήγαγον, (κατά, ἄγω,) to lead or bring down; to lead away, conduct; to draw down or out; to bring a ship into harbor; to come to land, to land.*

καταγωνίζομαι, *f. ἴσσομαι, Att. ιούμαι, p. pass. κατηγώνισμαι, (κατά, ἀγωνίζομαι,) to struggle against, to vanquish, overcome.*

καταδίκη, *ης, ἡ, (κατά, δίκη,) sentence against, condemnation; penalty, fine.*

καταδιώκω, *f. ὄξω, 1 αορ. κατεδίωξα, κατά, διώκω,) to follow after, pursue.*

καταδοκέω, *ῶ, f. ἤσω, (κατά, δοκέω,) to think against; to think unfavorably of, to suspect.*

κατάδυμι, *f. ὕσω, 1 αορ. κατέδισα, 2 αορ. κατέδυν, p. καταδέδισκα, (κατά, δύω, or δύμι,) to sink under, to plunge into or under; to descend into, to penetrate; to put on as arms; to enter secretly, to hide, lurk.*

καταδύς, *ύντος, 2 αορ. part. of κατάδυμι.*

καταδέδομαι, *f. ἄσομαι, (κατά, δέδομαι,) to look down on, to look at, contemplate, survey.*

καταδύνω, *f. ὕσω, (κατά, δύω,) to sacrifice, to kill; mid. to bind or compel.*

κατακαίνω, = κατακτείνω.

κατακαίω, *f. καύσω, 1 αορ. κατέκαυσα, 1 αορ. pass. κατεκαύθην, 2 αορ.*

pass. κατεκάην, (κατά, καίω,) to set on fire, to burn up, consume by fire.

κατάκειμαι, *(κατά, κείμαι,) dep. mid. to lie down, to lay oneself down; to keep one's bed as a sick person; to recline at meals.*

κατακλᾶω and κατακλάω, *f. ἄσω, (κατά, κλαίω,) to break in pieces, to break; to move to pity.*

κατακλείω, *f. εἰσω, 1 αορ. pass. κατεκλείσθην, p. pass. κατακλείσμαι, (κατά, κλείω,) to shut up, to shut fast, to inclose, confine, imprison.*

κατακόπτω, *f. ὀψω, 2 αορ. κατεκόπην, 3 f. pass. κατακεκόψομαι, (κατά, κόπτω,) to cut in pieces, cut up; to kill, slay; mid. to beat one's self, to mourn.*

κατακτείνω, *f. ἐνῶ, 1 αορ. κατέκτεινα, p. κατέκτονα, 2 αορ. κατέκτανον, (κατά, κτείνω,) to kill, slay, slaughter.*

καταλαμβάνω, *f. λήψομαι, 2 αορ. κατέλαβον, p. κατέληφα, 1 αορ. pass. κατελήφθην, p. pass. κατέλημμαι, (κατά, λαμβάνω,) to take, to receive, to lay hold of; to seize upon, to comprehend; mid. to comprehend for one's self, to perceive, to find.*

καταλείπω, *f. εἰπω, p. καταλέλοιπα, 2 αορ. κατέλιπον, p. pass. καταλέλειμμαι, (κατά, λείπω,) to leave behind, to leave, forsake, omit, discontinue.*

καταλλάσσω, *οτ -τω, f. ἄξω, 1 αορ. κατήλλαξα, 2 αορ. pass. κατηλλάγην, 1 αορ. pass. κατηλλάχθην, (κατά, ἀλλάσσω,) to exchange, barter; to reconcile; mid. to conciliate, to appease.*

καταλύω, *f. ὕσω, p. καταλέλυκα, 1 αορ. κατέλυσα, 1 αορ. pass. καελύθην,*

- (κατά, λύω,) to dissolve, throw down, destroy, put an end to, render vain.
- καταμανθάνω, *f.* καταμαθήσομαι, *p.* καταμεμάδηκα, 2 *aor.* κατέμαᾶτον, (κατά, μανθάνω,) to learn thoroughly, to know, to consider diligently; to behold, observe, perceive.
- καταμέφομαι, *f.* μέφομαι, (κατά, μέφομαι, to blame, accuse, find fault with; to censure, complain of, accuse, reproach.
- κατανέμω, *f.* ἐμῶ, 1 *aor.* ἐνείμα, (κατά, νέμω,) to distribute, divide, assign, allot; *mid.* to divide among themselves.
- καταπέμψω, *f.* ἐμψω, (κατά, πέμπω,) to send down, out, or away, to dispatch.
- καταπηδάω, ᾠ, *f.* ἤσω, (κατά, πεδάω,) to leap or jump down from.
- κατάρᾱτος, ου, ὅ, ἡ, (κατά, ἀράομαι,) accursed, abominable, execrated.
- καταρέζω, *f.* ἐζω, (κατά, ρέζω,) to stroke down with the hands; to caress, to soothe.
- καταρρόφω, ᾠ, *f.* ἤσω, (κατά, ροφέω,) to swallow by sips, to taste.
- κατασβεννύω, and σβέννυμι, *f.* σβέσω,) *p.* ἐσβηκα, (κατά, σβέννυμι,) to quench, extinguish; to dry up, drain; to calm, appease, assuage.
- κατασκηνώ, ᾠ, *f.* ὥσω, and κατασκη-
νάω, *f.* ἤσω, (κατά, σκηνώ,) to plant down a tent, to encamp; to sojourn, dwell; to rest, remain.
- κατασκιάζω, *f.* ἄσω, (κατά, σκιάζω,) to overshadow; to shade, darken, cover, veil.
- καταστήσω, 1 *f. ind. act. of* καθίστημι.
- καταστρατοπεδεύομαι, or -δεύω, to put into cantonments, to cause to encamp.
- κατατάσσω, and -ττω, *f.* ἄξω, (κατά, τάσσω,) to set in order, arrange in proper order; to array, place; to enroll.
- κατατέμνω, *f.* τεμῶ, (κατά, τέμνω,) to cut in pieces, to mutilate; to kill.
- κατατίθημι, *f.* θήσω, *p.* κατατίδεικα, 1 *aor.* κατέθηκα, (κατά, τίθημι,) to put or lay down, deposit, lay up for use; to pay down, discharge as a debt; to perform.
- κατατιτρώσκω, *f.* τρώσω, (κατά, τιτρώσκω,) to cover with wounds, to wound mortally.
- κατατρέχω, *f.* *mid.* καταδραμοῦμαι, κατέδραμον, (κατά, τρέψω,) to run down; to run to as from a higher to a lower place, to make an incursion upon; to overrun, lay waste.
- καταφᾶγω, *obsol. f.* *mid.* καταφάγομαι, 2 *aor. act.* κατέφαγον, (κατά, φάγω,) to devour, eat up, waste, spend in luxury.
- καταφαίτω, *f.* ἀνῶ, (κατά, φαίνω,) to show clearly; to make appear.
- καταφέρω, *f.* κατοίσω, 1 *aor.* κατήνεγκα, 1 *aor. pass.* κατηνέχθην, (κατά, φέρω,) to bear or bring down; to pull down, demolish; to strike, throw against, inflict; *pass.* to be borne, thrown down, or oppressed.
- καταφεύγω, *f.* *mid.* φεύγομαι, 2 *aor. act.* κατέφϋγον, (κατά, φεύγω,) to flee for refuge, take shelter, escape.
- καταφλέγω, *f.* ἐζω, 2 *aor. pass.* κατεφλέγην, (κατά, φλέγω,) to burn, consume with fire.
- καταφρονέω, ᾠ, *f.* ἤσω, *p.* καταπεφρόνηκα, (κατά, φρονέω,) to think down upon, to think slightly; to des-

prise, condemn, disdain; to aim, aspire to.

καταχέω, *f. εἶσω*, 1 *aor.* κατέχεα, *Att.* κατέχευα, (*κατά, χέω*) to pour over, upon, or out; to fall down, to let fall; to spread before or over.

κατεδεῖτο. *See* καταδεδομαι.

κατείδω, *οὐαὶ*, 2 *aor.* κατείδον, (*see* καθορῶ,) to look down, survey, look at.

κάτειμι, (*κατά, εἶμι*) to descend, go down; to return.

κατέπεφνον, *a reduplicated 2 aor. from* κατά, φένω, to slay.

κατερείκω, *f. εἴλω*, (*κατά, ερείκω*) to break or tear in pieces, to bruise, grind to pieces.

κατέρεξα, 1 *aor. act. of* καταρέζω.

κατέρχομαι, *f. κατελεύσομαι*, 2 *aor.* κατήλθον, to go down, descend; to come back, return, come home.

κατεσθίω, 2 *aor.* κατέφαγον, (*κατά, ἐσθίω*) to eat up, devour, consume.

κατέχω, *f. καδέξω*, 2 *aor.* κατέσχον, *p.* κατέσχηκα, (*κατά, ἔχω*) to have and hold fast, to hold firmly, to retain, possess, keep in mind; to hold concealed, to cover; *intrans.* to hold on, to proceed.

κατοικέω, *ω̄, f. ἦσω*, 1 *aor.* κατέκησα, (*κατά, οἰκέω*) to dwell in, to inhabit; to dwell fixedly, to reside in.

κατόπισθεν, *adv.*, from behind, after, hereafter.

κατορθόω, *ω̄, f. ὥσω*, (*κατά, ὀρθόω*) to erect, make upright; to rectify, to accomplish successfully.

κάτω, *adv.*, below, beneath, downward, down.

κάτωθεν, from below; below, under.

Καῖστρος, *ου, δ*, Caÿster, a river of Asia Minor.

καχλάζω, *f. ᾄσω*, (*κλάζω redupl.*) to dash, plash, patter; to gurgle, ripple; boil, bubble up.

κέ, and before a vowel κέν, *Epic and Ion. for* κῑ, which see.

κεῖω, *f. ᾄσω*, 1 *aor.* ἐκέασε, to cleave, split, divide, sever.

κέαται, *Ion. for* κείνται, 3 *plur. of* κείμαι.

κέγχρος, *ου, δ, ἡ*, millet, usually in the plural.

κείμαι, *f. κείσομαι*, to lie, repose, rest; to be situated; to lie treasured up, to be in store, to be.

κείνος, *Epic and Ion. for* ἐκείνος.

κείσε, *Epic and Ion. for* ἐκείσε, thither, at or to that place.

κέκλετο, *Epic 2 aor. 3 sing. of* κέλωμαι.

κεκλήγω, (*κέκληγα, perf. of* κλάζω,) to cry out, to shout.

κέκλυτε, *Poet. redupl. for* κλύτε, 2 *aor. imperat.* κλύδι, of an assumed root κλύω = κλύω, to hear, listen to, to apprehend.

Κελαιναί, *αι*, Caelenæ, a city of Phrygia.

κελεύω, *f. εἶσω*, 1 *aor.* ἐκέλευσα, to set in motion, to urge on; to command, order, exhort.

κέλωμαι, and κέκλωμαι, *f. κελήσομαι*, 2 *aor.* ἐκεκλόμην, *a. a. as* κελεύω.

κέν, before a vowel for κέ.

κενός, *ἡ, ὅν*, empty, fruitless, vain, false.

κεντρονηκτής, *έος, ὁ, ἡ*, (*κέντρον, ἡνεκτής*) driven by spurs or a goad, spurred on.

κέντρον, *ου, τό*, (*κεντέω*) a goad, spur; a prickle, a sting.

κεράμεια, ας, ἡ (α. τέχνη,) pottery, the potter's art; potter's ware.

Κεραμίων, (ἔργοι.) Keramon, a city of Asia Minor.

κεράννυμι, and κεραυνός, f. κέρσσω, Att. κερῶ, 1 aor. ἐκέρασα, p. κέκρακα, 1 aor. pass. ἐκράδην, to mingle, mix; to temper, to soften by mixing; to pour out, to confound.

κέρας, ἄρος, τό, a horn, bow; the the wing of an army or a fleet.

κεραυνός, ὦ, f. ὦσα, (κεραυνός,) to thunder, to strike with thunder or lightning.

κερδαῖον, ονος, ὁ, ἡ, (κέρδος,) more profitable, gainful; better.

Κέρσος, or Κάρσος, ου, ὁ, Carsus, a river of Cilicia.

κεφαλῆ, ἡς, ἡ, the head, top, summit.

κεχηνός, ὄρος, 2 p. part. of χαινω, to yawn, gape, open the mouth.

κῆν, Dor. for κᾶν, i. e. καὶ ἐν.

κηρός, ου, ὁ, ἡ, wax.

κηρύσσω or -ττω, f. ὤξω, p. κекήρυχα, 1 aor. ἐκήρυξα, p. pass. κекήρυγμαi, 1 aor. pass. ἐκηρύχθην, 1 f. pass. κекρυχθήσομαι, (κῆρυξ,) to be a herald; to proclaim, announce, publish, preach.

Κηφισσός, οὔ, ὁ, Cephissus, a river of Attica.

κηώδης, εος, ὁ, ἡ, and

κηώεις, ὠεσσα, ὠεν, (καίω,) sweet-smelling, fragrant, perfumed.

Κιλικία, ας, ἡ, Cilicia, a country of Asia Minor.

Κίλικες, ων, οἱ, sing. Κίλιξ, Cilicians. Κίλισσα, ἡ, the Cilician, in Xen. Anab. Epyaxa, the Cilician queen.

κινδύνεω, f. εὔσω, p. κекινδύνευκα, 1 aor. ἐκινδύνευσα, to bring into danger, to be in danger or peril; to incur danger, to run a risk.

κινδύνος, ου, ὁ, peril, danger, risk.

κινέω, ὦ, ἥσω, 1 aor. ἐκίνησα, 1 f. pass. κекινθήσομαι, 1 aor. pass. ἐκινήθην, p. pass. κекίνημαι, (κίω,) to move, to put in motion, to stir up, excite; to remove, alter.

Κίρκη, ἡς, ἡ, Circe, a female deity and sorceress.

κίχέω, κικᾶνω, and κίχημι, f. ἥσομαι, 2 aor. ἐκίχον, 1 aor. mid. ἐκικησάμην, to find, reach, meet with; to overtake, catch, seize.

κικῆσᾶτο, 3 sing. 1 aor. mid. Ion. of κίχέω.

κίω, Poet. imperf. ἔκιον usually as aorist, 2 aor. ἐκίασον, only in the compound μετεκίασον, to go, proceed, come.

κλαίωντεσσι, part. dat. plur. of

κλαίω, Att. κλάω, 1 aor. ἔκλαυσα, f. mid. κλαύσομαι, p. pass. κέκλαυμαι, to weep, wail, lament; to bewail.

Κλέαρχος, ου, ὁ, Clearchus, a Greek general in the army of Cyrus the Younger.

κλείω, f. εἶσω, f. κλήσω, p. κέκλεικα, 1 aor. ἔκλεισα, p. pass. κέκλεισμαι, 1 aor. pass. ἐκλείσθην, to shut, close; to bar, lock.

κλέος and κλείος, εος, τό, report, rumor, fame; glory, honor, renown.

κλέπτης, ου, ὁ, (κλέπτω,) a thief.

κλέπτω, f. mid. κλέψομαι, p. κέκλεφα, Att. κέκλοφα, 1 aor. ἔκλεψα, 1 aor. pass. ἐκλέφθην, 2 aor. pass. ἐκλάπην, to steal, pilfer; to hide, conceal, suppress; to deceive, mislead.

κλήψ, ἴδος, ἡ, = κλείς, (κλείω,) a key; a lock, bolt; a clasp; the collar-bone; a rower's seat.

κλήψ, κληρδός, Att. for κλείς, a key.

κλίμαξ, ἄκος, ἡ, a stair, stair-case, ladder.

κλίνω, *f.* ἴνω, 1 *aor.* ἐκλίνα, 1 *aor. pass.* ἐκλίνην and ἐκλίδην, *p. pass.* κέκλιμαι, 2 *aor. pass.* ἐκλίνην, to bend, incline, lean; to turn away or back.

κλισία, ας, *Ion.* ἰη, ης, ἡ, (κλίνω,) a resting place; a seat, couch; a hall.

κλύδων, ὤνος, ὁ, (κλύζω,) a wave, billow, surge; a tempest.

κλύζω, *f.* ὕσω, 1 *aor.* ἐκλύσθην, *p. pass.* κέκλυσμαι, to wash, dash; to wash away, to rinse; to be stormy, to dash high, to overflow.

κλύστῆρ, ἥρος, ὁ, (κλύζω,) a clyster; a clyster-pipe, a syringe.

κλυτός, *nom. plur. n. g. of* κλυτός, ἡ, ὄν, ὅ, κλυτός, οὐ, ὁ, ἡ, (κλύω,) heard, audible; heard of, famous, renowned, noble, splendid, beautiful.

κλών, κλωνός, ὁ, (κλάω,) a young shoot, sprout, twig.

κνέφας, ἄος, τό, *Att. gen.* κνέφους, darkness, shade, gloom, twilight.

κνήθω, *f.* κνήσω, (κνέω,) to scratch; to tickle, to excite itching; to irritate, provoke.

κνήμις, ἰδος, ἡ, (κνήμη,) armor for the legs, greaves.

κνίσσω or κνῖσα, the odor or vapor of fat, the sacrificial vapor; the fat especially of the kidneys.

κογχυλιάτης, ου, ὁ, (κόγχη,) a shelly marble, marble containing petrified shells.

κοῖλος, η, ὄν, hollow, hollowed; concave; deep.

κοιμάω, ὦ, *f.* ἥσω, 1 *aor. mid.* ἐκοιμήσθην, 1 *aor. pass.* ἐκοιμήθην, to make sleep, to fall asleep, to sleep; to assuage, calm; to still, quiet.

κοιμώμενος, *pres. part. pass. contr. of* κοιμάω.

κοινός, ἡ, ὄν, common, public, general; impure, unholy, profane; low, mean, vulgar; popular, civil, courteous.

κοινωνία, ας, ἡ, (κοινός,) a communion, participation; society; confederation, alliance.

κολάζω, *f.* κολάσσομαι, *p.* κεκόλακα, 1 *aor. mid.* ἐκολάσάμην, 1 *aor. pass.* ἐκολάσθην, to chastise, correct, punish.

κολακεύω, *f.* εὔσω, *p.* κεκολάκευκα, 1 *aor.* ἐκολάκευσα, (κόλαξ,) to flatter, fawn on; cajole or seduce by flattery.

κόλασις, εως, ἡ, (κολάζω,) a punishment, chastisement, correction.

κολοῖός, οὐ, ὁ, a jaekdaw, a jay.

Κολοσσαι, ᾶν, αἱ, Colossæ, a city of Asia Minor.

κόλπος, ου, ὁ, (κοῖλος,) the bosom, lap; a bosom-like hollow, a bay or creek of the sea.

κολυμβάω, ὦ, *f.* ἥσω, to swim.

κομάω, ὦ, *f.* ἥσω, (κόμη,) to let the hair grow long, to have long hair; to be proud; to have leaves, to be verdant.

κόμη, ης, ἡ, the hair; the leaves of trees.

κομίζω, *f.* ἴσω, *Att.* ἰῶ, *mid.* ἰοῦμαι, 1 *aor.* ἐκόμισα, *mid.* ἐκομισάμην, 1 *aor. pass.* ἐκομίσθην, (κομέω,) to take care of, attend upon, provide for; to take up, bear away, carry off; *mid.* to provide for one's self, to entertain.

κομψῶς, *adv.* (κομψός,) elegantly, prettily, daintily, cleverly.

κονία, ας, *Ion.* κονίη, ης, ἡ, dust, sand, ashes.

- κονίησι, *dat. plur. Ion. for κονίαις.*
 κονιορτός, οὐ, δ, (κόνις, ἔρηνμα,) dust raised or stirred up; a cloud of dust.
 κόνις, εὖς, ἡ, dust of ashes, ashes.
 κονίω, *f. ἴσω, p. pass. κεκόνιμαι, (κονίζω,) to make dusty, to fill with dust; to defile, bedust; to raise dust, make haste, speed.*
 κόπος, ου, δ, (κόπτω,) labor, toil, business; trouble; fatigue.
 κόπρος, ου, δ, dung, manure; filth, dirt.
 κόπτω, *f. κόψω, p. κέκοφα, 1 aor. ἔκοφα, 2 aor. pass. ἐκόπην, 2 p. act. κέκοπα, (κόπω,) to strike, smite, wound, knock down, slay.*
 κόραξ, ἄκυσ, δ, a crow, a raven.
 κόρη, ης, *Dor. κόρα for Ion. κόρη, ης, ἡ, a maiden, damsel, girl.*
 Κόρινθος, ου, ἡ, Corinth, a celebrated city of Greece.
 κορυδαίολος, ου, δ, ἡ, (κόρυς, αἰόλος,) helm-shaking, crest-waving.
 κόρυς, ὕδος, ἡ, (κάρα,) the helmet.
 κορυφή, ης, ἡ, (κόρυς,) the crown of the head, the summit of a mountain.
 κορώνη, ης, ἡ, the crow; the ring on the house-door; the curved end of a bow.
 κορωνός, οὐ, δ, ἡ, or κορωνός, ἡ, ὄν, (κορώνη,) bent, crooked; rampant, lofty.
 κοσμέω, ᾧ, *f. ἤσω, p. κεκόσμηκα, 1 aor. ἐκόσμησα, p. pass. κεκόσμημαι, 1 aor. pass. ἐκοσμήθην, (κόσμος,) to put in order, to arrange, place in a line; to adorn, deck; to prepare, array.*
 κόσμος, ου, δ, (*prob. κομέω,*) order, decoration; ornament; embellishment; the world, the universe.
- κοτέσσεται, *f. mid. by redupl. of σ, from*
 κοτέω, ᾧ, *p. κεκότηκα, f. κοτέσομαι, (κότος,) to be angry with, enraged at.*
 κούδενός, *i. e. καὶ οὐδενός.*
 κουρεύς, εὖς, δ, (κείρω,) a barber, hair-cutter; a gossiping fellow.
 κούρη. *See κόρη.*
 κουφίζω, *f. ἴσω, Att. κουφιά, p. κεκούφικα, 1 aor. ἐκούφισα, 1 aor. pass. ἐκουφίσθην, (κούφος,) to lighten; to lift or raise up; to be light.*
 κράζω, 2 aor. ἔκραγον, 1 aor. ἔκραξα, *p. κέκράγα, as pres., 1 fut. pass. κραγήσομαι, 2 fut. κραγήσομαι, 3 fut. κεκράξομαι, 2 aor. pass. ἐκράγην, (κράγω,) to croak, scream; to cry, to cry out; to exclaim, to call aloud.*
 κρᾶνιον, ου, τό, (κάρηνον,) the skull, the head.
 κράνος, εὖς, τό, (κάρηνον,) a helmet or head-piece.
 κράς, κρατός, τό, (κάρα,) the head, summit.
 κρᾶτα, τό, the head.
 κρᾶτερός, α, ον, strong, robust, brave.
 κρατέω, ᾧ, *f. ἤσω, p. κεκράτηκα, 1 aor. ἐκράτησα, 1 aor. pass. ἐκρατήθην, p. pass. κεκράτημαι, (κρατός,) to be strong, powerful; to be superior, to rule over.*
 κρατήρ, *Ion. κρητήρ, ἦρος, a bowl, goblet.*
 κρᾶτιστος, η, ον, *superl. of ἀγαθός, strongest, most powerful.*
 κρᾶτος, εὖς, τό, strength, power, force.
 κραυγή, ης, ἡ, a cry, clamor.
 κρέας, *Att. κρέως, nom. plur. κρέα, flesh, meat.*
 κρείσσω, stronger, more powerful.
 κρέμαμαι, *shortid. pass. pres. of*

κρεμάννυμ, rarely -νύω, *f.* κρεμάσω, *Att.* κρεμῶ, 1 *aor.* ἐκρέμασα, 1 *aor. pass.* ἐκρεμάσθην, *fut. pass.* κρεμασθήσομαι, *shortened pass. form* κρέμαμαι, to hang, suspend; to be suspended.

κρήνη, *ης, ἡ*, a spring, fountain.

κρηνίς, *ίδες, ἡ*, a slipper, a sandal; a foundation, basis.

Κρής, *ητός, ὁ*, a Cretan; *οἱ Κρήτες*, the Cretans.

κρί, *τά, contr. from*

κριθή, *ῆς, ἡ*, barley.

κρίνω, *f.* ῶ, 1 *aor.* ἐκρίνα, *p.* κέκρικα, 1 *aor. pass.* ἐκρίσθην, to separate, distinguish, discriminate; to choose out, select; to judge, decide, determine; to sit in judgment upon, to punish, to take vengeance on.

κρίσις, *εως, ἡ* (*κρίνω*), a separation, discrimination; selection, choice; judgment, sentence, condemnation.

κριτής, *οῦ, ὁ* (*κρίνω*), a judge, an umpire.

Κροῖσος, *ου, ὁ*, Croesus, a celebrated king of Lydia.

Κρονίων, *ονος, ὁ*, son of Saturn = Jupiter.

Κρόνος, *ου, ὁ*, Cronos or Saturn, father of Jupiter.

κροσθαί, *αἱ*, the battlements of towers.

κρόταφος, *ὁ* (*κροτέω*), the temple of the head, usually in *plur.*, the temples.

κρούω, *f.* κρούω, *p.* κέκρουκα, 1 *aor. pass.* ἐκρούσθην, *p.* κέκρουσμαι, 1 *aor.* ἐκρουσα, to knock, strike, smite, rap; to examine, try, prove.

κρύος, *εος, τό*, cold, ice, frost, chill.

κρύπτω, *f.* ὄψω, *p.* κέκρυφα, *p. pass.*

κέκρυμμαι, 1 *aor. pass.* ἐκρύφθην,

2 *aor. pass.* ἐκρύβην, 2 *fut. pass.*

κρυβήσομαι, 3 *fut. κεκρύβομαι* (*κρύ-*

βω.) to hide, conceal, cloak; to keep secret or in silence; *neut.* to lie hid, to be concealed; *mid. reflexive or transitive*, to conceal one's self or any thing from another.

κρυφῶ, *adv. Dor. for κρυφῇ*; secretly, privately.

κτδομαι, ὦμαι, *f.* ἥσομαι, *p.* κέκτημαι and ἔκτημαι as present, 1 *aor. pass.* ἐκτῆσθην, 1 *aor. mid.* ἐκτησάμην, *depon. mid.* to get for one's self, to acquire, possess, have in possession.

κτέαρ, *ατος, dat.* κτεάτεσσι, *τά* (*κτδομαι*), that which is gained, property, possessions.

κτείνω, *f.* κτενῶ, 1 *aor.* ἐκτεινα, *p.* ἔκτακα and ἔκταγκα, 1 *aor. pass.* ἐκτάρην, 2 *perf.* ἔκτονα the usual perfect active, 2 *aor.* ἐκτάνον, *Poet.* 2 *aor. pass.* ἐκτάρην, to kill, slay, slaughter.

Κτησίας, *ου, ὁ*, Ctesias, a Greek physician and historian.

κτήμα, *ἄτος, τό* (*κτδομαι*), a possession, property, estate.

κτῆνους, *εος, τό* (*κτδομαι*), cattle; a beast of burden; flocks and herds of every kind, a domestic animal.

κτῆσις, *εως, ἡ* (*κτδομαι*), an acquiring, a getting; property, possessions.

κτύπος, *ου, ὁ* (*τύπτω*), any loud noise, a crash of thunder, clash of arms, clattering of horses' feet.

κύβδος, *ου, ὁ* (*χύω*), a cup, a drinking cup; an Attic measure containing about one-third of a gill.

κῦδνεος, *έα, εον* (*κυανός*), dark, black, gloomy.

κυανόπρωπος, *ου, ὁ, ἡ* (*κύανος*), having a dark-blue or black prow, black-beaked.

κυβερνήτης, ου, ὁ, (κυβερνῶν,) a pilot, gubernator; a director, guide, ruler.

Κύδνος, ου, ὁ, Cydnus, a river of Cilicia.

κῦδος, εος, τό, glory, honor, rank, praise; in a bad sense, evil-report, disgrace, shame.

Κυθήρη, ης, ἡ, Cythere, one of the epithets of Venus.

κυκάω, ᾧ, f. ἥσω, to mingle or mix, to disturb, confound.

κυκλέω, ᾧ, f. ἥσω, (κύκλος,) to move round and round, to wheel; to encircle, surround; to carry on wheels, to carry forth, convey.

κύκλος, ου, ὁ, πλur. οἱ κύκλοι and τὰ κύκλα, a circle, ring, circumference; a wheel; the disc of a planet.

κυκλῶ, ᾧ, f. ὄσω, 1 aor. pass. ἐκυκλώθην, (κύκλος,) to encircle, surround; pass. to be enclosed, encircled, besieged.

κύκλωσις, εως, ἡ, a surrounding, enclosing, spoken of an army in battle.

Κύκλωψ, ωτος, ὁ, plur. οἱ Κύκλωπες, a Cyclops, the Cyclopes, a gigantic race having one eye in the middle of the forehead.

κυλινθέω = κυλίω, κυλίσω, 1 aor. ἐκύλισα, 1 aor. pass. ἐκυλίσθην, to roll, roll on or along; to turn on an axis.

κύλιξ, ἱκος, ἡ, (κοῖλος,) a cup, goblet; a chalice.

κῦμα, ἄτος, τό, (κύω,) a wave, billow; a swelling of the sea, a storm.

κυνή, ης, contr. κυνῇ, ἥς, ἡ, (κύων,) a dog's skin; a helmet, head-piece.

κυνέω, f. κύσω, and κυνήσομαι, 1 aor. ἔκυσα, (κύω,) to kiss, to salute; to reverence.

Κυνίσκα, ης, ἡ, Cyniska, sister of Agesilaus.

κύος, εος, τό, (κύω,) the embryo, fetus. κύριος, ἰα, ἰον. ἰη, ἰον, (κύρος,) lord, master, owner; valid, authentic, effective.

Κῦρος, οὔ, ὁ, Cyrus the Elder, the founder of the Persian empire; the Younger, brother of Artaxerxes.

κυρτών, ᾧ, f. ὄσω, (κυρτός,) to bend or crook, to curve, to bend down.

κύσα and κύσσα, Poet. for ἔκυσα, 1 aor. of κυνέω.

κύω, to be pregnant with, to conceive.

κύων, gen. κυνός, ὁ, ἡ, a dog, a bitch. κολύω, f. ὕσω, p. κεκώλυκα, 1 aor. pass. ἐκωλύθην, to hinder, restrain, repress; to withhold, forbid.

κωμάω, f. ὄσω, p. κεκόμακα, (κῶμος,) to indulge in festivity, to revel, feast, make merry.

κωμόρχης, ου, ὁ, (κῶμη, ἄρχω,) the chief magistrate or head of a village.

κωμαστής, οὔ, ὁ, a feaster, reveller.

κῶμη, ης, ἡ, a village, town.

κωμήτης, ου, ὁ, (κῶμη,) a villager, countryman.

κῶνωψ, ωτος, ὁ, ἡ, a gnat.

κῶπη, ης, ἡ, the hilt of a sword, the part of the oar grasped by the hand.

κωφός, ἡ, ὄν, dull, blunt; deaf, dumb; feeble; foolish; idle.

Λ

λᾶας, λάαος, contr. λᾶος, dat. λαῖ, acc. λαᾶν, ὁ, a stone, rock, or cliff.

λαβή, ἡ, (λαβεῖν,) a handle, haft; a grip, a hold.

λαγχάνω, *f.* λήξομαι, *p.* εἴληχα and λέλογχα, *p. pass.* εἴληγμαι, 1 *aor. pass.* ἐλήχθην, 2 *aor.* ἐλᾶχον, (λάχω,) to obtain, possess, have; to make one a possessor.

λαγώς, οὐ, *Epic* for λαγός, ὦ, *Ion.* λαγός, οὐ, ὁ, a hare.

λαγῶς, φᾶ, ῶον, *contr. for* λαγῶεις, of a hare.

λαγός, ὦ, ὁ, a hare.

Λαερτιάδης, ου, ὁ, son of Laertes, i. e. *Ulysses*.

λάζομαι, *dep. Ion. and Epic* for λαμβάνω, to take, seize, grasp, lay hold of.

λάδρα, and λάδρα, *adv.*, secretly, privately, unobserved.

λαίλαψ, ἄπος, ἡ, a tempest, a hurricane, a sea-storm.

Λακεδαιμόνιος, α ον, *adj.*, Lacedæmonian.

λαλέω, ὦ, *f.* ἤσω, 1 *aor.* ἐλάλησα, *p. pass.* λελάημαι, to talk, chatter, babble; to speak, say; to declare, announce.

λαλίστερος, *comparat. of* λαλός, more talkative or prating.

λαμβάνω, *f.* λήψομαι, *p.* εἴληφα, *p. pass.* εἴλημμαι, 1 *aor. pass.* εἰλήφθην, 2 *aor.* ἐλαβον, to take, to take hold of; to choose, obtain, receive, partake of.

λάμπειν, *Ion. imperf. act. of* λάμπω.

Λαμπετή, ἡ, Lampetia, daughter of *Helius*.

λαμπρότης, ητος, ἡ, (λάμπω,) brilliancy, splendor, clearness, distinction.

λάμπω, *f.* ψω, 2 *p.* λέλαμπα, 1 *aor.* ἔλαμψα, to give light, to shine, glimmer, beam, flash.

λανθάνω, *f.* λήσω, 1 *aor.* ἔλησα, 1 *aor. pass.* ἐλάσθην, 3 *fut. pass.*

λελήσομαι, *as mid.* 2 *aor.* ἐλᾶδον, 2 *perf.* λέληθα, *f.* *mid.* λήσομαι, *p. pass.* λέλησμαι, 1 *aor. mid.* ἐλυσάμην, = ἐλᾶδον, 2 *aor. mid.* ἐλυσόμην, to lie hid, escape notice, to be unknown; to cause to forget; to forget.

λᾶός, οὐ, ὁ, *Ion.* ληός, the people; soldiers, troops, army; an armed band.

Λάρισσα, ἡ, Larissa, a city on the *Tigris*.

λᾶρος, ου, ὁ, a voracious sea-bird, a mew, gull.

λείανᾶ, ης, ἡ, (λέων,) a lioness.

λείβης, ητος, ὁ, a caldron, a kettle.

λέγω, *f.* λέξω, 1 *aor.* ἔλεξα, *f. mid.* λέξομαι, 1 *aor. mid.* ἐλεξάμην, 1 *aor. pass.* ἐλέχθην, to lay one down, to lull to sleep, to put to bed; to lay in order, arrange; to number, gather, select, choose.

λείβω, *f.* ψω, 1 *aor.* ἔεψα, to pour out, to spill, shed; to sacrifice; *mid.* to flow, melt, dissolve.

λειμών, ὠνος, ὁ, a moist place; a meadow, field, pasture.

λείος, εἰα, εἶον, smooth; polished; even, level.

λείπω, *f.* ψω, *p.* λέλοιπα, 1 *aor.* ἔλειψα, 2 *aor.* ἔλιπον, *p. pass.* λέλειμμαι, 1 *aor. pass.* ἐλείφθην, 3 *fut. pass.* λελείψομαι, to leave, quit, abandon, forsake; *mid.* to be left behind, to be inferior, fall short of.

λεκάνιον, ου, τό, (λεκάνη,) a little dish or platter.

λέληθα, 2 *perf. of* λανθάνω.

λεπτός, ἡ, ὄν, (λέπω,) thin, fine, slender, delicate; weak, infirm.

λευκαίνω, *f.* ἄνῳ, 1 *aor. Att.* ἐλευκῆνα, 1 *aor. pass.* ἐλευκάνωην, (λευκός,)

- λευκόθωραξ, ἄκος, ὁ, ἡ, (λευκός, θώραξ,) having a white cuirass.
- λευκός, ἡ, ὁ, ὄν, white, clear, fair; shining, glittering, radiant.
- λευκόλευκος, ου, ὁ, ἡ, (λευκός, ὤλετη,) having white arms, white-armed.
- Λεωνίδας, ου, ὁ, Leonidas, a famous Spartan king.
- λήγω, f. λήξω, to cease, leave off, be still.
- ληρέω, ὦ, f. ἤσω, (λήρησις,) to be foolish or silly, to speak or act foolishly.
- λίαν, adv., very much, too much, exceedingly, wholly.
- λιγυρός, ὁ, ὄν, s. s. as λιγύς, (clear-sounding, whistling, roaring; loud-singing.
- λίην, adv. Ion. for λίαν.
- λίθινος, η, ον, (λίθος,) made of stone, stony.
- λίθος, ου, ὁ, ἡ, a stone, rock.
- λιλαίεμαι, p. λελίημαι, πλvp. λελίημην, (λιλάω,) depon. Epic. to desire ardently, to strive or long for, to wish.
- λιμήν, ἑνος, ὁ, a port, harbor, haven.
- λίμνη, ης, ἡ, a pool, lake, marsh; a sea.
- λιμός, οὔ, ὁ, hunger, famine.
- λίσσομαι and λίτομαι, f. λίσσομαι, 2 aor. ἐλιτόμην, 1 aor. ἐλίσάμην, to supplicate, entreat; to beg, implore, adjure.
- λογίζομαι, f. ἴσομαι, p. πασ. λελόγισμαι, 1 aor. πασ. ἐλόγισθην, (λέγω,) to reason, think, consider, reckon, compute.
- λογισμός, οὔ, ὁ, (λόγος,) reckoning, computation.
- λόγος, ου, ὁ, (λέγω,) a word, a speaking, utterance; a saying, declaration; a discourse, rumor, report; a reason, ground, cause.
- λόγχη, ης, ἡ, the head of a lance or spear; a lance, spear, javelin.
- λοιδορέω, ὦ, f. ἤσω, perf. λελοιδόρηκα, (λοιδορός,) to rail at, revile, reproach; to slander, insult.
- λοιμός, οὔ, ὁ, a plague, pestilence; a pestilent fellow.
- λοιπός, ἡ, ὄν, (λείπω,) left, remaining, other; as adv., in future, henceforth, finally.
- λούω, f. λούσω, p. πασ. λέλουμαι, 1 aor. mid. ἐλουσάμην, (λύω,) to bathe, wash; to cleanse, purify.
- λοχαγός, οὔ, ὁ, (λόχος, ἄγω,) a captain of a cohort or company.
- λόχος, ου, ὁ, (λέγω,) concealment, ambush.
- Λυδία, as, ἡ, Lydia, a country in Asia Minor.
- Λυδός, οὔ, ὁ, a Lydian.
- Λύκαια, ων, τὰ, (Λυκαῖος,) the festival of Lycæan Jupiter; the Roman Lupercales.
- Λυκαῖος, α, ον, Lycæan, Arcadian, a frequent epithet of Jupiter.
- λύκος, ου, ὁ, a wolf.
- λυπέω, f. ἤσω, 1 aor. ἐλόπησα, 1 aor. πασ. ἐλυπήθην, (λύπη,) to give pain to, to pain, distress, grieve, annoy; to hurt, injure.
- λύπη, ης, ἡ, pain, distress; grief, vexation.
- λύρα, as, Ion. η, ης, ἡ, a lyre or harp.
- λυρίζω, f. ἴσω, (λύρα,) to play the lyre.
- λυσιτελέω, ὦ, f. ἤσω, to indemnify for expenses incurred; to be useful or advantageous to; to profit.
- λυσάω, or -ττάω, ὦ, (λυσσάω,) to be raging in battle, to rave, to be furious.
- λύχνος, ου, ὁ, a light, lamp, candlestick.
- λύω, f. λύσω, 1 aor. ἐλύσα, p. λέλυκα,

p. pass. λείδωμαι, *pluperf.* ἐλελύμην, 1 *aor. pass.* ἐλύδην, to loose, loosen; to unbind, untie; to let go, set free; to dissolve.

Λώτινος, *η, ον*, belonging to the lotus.

M.

μά, *adv.* of asseveration, by.

Μαίανδρος, *ου, δ*, Mæander, a river of Phrygia.

μαίω and μαίνομαι, *f.* μαθήσομαι and μανοῦμαι, *p.* μέμνηα as present, 1 *aor.* ἐμήνα, *aor. pass.* ἐμάνην, to rage, to be furious, mad, raving.

μαίδομαι, *οὔμαι, f.* ὄσομαι, (μαῖα,) to deliver, spoken of a midwife.

μαίωτρον, *ου, τό*, a midwife's fee.

μάκαρ, ἄρος, *δ, ἡ*, and μάκαιρα, *ἡ*, happy, blessed; rich, opulent; successful, fortunate.

μακάρια, *as, ἡ*, happiness, bliss, felicity.

μακαρίζω, *f.* ἰω, Att. μακαριῶ, 1 *aor.* ἐμακάρισα, (μάκαρ,) to bless, pronounce happy; to esteem happy or fortunate.

μακρόιος, *ια, ιον*, (μάκαρ,) happy, blessed.

μακαρίστος, *ἡ, όν*, (μακαρίζω,) blessed, deemed happy, enviable.

Μακεδονία, *as, ἡ*, Macedonia, a country of Greece.

Μακεδών, *όνος, δ*, a Macedonian.

μακρός, *δ, όν*, by syncop. from μακρός, (μήκος,) long, far, far distant, used both of space and time.

μάλα, *adv.*, greatly, much, exceedingly; surely, quite.

μαλακός, *ἡ, όν*, soft, tender, mild, gentle.

μάλιστα, *adv.*, most, most of all, especially.

μᾶλλον, *adv.*, more, rather.

Μανδάνη, *ης, ἡ*, Mandane, the mother of Cyrus the Elder.

μανδᾶνω, *f.* μαθήσομαι, *p.* μεμάδηκα, 2 *aor.* ἐμᾶδον, *p. pass.* μεμαδηναι, to learn, understand; to be taught, informed; to perceive, comprehend.

μανός, *ἡ, όν*, thin, slender.

μαρτεία, *as, ἡ*, (μαρτεύομαι,) prophesying, power of divination, divination.

μάρτις, *ews, and los, δ*, (μαίνομαι,) a diviner, soothsayer, prophet.

Μαραθών, *ώνος, δ*, Marathon, a place in Attica famous for the great victory over the Persians.

μάρναι (inflected like ἵσταμαι in pres. and imperf.), to fight, do battle, contend; to quarrel, wrangle.

Μαρσύας, *ου, δ*, Marsyas, a river of Phrygia.

μασδός, *οὔ, δ*, (= μαζός,) the breast.

μαστιγών, *f.* ὦσα, 1 *aor.* ἐμαστιγώσα, 1 *aor. pass.* ἐμαστιγώδην, (μάστιξ,) to scourge, whip, flog.

μάστιξ, *ιγος, ἡ*, a whip, scourge.

μάταιος, *αλα, αιν*, (μάτην,) vain, empty, fruitless; rash, imprudent.

μάτην, *adv.*, in vain, idly, fruitlessly.

μάχαιρα, *as, ἡ*, a large knife, a dagger, sabre.

μάχη, *ης, ἡ*, (μάχομαι,) a battle, fight, combat; a strife, quarrel, brawl.

μάχιμος, *ιμη, ιμον*, (μάχη,) fit for battle, warlike, martial.

μάχομαι, *Epic and Ion.* μαχέομαι, *f.* mid. μαχέσομαι and μαχοῦμαι, *Epic* μαχήσομαι, *p.* μεμάχημαι, 1 *aor.* ἐμαχεσάμην, to fight, combat; to dispute, quarrel.

μαω, *Poet.* 2 *perf.* μέμωα and μέμωα, as *present*, 2 *pluperf.* ἐμεμῶεν as *imperf.*, to desire earnestly, to be eager, to intend.

μέ, *enclit. accus. of ἔγω.*

μέγα, (μέγας,) great; *adv.*, greatly.

μεγαλήτωρ, *oros, d, h, (μέγας, ἥτωρ,)* magnanimous; proud, haughty.

μεγαλοπρεπῶς, *adv. (μέγας, πρέπω,)* magnificently, honorably, excellently.

μεγαλόφρονία, *ῶ, f. ἦσα, (μεγαλόφρων,)* to be high-minded, generous; in a bad sense, to be proud, haughty.

Μεγαρεὺς, *ῶς, d, a Megarean.*

μέγαρον, *ου, τό, a large house; a palace; a temple; any house, mansion, or dwelling.*

μέγας, *μεγᾶλη, μέγα, comp. μείζων, superl. μέγιστος,* great, large; vehement, violent; distinguished; powerful.

Μεγαφέρνης, *ους, d, Megapherneas, a Persian noble.*

μεδίημι, *Ion. μετίημι, f. ἦσα, 1 aor. μεδίηκα, p. μεδέικα, (μετά, ἴημι,)* to send off or away, let go, release, dismiss; to discharge as an arrow, dart, etc.

μέδυν, *τό, wine.*

μεθύσκω, *f. ὕσω, 1 aor. ἐμέδυσσα, 1 aor. pass. ἐμεθύσθην, (μεθύω,)* to intoxicate; to be intoxicated, to get drunk.

μεθύω, *defective,* to get drunk, to become intoxicated.

μειδᾶω, *or εω, f. ἦσα, 1 aor. ἐμείδησα, to laugh gently, to smile.*

μείζων, *onos, d, h, comp. of μέγας.*

μειλίχιος, *ου, d, h = μείλιχος, ου, d, h, μείλισσα,)* bland, mild; sweet, mellifluous.

μείων, *onos, τό, smaller or inferior; μείων ἔχειν, to have the worse, to be inferior.*

μειράκιον, *ου, τό, a youth, a young man.*

μελαγχολᾶω, *ῶ, f. ἦσα, (μέλας, χολή,)* to have black bile; to be melancholy, mad.

μέλας, *αινα, αν, gen. ἄνος, ης, ἄνος, black, dark, gloomy, horrible.*

μέλει, *impera. from μέλω, imperf. ἔμελε, f. μελήσει, p. μεμέληκε, pluperf. ἐμεμелήκει, it concerns, is an object of concern.*

μελεῖν, *f. ἦσα, p. μεμελέτηκα, 1 aor. ἐμελέτησα, (μελέτη,)* to care for, to take care of; to practise arts, etc.; to meditate.

μέλημα, *ἄτος, τό, (μέλω,)* that for which one cares, the object of care.

μελιγᾶρος, *νος, d, h, (μέλι, γῆρυς,)* sweet-voiced, sweet-toned.

μελίγηρυς. *See the preceding.*

μελίση, *ης, ἡ, millet, panicum millis-ceum.*

μέλισσα, *or μέλιττα, ης, ἡ, a bee; the honey of the bee.*

μέλλω, *f. μελλήσω, 1 aor. ἐμέλλησα, to be about to do any thing, to intend, delay; to be fated or destined to do or to be.*

μέλος, *eos, τό, a member, limb.*

Μέμφις, *ιδος, Memphis, a city of Egypt.*

μέμφομαι, *f. mid. μέμψομαι, 1 aor. pass. ἐμέμφθην, to blame, chide, complain of, find fault with.*

μέν, *conjunct. implying affirmation or concession, indeed, truly, at the same time pointing forward to something antithetic, or at least different, which is commonly subjoined by δὲ or an equivalent particle.*

Μενέλαος, ου, ὁ, Menelaus, a king of Sparta.

Μένιππος, ου, ὁ, Menippus, a cynic philosopher.

μένος, εος, τό, vigor, force, power; rage, anger; warlike spirit, bravery; desire, longing, wish; physical force, strength.

μέντοι, or separately, μέν ται, certainly, yet, notwithstanding.

μένω, f. μενῶ, 1 aor. ἔμεινα, p. μεμένηκα, to remain, continue, abide, wait for.

Μένων, ανος, ὁ, Menon, a Thessalian general in the army of Cyrus the Younger.

μερίζω, f. ἵσω, p. παρὰ μεμέρισμαι, 1 aor. παρὰ ἐμερίσθην, 1 aor. mid. ἐμερίσθην, (μεῖρω,) to divide, distribute, separate.

μερίμνα, ης, ἡ, (μερίς, μερίζω,) care, trouble, anxiety.

μερίς, ἰδος, ἡ, (μεῖρω,) a part, portion, share; a particle.

μέρος, εος, τό, (μεῖρω,) a part, portion; share, turn.

μέροψ, οπος, ὁ, (μείρομαι, ὅψ,) endowed with articulate speech; discouraging, speaking.

μεσονύκτιος, and μεσόνυκτος, ου, ὁ, ἡ, (μέσος, νύξ,) at midnight.

μέσος, η, ον, mid, middle, midst.

Μέσπιλα, ἡ, Meppila, a city on the Tigris.

Μεσσηνίς, ἰδος, ἡ, Messens, a fountain of Hellas in Thessaly.

μέσσος, Poet. for μέσος.

μεστός, ἡ, ὄν, full, filled; sated, wearied, tired.

μετά, prep. gov. gen. and accus., with, among; towards, into; after, behind.

μετάβαλλω, f. βαλῶ, 2 aor. μετέβα-

λον, p. μεταβέβληκα, (μετά, βάλλω,) to throw over or around; to turn about, change, alter.

μεταβολή, ης, ἡ, change, transfer, transposition; a revolution.

μεταδίδωμι, f. μεταδώσω, p. μεταδέδωκα, 2 aor. μετέδωκ, (μετά, δίδωμι,) to give part of, to give a share; to impart, share.

μεταλαμβάνω, f. mid. λήψομαι, p. μετέληφα, 2 aor. μετέλαβον, (μετά, λαμβάνω,) to have or get a share of, to partake in, to participate.

μεταμέλει, imperf. μετέμελε, f. μελήσει, aor. μετεμέλησε, impera. (μετά, μέλει,) it repents me, I repent.

μεταξύ, adv. (μετά, μέσος,) betwixt, between; meanwhile, next following, next.

μετάπεμπος, ου, ὁ, ἡ, (μεταπέμπομαι,) sent for, summoned.

μεταπέμπω, f. ψω, (μετά, πέμπω,) to send after, to send for, to invite.

μεταυδάω, f. ἤσω, (μετά, αὐδάω,) to speak among, to address, speak to.

μέτειμι, (μετά, εἰμι,) to be between, among, or with; to live with, enjoy one's company.

μετέρχομαι, f. mid. μετελεύσομαι, 2 aor. μετήλθον, (μετά, ἔρχομαι,) to come or go among; to pass by or over to; to pursue, seek after, beseech.

μετέχω, f. μεδέξω, p. μετέσχηκα, 2 aor. μετέσχον, (μετά, ἔχω,) to be a partaker of, to share with, participate in.

μετεωρίζω, f. ἵσω, (μετέωρος,) to raise up, to raise, keep on high; to encourage, give hopes.

μετέωρος, ου, ὁ, ἡ, (μετά, αἴρω,) raised up above the earth, off the ground, on high, in the air; on

- the sea, out at sea, *spoken of a ship*.
- μετρέω, ὦ, *f. ἦσω, p. μεμέτρηκα, 1 aor. act. ἐμέτρησα, p. pass. μεμέτρημαι, 1 aor. pass. ἐμετρήθην, (μέτρον,) to measure, pass over; count, compute.*
- μετρίως, *adv. (μέτριος,) moderately, sparingly, suitably.*
- μέτρον, ου, τό, *a measure, rule, standard.*
- μέτωπον, ου, τό, (μετά, ὠψ,) *the front, forehead; the front of an army, the prow of a ship.*
- μέχρι, *before a vowel μέχρις, as prep. with the gen., unto, as far as to, until; as conj., until.*
- μή, *a particle denoting a dependant and conditional negative, not; as a conj., that not, lest; it is also used as an interrogative particle, implying the expectation of a negative answer.*
- μηδέ, *conj., and not, also not; neither, even.*
- μηδείς, μηδεμία, μηδέν, *not even one, no one; neut. μηδέν, nothing, not at all, in no respect.*
- μήδεο for ἐμήδεο, 3 sing. imperf. *Ion. of μήδομαι.*
- Μηδία, *as, ἡ, Media, a country of Asia Minor.*
- Μηδικός, ἡ, ὄν, *Median, relating to the Medes.*
- Μήδος, ου, ὁ, *a Mede or Median.*
- μηκέτι, *adv., no more, no further, no longer.*
- μήκος, εος, τό, *length, generally of time; height, tallness, stature; space, distance.*
- μήλον, ου, τό, *a sheep, any cattle, small cattle.*
- μήν, μηνός, ὁ, *a month.*
- μήν, *conj., indeed, verily, truly, assuredly.*
- μήνιγξ, ιγγος, ἡ, *a membrane, that which contains the brain.*
- μηρός, οὔ, ὁ, *the thigh, haunch.*
- μηρύω, *f. ὕσω, to draw out thread; to draw up as an anchor, to furl; to draw out, unwind.*
- μητ', and μήτε, *conj., neither, nor.*
- μήτηρ, έρος, ἡ, *a mother.*
- μητιδω, and μητιδω, *f. ἄσω, (μητις,) to consult, deliberate, plan.*
- μηχάνη, ἡς, ἡ, (μηχανή,) *a machine, apparatus, engine; a plot, invention.*
- μηχος, εος, τό, (μηχανή,) *a means, exploit, contrivance.*
- μιᾶρός, ὁ, ὄν, (μιάνω,) *stained, defiled with blood, polluted, impure.*
- μίγνυμι, *f. μίξω, 1 aor. pass. ἐμίχθην, perf. pass. μέμιγμαi, to mix, to mingle, to bring together.*
- Μίδας, ου, ὁ, *Midas, a Phrygian king.*
- Μιθριδάτης, ου, ὁ, *Mithridates, a Persian.*
- μικρός, ὁ, ὄν, *small, little, comparat. μικρότερος, smaller, less.*
- Μίλητος, ου, ἡ, *Miletus, a city of Asia Minor.*
- Μιλτιάδης, ου, ὁ, *Miltiades, an Athenian general.*
- μιμέομαι, οὔμαι, *f. μιμήσομαι, p. pass. μεμίμημαι, (μίμος,) to mimic, imitate; to counterfeit.*
- μιμηλός, ἡ, ὄν, *imitating, imitative; imitated, counterfeited.*
- μῖμνω, (μένω,) *to remain, to stand firm, to wait for.*
- μισέω, ὦ, *f. ἦσω, p. μεμίσηκα, 1 aor. act. ἐμίσησα, 1 aor. pass. ἐμισήθην, p. pass. μεμίσημαι, (μισος,) to hate, detest, despise, abhor.*

μισθός, οὐ, δ, pay for labor, wages, hire; reward, recompense.

μισθοφορά, ἄς, ἡ, (μισθός, φέρω,) pay, wages.

μισθοφόρος, ου, δ, ἡ, serving for hire, a mercenary, a hireling soldier.

μιστούλλω, (μίτυλος,) to cut into small pieces, to cut up.

μνᾶ, ἄς, ἡ, a mina, a pound, in weight = 100 drachmæ, or 15 oz. 83½ grains; in money = 100 drachmæ, or £4. 11s. 3d.

μνᾶσθαι, ὦμαι, obsolet. f. mid. μνήσθαι, 1 aor. mid. ἐμνησάμην, (μνάω,) to recollect, be mindful of, remember.

μνημεῖον, Ion. μνημήιον, (μνήμη,) memory, remembrance; mention.

μνησικᾶκέω, ὦ, f. ἦσω, (μνήσις, κακός,) to remember an injury or evil; to bear ill-will or malice.

μογέω, ὦ, f. ἦσω, (μόγος,) to toil, labor; to be weary with labor; to grieve, to be in pain.

μοῖρα, ἄς, Ion. ἡς, ἡ, (μείρομαι,) a part, portion; lot, fate, destiny; the goddess of fate, the Parca of the Romans.

μολέω or μόλω, obsolet. 2 aor. ἔμολον, p. μεμόληκα, by metathesis and epenthesis changed into μέμβλωκα, to go, come, arrive; to set out, depart.

μόλῃς, adv., with difficulty, hardly, scarcely.

μόλυβδος, ου, δ, lead.

μολών, 2 aor. part. of μόλω.

μοναρχέω, Ion. μοναρχέω, ὦ, f. ἦσω, (μοναρχός,) to reign as sole monarch, to be king.

μονᾶχῃ, adv., alone, singly, in one way only.

μόνον, adv., (μόνος,) yet, notwithstanding, at least, only.

μόνος, η, ον, only, alone.

μόσχος, ου, δ, ἡ, a young shoot, a sprout; a calf, any young animal; as adj., young, tender, pliable.

μῶνος, Epic and Ion. for μόνος.

μῦθεσθαι, οὔμαι, f. ἦσομαι, (μῦθος,) to discourse, speak; tell, narrate, call, describe.

μυθολογέω, f. εὔσω, (μῦθος, λόγος,) to relate mythic tales, to tell legends; to speak or relate.

μῦθος, ου, δ, a word, speech; a fictitious narrative, a myth.

μυκάσθαι, contr. μυκᾶσθαι, f. μυκήσομαι, 1 aor. ἐμυκησάμην, to low, bellow, bray; to roar, growl.

μυκηδμός, οὐ, δ, (μυκάσθαι,) a bellowing, a roaring.

μύκον, Ion. for ἔμυκον, 3 plur. 2 aor. act. of μυκάσθαι.

Μυριανδρος, ου, ἡ, Myriandrus, a city of Syria.

μυριάς, ἄδος, ἡ, (μυρίος,) a myriad, i. e. ten thousand.

μυρίζω, f. ἴσω, 1 aor. ἐμύρισα, p. pass. μεμύρισμαι, (μύρον,) to anoint, perfume.

μυρίκη, ης, ἡ, the tamarisk.

μυρίος, ἰα, ἰορ, numberless; vast, immense, measureless; endless; as a definite numeral, μύριοι, αἱ, α, ten thousand.

μύρομαι, (μύρω,) to dissolve in tears, to weep; to wail, lament.

μύρον, ου, τό, (μύρω,) an ointment, a sweet ointment, myrrh-juice.

μυρσίνη, ης, ἡ, the same as

μύρτος, ου, ἡ, the myrtle tree.

μυσάττομαι, f. mid. ξομαι, p. pass. μεμύσαμαι, to feel disgust at, to loathe, abominate.

Μυσία, ἄς, ἡ, Mysia, a country of Asia Minor.

Μυσοί, *oi*, inhabitants of Mysia, Mysians.

N.

ναί, *adv.* of affirmation, yea, certainly.

ναίω, *f.* *ἀναίω*, 1 aor. *ἔνασα*, *p.* *ἠνείδω*, *ἔνασμαι*, 1 aor. *pass.* *ἐνείσθην*, to inhabit, settle; to cause to dwell, to build, establish.

νάμα, *ἄρος*, *τά* (*νάμα*), a stream, fountain, rivulet.

νάος, *οὔ*, *ἡ*, *Ion.* *νηός*, *Att.* *ναός*, *ἡ*, *ἡ*, a dwelling-place, a temple; a niche, shrine.

νάη, *ης*, *ἡ*, a wooded valley, dale, or glen, a thicket, grove.

ναυγίω, *ᾶ*, *f.* *ἤσω*, (*ναῦς*, *ἄγω*), to to suffer shipwreck, to be shipwrecked.

ναύαρχος, *ου*, *ἡ*, (*ναῦς*, *ἀρχή*), the commander of a ship or fleet, a captain, admiral.

ναυμαχέω, *ᾶ*, *f.* *ἤσω*, (*ναῦς*, *μάχομαι*), to engage in a sea-fight, to fight in a ship or by sea.

ναῦς, *Dor.* *νηὺς*, *Ion.* *gen.* *ναός*, *Dor.* *ναός*, *ἡ*, a ship, vessel.

νάω, *f.* *ἄσω*, (*νέος*), to be young, to grow young, to act or think like a youth.

νεανίας, *ου*, *ἡ*, (*νέος*), a young man, a youth; as an *adj.*, daring, strong, vigorous.

νεανίσκος, *ου*, *ἡ*, (*νέος*), a youth, a young man; petulant, insolent.

νεβρός, *οὔ*, *ἡ*, a fawn, a young stag, a roe.

νεήλυς, *ἔσθ*, *ἡ*, (*νέος*, *ἐλεύθερος*), newly-come, a new-comer, a stranger.

νεικέω, *f.* *ἔσω*, (*νεῖκος*), to brawl, wrangle, contend, dispute.

νεῖκος, *εὖς*, *τό*, a brawl, strife.

Νεῖλος, *ου*, *ἡ*, the Nile, a river of Egypt.

νεῖται, 3 *sing.* *pres. mid.* of *νέομαι*.

νεκρικός, *ἡ*, *ὄν*, (*νεκρός*), deadly, of or belonging to the dead, cadaverous.

νεκροπομπός, *οὔ*, *ἡ*, (*νεκρός*, *πέμπω*), conductor of the dead, i. e. Charon.

νεκρός, *οὔ*, *ἡ*, dead, deceased; a dead body, a corpse.

νέκταρ, *ἄρος*, *τό*, nectar, the drink of the gods.

νέκυες, *plur.*, the dead, departed; ghosts.

νεδγάμος, *ου*, *ἡ*, (*νέος*, *γαμέω*), newly married, a young husband or wife.

νεδδαπτος, *ου*, *ἡ*, (*νέος*, *δέπω*), newly stripped off or flayed.

νέομαι, and *νεύμαι*, *f.* *νείσομαι*, to go away, to return.

νέος, *νέα*, *Ion.* *νέη*, *νέον*, new, fresh, tender, young, recent.

νεοσσός, *Att.* *νεοττός*, *οὔ*, *ἡ*, (*νέος*), a young one, especially of animals; a child.

νέπρεπος, *ἐπα*, *επον*, a *comparat.* without a *posit.*, lower, inferior.

νεῦρον, *ου*, *τό*, a tendon, sinew; a bowstring.

νευστάω, *f.* *ἄσω*, (*νέω*), to nod, to make signs by nodding or winking with the eyes.

νεφέλη, *ης*, *ἡ*, (*νέφος*), a cloud, a sad or clouded brow; fog, mist; death.

νεφεληγερέτα, *ας*, *ἡ*, (*νεφέλη*, *ἀγείρω*), the cloud-collector, cloud-gatherer.

νέφος, *εὖς*, *τό*, a cloud, mist; clouded brow, sadness; a multitude, crowd.

νεωλκέω, *ᾶ*, *f.* *ἤσω*, (*ναῦν*, *ἔλκω*), to haul a ship up on the land.

νεώνητος, *ου*, *ἡ*, (*νέος*, *ἀνέομαι*), newly bought.

νέωτα, *adv.*, next year, the coming year.

νέωτερος, *a, ov, (νέος)* younger, newer, fresher, strange, unusual.

νῆ, *adv.* of swearing or protestation, νῆ Δία, by Jupiter; νῆ τὰ δέω, by Ceres and Proserpine; of affirmation, surely, certainly, yes indeed. In composition it is generally privative.

νῆδυμος, *ov, δ, ἡ, (ἡδύς)* sweet, pleasant, refreshing.

νηκτός, *ἡ, όν, (νήκω)* swimming, having power to swim; *pass.* to be awum, capable of being swum over.

νηλεής, *έος, (νή, έλεος)* without pity, without compassion, cruel.

νηλεΐ, *dat. sing. of νηλής, έος, δ, ἡ,* merciless, pitiless.

νημερτής, *έος, δ, ἡ, (νή, άμαρτάνω)* unerring, true, not deceptive.

νηνεμία, *ης, ἡ, (νήνεμος)* a calm a quiet atmosphere.

νηός, *Ion. for ναός.*

νηπιόχως, *ov, δ, = νήπιος.*

νήπιος, *ία, ov, (νή, έπος)* unable to speak; hence an infant; childish, feeble, helpless; foolish, ignorant.

νησος, *ov, ἡ, (νέω)* an island.

νήσσα, or νήττα, *ης, ἡ, (νέω)* a duck.

νήφω, *f. νήψω*, to be sober, to live soberly, to drink no wine.

νίω, *for νίπτω, f. νίψω, 1 aor. ένιψα, p. pass. ενίμμαι, 1 aor. pass. ενίφθην, (νίβω)* to wash as the hands or feet.

νικάω, *ω, f. ήσω, 1 aor. ένίκησα, p. νενίκηκα, 1 aor. pass. ένίκηθην, p. νενίκημαι, (νή, είκω)* to conquer, get the upper hand, prevail; to surpass, excel.

νίκη, *ης, ἡ,* victory, triumph.

Νιρεύς, *έως, δ, Nireus, a man's name.*

νόω, *f. νοήσω, p. νενόηκα, 1 aor. ένόησα, p. pass. νενοήμαι, (νόος, νοῦς)* to have in mind, to think, perceive; devise, contrive; purpose, intend.

νόημα, *άτος, τό, (νόέω)* thought, intention, invention, purpose.

νόθος, *ov, δ, ἡ, also os, η, ov, illegitimate; a bastard.*

νομίζω, *f. ίσω, p. νενόμικα, 1 aor. ένόμισα, 1 aor. pass. ένομίσθην, (νόμος)* to own or regard as a custom, to be accustomed, to be wont; to regard, think, suppose.

νόμιμος, *ιμη, ιμον, or os, δ, ἡ, (νόμος)* conformable to custom or law; customary, lawful, rightful.

νόμος, *ov, δ,* usage, custom, law.

νόος, *Att. contr. νοῦς, gen. νοῦ, δ,* mind, disposition; spirit, heart; understanding, reason, sense.

νοσέω, *ω, f. ήσω, p. νενόσηκα, (νόσος)* to be sick, ill; to be ill at ease.

νόσφι, *adv.*, separate, far, apart, away; as *prep.*, far from, away from.

Νότος, *δ,* the south wind.

νουθετέω, *ω, f. ήσω, 1 aor. ένουθέτησα, (νοῦς, τίδημι)* to put in or bring to mind; to remind, advise, admonish.

νύ, *Poet. for νῦν, νύν, now, then; thereupon; indeed, certainly.*

νυκτερεύω, *f. εύσω, (νύκτερος)* to pass the night, to keep watch by night, to bivouack.

νύκτερος, *ov, δ, ἡ* going by night, nightly.

νύκτωρ, *(νύξ) adv.*, by night.

νύμφη, *ης, gen. plur. νυμφέων, Ion. for νυμφών, ἡ,* a new-married bride, a young maiden, nymph.

Νύμφη, Nymph, a female deity of inferior rank.

νῦν, *adv.*, now, just now, presently ;
now then, thereupon.

νύξ, *νυκτός*, ἡ, night ; the darkness
of night, obscurity.

νῦντες, *a*, *Ion.* η, *or*, our, of us two.
νωλεμέως, *adv.*, (νωλεμής,) perpetual-
ly, incessantly.

νωμάω, ὦ, *f.* ἤσω, (νέμω,) to divide,
distribute ; put in motion, move ;
easy to move, to brandish, manage.

Ξ

ξαίνω, *f.* ξᾶνω, 1 *aor.* ξηνα, (ξάω,)
to scratch, comb, card ; to strike,
beat ; tear.

ξεναγέω, ὦ, *f.* ἤσω, (ξένος, ἡγέομαι,)
to be a *ξεναγός*, to show strangers
the sights ; to receive strangers as
guests ; to raise or lead mercenary
troops.

Ξενίας, *ου, δ*, Xenias, an *Arcadian*
general.

Ξενοκράτης, *εος, δ*, Xenocrates, a *phi-*
losopher.

ξένος, *ου, δ*, a stranger, foreigner,
guest.

Ξενοφῶν, ὦντος, *δ*, Xenophon, a *cele-*
brated Athenian general, philoso-
pher, and historian.

Ξέρξης, *ου, δ*, Xerxes, a *king of Persia*.
ξεστός, ἡ, ὄν, (ξέω,) scraped, shaved,
hewn.

ξηρός, *δ, ὄν*, dry, parched, withered.
ξύλινος, *ινη, ιων*, wooden, made of
wood.

ξύλον, *ου, τό*, wood, sticks ; a tree.

ξυνείρω = συνείρω.

ξυνουσία = συνουσία.

ξυράω, ὦ, 1 *aor. mid.* ξυρησάμην, (ξυ-
ρός,) to shave, to cut off close to
the skin.

Ο

ὁ, ἡ, τό, *the definite article*, the ; used
also for *the demonstrative pronouns*,
this, that, he, she, it.

ὀβελόισιν, *dat. plur. Ion.* of
ὀβελός, οὐ, *δ*, (βέλος,) a spit ; an obelisk.
ὀβολός, οὐ, *δ*, an obolus, a coin equal
to one-sixth of an *Attic drachma*,
or about 3 cents of our money.

ὀβριμοπάτρη, *ης, ἡ*, (ὄβριμος, πατήρ,)
the daughter of a mighty or power-
ful father.

ὄγε, ἤγε, τόγε, this, that.

ὀδεύω, *f.* εὐσω, (ὀδος,) to make a jour-
ney ; to travel, set out.

ὀδοιπόρος, *ου, δ, ἡ*, (ὀδος, πόρος,) a
traveller, a way-farer.

ὁδός, οὐ, ἡ, way, highway, road ;
journey ; manner, means.

ὀδούς, ὄντος, *δ*, a tooth ; a prong, spike.

ὀδύρομαι, *f.* ὀδυροῦμαι, 1 *aor. mid.* ὠδυ-
ράμην, *p. pass.* ὠδυρμαι, to lament
bitterly ; to wail aloud, complain.

Ὀδυσσεύς, *έως, δ*, Odysseus or Ulysses,
a king of *Ithaca*.

ὄσος, *ου, δ*, a bough, twig, shoot ;
offshoot, scion, son.

ὅθεν, *relat. adv.*, whence, from whence.

οἶδα, *as, ε, perf. with pres. signif.*, to
know. See εἶδω.

οἶηον, *ου, τό*, a rudder, helm.

οἰκάδω, *adv.*, (οἶκος,) *a. as* οἰκόνδε, to
one's house, homeward.

οἰκέτης, *ου, δ*, (οἶκος,) a house-com-
panion, a domestic, servant, slave.

οἰκέω, ὦ, *f.* ἤσω, 1 *aor.* ὤκησα, to in-
habit, to have for an abode ; in-
trans., to dwell in.

οἰκία, *as, ἡ*, (οἶκος,) a house, palace,
temple ; a nation, family.

οἰκοδομέω, ὦ, *f.* ἤσω, 1 *aor.* ὤκοδό-
μησα, *p.* ὤκοδόμηκα, *p. pass.* ὤκο-

δόμῃμαι, 1 aor. pass. φκοδομήθην, (οἰκόδομος,) to build a house, to found upon, to rear, to edify; confirm, to establish.

οἶκοι, adv., at home, at one's house.

οἰκτεῖρω, f. οἰκτερῶ, 1 aor. φκτεῖρα, (οἰκτος,) to pity, commiserate, have compassion upon.

οἰκτιστος, ἴστη, ἴστον, superl. (οἰκρός,) most wretched, lamentable, deplorable.

οἶμαι for οἴομαι.

οἰμῶζω, f. mid. οἰμῶξομαι, 1 aor. ὠμῶξα, p. pass. οἰμωγμαι, (οἶμοι,) to lament, wail, howl.

οἰμῶξας, 1 aor. part. act. of the preceding.

οἶνος, ου, ὁ, wine; a wine-market.

οἰνοχοῶ, ᾧ, f. ἦσα, (οἰνοχόος,) to pour out wine; to be cupbearer.

οἰνοχόος, ου, ὁ, ἡ, (οἶνος, χέω,) pouring out wine; a cupbearer, butler.

οἶομαι, contr. οἶμαι, f. οἶήσομαι, 1 aor. φήθην, to think, believe, deem, imagine.

οἶος, οἶα, οἶον, of what quality, what sort of, such as; like, just as.

οἶόσπερ, such as, just such as.

οἷς, οἶδς, or οἷς, οἷος, a sheep.

οἶσθα, syncop. for οἶσθασθα, 2 sing. perf. Aor. for οἶσθας of οἶθα.

οἶστειμμα, ἄτος, τό, (οἶστέω,) a discharge of arrows or darts; an arrow shot from a bow.

οἶστρος, οὔ, ὁ, an arrow; a dart, javelin.

οἶστρος, ου, ὁ, (οἶω,) the gad-fly; a sting, goad; smart, pain, agony; vehement desire.

Οἶτη, ης, ἡ, Ἐτα, a mountain in Thesaly.

οἶχωμαι, f. οἶχῃσομαι, p. οἶχωκα, p. pass. φχῃμαι, 1 aor. pass. φχῃθην,

as perfect, to be gone, to be away; to depart; to desert, abandon; to perish, die.

ὀκνέω, ᾧ, f. ἦσα, 1 aor. ὀκνησα, (ὀκνος,) to be slow, tardy, delay.

ὀκνος, ου, ὁ, tardiness, sluggishness, timidity; dulness, delay.

ὀκτᾶκόσιοι, αι, α, (ὀκτώ,) eight hundred.

ὀκτώ, οἱ, αἱ, τὰ, eight.

ὀκτωκαίδεκα, οἱ, αἱ, τὰ, (ὀκτώ, καί, δέκα,) eighteen.

ὀλέσαι, 1 aor. inf. act. of ὀλλυμι.

ὀλίγος, η, ον, little, small, short, brief.

ὀλίγοχροῖος, ου, ὁ, ἡ, (ὀλίγος, χρόνος,) lasting but little time, of short duration.

ὀλαός, ἄδος, ἡ, (ἐλκα, ὀλαη,) a ship of burthen, a merchantman.

ὀλλῦμι and ὀλλῶ, f. ὀλέσω, 1 aor.

ὠλεσα, p. ὀλώλεκα, 2 p. ὠωλα as mid., to destroy, annihilate, kill; lose; to be lost, undone, to perish.

ὀλοῦζω, f. ὠζω, 1 aor. ὠλόλυξα, p. pass. ὠλόλυγμαι, (λύζω,) to raise the voice aloud to the gods, to supplicate aloud, to shout for joy.

ὀλοός, ἡ, ὄν, (ὀλλυμι,) destructive, ruinous, mischievous, cruel.

ὅλος, η, ον, whole, the whole, all.

Ὀλύμπια, ον, τὰ, the Olympic games.

Ὀλυμπιασι, dat. plur. of Ὀλυμπιάς, at or during the Olympic games, at Olympia.

Ὀλύνθιος, ον, an Olynthian.

ὀωλα, as, ε, 2 perf. of ὀλλυμι.

ὀλώλη, 3 sing. subj. 2 perf. of ὀλλυμι.

ὀλωτ, adv., (ὀλος,) altogether, generally; in fine.

ὀμᾶλῶς, adv. (ὀμος, ἴλη,) evenly, with equal step.

ὀμάς, ἄδος, ἡ, (ὀμος,) the whole mass, the whole.

"Ομηρος, ου, ὁ, Homer, the prince and father of Epic poetry.

ὁμῶμι and ὁμῶω, f. ὁμῶσω, commonly ὁμῶμαι, p. ὁμῶμοκα, p. pass. ὁμῶμομαι, 1 aor. pass. ὁμῶσθην, to swear, to take an oath; with accus., to swear by.

ὁμοίος, Epic for ὁμοιος, like, similar, resembling; equal, the same with. ὁμοῖος, εἰς, οὖν, Hom. and Ion. for ὁμοιος, like, similar, equal to.

ὁμοίως, adv. (ὁμοιος,) as well as, in like manner.

ὁμολογέω, ᾧ, f. ἦσω, 1 aor. ὁμολόγησα, p. ὁμολόγηκα, 1 aor. pass. ὁμολογήσθην, p. pass. ὁμολογήμαι, (ὁμος, λέγω,) to speak the same with another, to concede, admit, confess, profess.

ὁμόσε, adv. (ὁμός,) to one and the same place, to one point; together. ὁμότεχνος, ου, ὁ, ἦ, having the same art or trade.

ὁμοτράπεζος, ου, ὁ, ἦ, (ὁμος, τράπεζα,) eating at the same table; a mess-mate.

ὁμοῦ, adv. (ὁμος,) together, at once; to the same place; at the same time.

ὁμόφυλος, ου, ὁ, ἦ, (ὁμος, φυλή,) being of the same species, race, or tribe.

Ὀμφάλη, ης, ἦ, Omphale, a Lydian queen.

ὁμφᾶλος, οὔ, ὁ, the navel; boss of a shield; a knob, button; the centre.

ὁμφαξ, ἄκος, ἦ, (ὁμός, φάγω,) bitter, sour, or unripe grapes; unripe, immature; harsh, austere, morose.

ὁμως, conj. (ὁμός,) however, still, notwithstanding.

ὄναίμην, optat. mid. of ὄννμι.

ὄναρ, τό, a dream, a vision.

ὀνειδίζω, f. ἴσω, p. ὀνειδίκα, 1 aor. ὀνειδισα, p. pass. ὀνειδισμαι, to throw a reproach upon; to object, impute; to reproach, blame.

ὀνειράτα, τό, for ὄναρ, = ὄναρ, a dream.

ὄννμι and ὄνννμι, f. ὄνῃσω, 1 aor. ὄνῃσα, 1 aor. pass. ὄνῃσθην, to benefit, help; rejoice, gladden; to have advantage, profit; to enjoy.

ὄνομα, ἄτος, τό, name, fame, authority, dignity.

ὀνομάζω, f. ᾶσω, p. ὀνόμακα, p. pass. ὀνόμασμαι, 1 aor. ὀνομάσθην, (ὄνομα,) to name, to call by name; to declare; to nominate; to celebrate.

ὄνος, ου, ὁ, ἦ, an ass; a pulley; the upper millstone.

ὀξύδυμος, ου, ὁ, ἦ, (ὀξύς, θυμός,) quick to anger, sudden in anger, irascible.

ὀξύς, εἰς, ὅ, sharp-pointed; sour, acid, bitter; keen, prompt; swift, fleet; keen, ardent.

ὀξύχολος, ου, ὁ, (ὀξύς, χολή,) passionate, irascible.

ὄν', for ὄνα, accus. sing. of ὄν.

ὅπῃ, adv., where, in what place; by which way or means.

ὀπίσθε and ὀπίσθεν before a vowel, adv., behind, backwards; afterwards; inferior.

ὀπισθοφυλάκειω, ᾧ, f. ἦσω, (ὀπισθοφύλαξ,) to guard the rear, to form the rear-guard.

ὀπίσσω, Poet. for

ὀπίσω, adv., behind, back, backwards; as a prep., behind, after.

ὄπλα, τό, arms; a camp; guards, troops, garrisons.

ὀπλή, ἦς, ἦ, (ὄπλον,) a hoof.

ὀπλίζω, f. ἴσω, (ὄπλον,) to make or get ready; to arm, equip; to exercise.

ὀπλισόμεθα, 1 plur. 1 fut. mid. *Poet.*
of ὀπλίζω.

ὀπλίτης, ου, ὁ, (ὄπλον,) heavy-armed,
a heavy-armed foot-soldier.

ὄπλον, ου, τό, a weapon, armor; a
tool.

ὅποι, *adv.*, to what place, whither.

ὅποιος, οἷα, οἷον, what, i. e. of what
kind or sort; *with τοιοῦτος* = as.

ὅπως and *Poet.* ὀπῶσος, η, ον,
(ὄσος,) how great, how much; how
many; whatsoever.

ὅποτε, *Poet.* ὀπότε, *adv.*, when,
whenever.

ὁπότερος, α, ον, (πότερος,) which of
the two, whichever side.

ὅπου, *adv.* of place, where, whereso-
ever; of time, when, at the time
when; of manner, how; causal,
because, since.

ὀπταλέος, έα, έον, (ὀπτάω,) roasted,
baked, toasted.

ὀπτάω, ᾠ, f. ἤσω, 1 aor. ὤπτησα,
p. pass. ὤπτημαι, to roast, bake,
toast.

ὀπτομαι, f. ὄψομαι, 2 p. ὄπτα, p.
pass. ὤμμαι, 1 aor. pass. ὤφθην,
1 f. pass. ὀφθήσομαι, (ὕπω,) to see,
behold.

ὀπτός, ή, έν, (ὀπτάω,) roasted, baked;
burned as bricks.

ὅπως, *adv.*, how, in what way, as;
as soon as; *conj.*, that, in order
that.

ὀράω, ᾠ, f. ὄψομαι, p. ἑώρακα, p. pass.
ἑώραμαι and ὤμμαι, 1 aor. ὤφθην,
2 perf. ὤπτα, 2 aor. εἶδον, mid.
ὀράομαι as active, to see.

ὀργή, ης, ή, impulse, emotion, passion.

ὀργίζω, f. ἰσω, Att. ιω, 1 aor. pass.
ὠργίσθην, p. pass. ὠργισμαι, (ὀργή,)
to excite, provoke to anger, irri-
tate.

ὀργυιά, ᾤς, Ion. ὀργυιή, ης, ή, (ὀρέγω,)
a fathom.

ὀρέγω, or ὀρέγνυμι, f. ἔξω, 1 aor.
ᾠρεξα, 1 aor. mid. ᾠρεξάμην, 1 aor.
pass. ᾠρέχθην, to stretch out the
hands, to stretch forth, to ex-
tend.

ὀρεινός, ή, έν, (ὄρος,) mountainous,
growing on the mountains.

ὀρεστίς, ἄδος, ή, inhabiting moun-
tains; Νύμφαι, mountain-nymphs.

ὀρθίος, ία, ίον, or ὀρθίος, ου, ὁ, ή,
upright, steep, lofty; high, loud.

ὀρθοκραίων, gen. plur. of
ὀρθόκραϊος, αἶρα, αἶρον, (ὀρθός, κραῖ-
ρα,) having straight horns, high-
horned.

ὀρθός, ή, έν, straight, right, upright,
erect.

ὀρθόω, ᾠ, f. ὠσω, 1 aor. ὠρθωσα,
(ὀρθός,) to set or lift up; to sup-
port; to reform, cause to prosper.

ὀρθῶς, *adv.* (ὀρθός,) rightly, justly.

ὀρκος, ου, ὁ, an oath.

ὀρμάω, ᾠ, f. ἤσω, p. ὀρμηκα, 1 aor.
ὀρμησα, 1 aor. pass. ὀρμήθην, p.
pass. ὀρμημαι, (ὀρμή,) to incite, set
in motion, move forward; rush
forth or upon; mid. ὀρμάομαι, to
go forth, depart, advance.

ὀρμέω, ᾠ, f. ἤσω, (ὀρμος,) to be moor-
ed, lie at anchor.

ὀρμίζω, f. ἰσω, (ὀρμος,) to bring into
a harbor, to moor, to anchor.

ὀρνειν, ου, τό, (ὄρνις,) a bird, a little
bird.

ὄρνις, ἰδος, ὁ, ή, a bird, a bird of
prey; an omen.

ὀρνύει, 2 sing. imperat. of ὀρνύμι.

ὀρνύμαι, mid. of ὀρνυμι, to rise, to
rush, press on.

ὀρνυσθε, 2 plur. pres. imperat. pass.
of ὀρνυτο, imperf. of ὀρνυμι.

Ὀρόντης, ου, δ, *Orontes, a Persian noble.*

ὄρος, εος, τό, (ὄρω, or ὄρυσμι,) a mountain, hill.

ὄρυκτός, ή, όν, (ὄρύσσω,) dug, quarried; a fossil.

ὄρύσσω, or -ττω, f. ὕω, p. ὀρύχα, Att. ὀρῶρυχα, 1 aor. ὤρυξα, 1 aor. pass. ὀρύχθην, p. ὀρῶρυγμαi, (ὀρύκω,) to dig, excavate; dig up, disinter; to bury.

ὀρφανικός, ή, όν, (ὀρφανός,) orphan, parentless, fatherless.

ὀρχέομαι, οὔμαι, f. mid. ἤσσομαι, 1 aor. mid. ὤρχησάμην, (ὀρχος,) to dance, leap; to represent by dancing or pantomime.

ὀρω, f. ὀρῶ, 1 aor. ὤρσα, 2 perf. ὤρσα, 2 aor. ὤρσεν, p. pass. ὀρώρομαι, to rouse, excite; to be roused, set in motion; to rush on.

ὀράει, 3 plur. pluperf. of ὄρυσμι.

ὅς, ή, δ, relat. pron., who, which, what, that; as demonstr. pron., this, that; it is also used as a general connective, and this, these; and he, they, etc.; as implying purpose = ἵνα; as denoting cause = ὅτι; as including the idea of time = ὅτε, ὅταν; neut. gen. οὗ, as adv. of place, where.

ὅσον, neut. of ὅσος, as adv., as much as, so far as, about.

ὅσος, η, ου, relat. pron. correl. of τόσος or τοσούτος expressed or implied, how great, how much, how many, how long; as great as, as much as.

ὅσπερ, ἥπερ, ὅπερ, who or which indeed, the very same, the very person or thing which.

ὄσπριον, ου, τό, (σπείρω,) pulse, beans, vegetables.

ὄσσε, τό, neut. dual, the two eyes
ὄστέον, contr. οὔν, gen. ἑού, οὔ, το, a bone.

ὅστις, ἥτις, δ τι (also written δτι), comp. relat. pron., any one who, some one who, whoever, whatever; like *ὅς* it is used in a wider extent to designate connection, result, reason, cause, etc.

ὄστράκον, ου, τό, earthenware, an earthen vessel; a tile, brick; an earthen tablet used in voting.

ὅταν or ὅτ' ἂν, whenever, seeing that, since, if even, in case that, as often as.

ὅτε, adv. of time, when, correl. of ποτέ, τότε.

ὅτι, conj. demonstr. and causat., that, for that, because, for.

ὀτηρός, δ, όν, (ὀτρύνω,) busy, quick, diligent, active.

ὀτρύνω, f. ὕνῶ, 1 aor. ὤτρυνά, (ἔδω,) to urge on, encourage; to arouse, animate; to accelerate, to further.

ὄφρ, Att. for ὅτινι from ὅστις.

οὐ, also οὐκ or οὐχ, according as it stands before a vowel which is smooth or aspirated, not, no, a negative particle, expressing direct and absolute negation, while *μή* denotes that which is conditional or hypothetical.

οὐας, ἄτος, τό, Poet. for οὐς, an ear.
οὐδαμόθεν, (οὐδαμός,) from no place or side.

οὐδεὶς, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) declined like *εἰς*; as adj. with subst., no one, no; as subst. οὐδεὶς, no one; neut. οὐδέν, nothing, and also as adv., in no way, in no respect.

οὐδέποτε, for οὐδέποτε, (οὐδέ, ποτέ,) adv., not ever, never.

οἶδος, (*nom. not used*), εος, τό, (ὀδός,) the ground, floor, pavement.

οὐδός, οὐ, ἡ, *Ion. and Epic for ὀδός*, a threshold of a house, the threshold or sill of a door.

οὐκ. *See οὐ.*

οὐκέτ' *for οὐκέτι.*

οὐκέτι, (οὐκ, ἔτι,) no more, no further, no longer.

οὐκουν, *adv.*, not therefore, in truth not, indeed not; *interrog.*, not therefore! not then!

οὐκοῦν, *adv.*, therefore, then, accordingly; *interrog. not referring to the whole sentence, but forming a separate clause*, not therefore! not then! οὐκοῦν—πεπαύσομαι, I will cease—shall I not!

οὐν, *conj.*, thereupon, now, then, therefore.

οὐνεκα and οὐνεκ' *for οὐ ἔνεκα, adv.*, on which account, wherefore.

οὐρά, ἄς, ἡ, (ὄρος,) the tail.

οὐρανόθεν, *adv.*, (οὐρανός,) from heaven.

οὐρανός, οὐ, ὁ, heaven, the firmament.

οἶρος, ου, ἡ, (ὄρυγμα,) a favorable wind.

οὔτε, and οὐτ', *conj.* (οὐ *enclit. τε*), and not, also not, neither, nor, not even.

οὗτος, αὐτη, τοῦτο, *pron. demonstr.*, this, that, this person, this man, reference being had to the person or thing just before mentioned, or to what immediately follows.

οὕτω, οὕτως *when before a vowel*, *demonst. adv.*, in this manner, on this wise, so, thus.

οὐχ. *See οὐ.*

οὐχί, *adv. for αὐ*, not, no.

ὀφείλω, *f.* ὀφείλῃσω, 1 *aor.* ὤφελλα, *p.* ὤφειλκα, 2 *aor.* ὤφελον, to owe,

to be indebted; to be fit, proper, I ought.

ὀφελος, εος, τό, (ὀφέλλω,) profit, advantage, furtherance.

ὀφθαλμός, οὐ, ὁ, (ὀπτομαι,) an eye.

ὀφίς, ἰος, and εως, ἡ, ἡ, a serpent, a snake.

ὀφλημα, ἄτος, τό, (ὀφλέω,) a fine, penalty, debt.

ὀφρα, *conj. of time*, whilst, as long as; until, till, up to; *of purpose*, that.

ὀφρύς, ὅς, ἡ, the eye-brow, the brow; an elevation, eminence, the brow of a hill.

ὀχέεσσι, *Epic for ὀχεσι, dat. plur. of ὄχος.*

ὀχετός, οὐ, ὁ, (ὀχέω,) a ditch, canal, aqueduct.

ὀχεύς, ἑως, ὁ, *plur.* ὀχῆες, (ἐχω,) a holder, a strap or thong of a helmet; a bolt, bar.

ὀχέω, *f.* ἦσω, (ὀχος,) to carry, bear; sustain, endure, suffer.

ὀχθή, ἦς, ἡ, (ἐχω,) support, nourishment, food.

ὀχλίζω, *f.* ἴσω, (ὀχλεύς,) to remove with a lever; to convey or roll away.

ὀχλίσσειαν, 3 *plur.* 1 *aor. opt. of the preceding.*

ὄχλος, ου, ὁ, a crowd, throng, multitude, great number; the common people, the rabble, and hence, tumult, uproar.

ὄχος, ου, ὁ, and *Ion.* εος, τό, (ἐχω,) a holder, bearer; a carriage, chariot.

ὄχυρός, ὁ, ὄν, = ἐχυρός, (ἐχω,) firm, lasting, secure, enduring; a strong hold.

ὄψ, ὀπός, ἡ, (εἶπω,) the voice, utterance, discourse.

ὀψέ, *adv.*, late, at length, after.

ὀψίζω, *f. ἴσω*, (ὀψέ,) to do, go, or come late; to be late in doing.

ὄψις, *ως, ἡ* (ὄπτομαι,) the sight; aspect, appearance, countenance.

Π

παγίς, *ἰδος, ἡ*, (πήγνυμι,) a trap, snare; trick.

πάθος, *εος, ους, τό* (πάσχω,) suffering, misfortune, calamity; passion; *pathos*.

πάδω (ὀδοῦ), 2 *aor.* ἔπαδον, to *πάσχω*, which see.

παινίζω, *f. ἴσω*, (παῖν,) to chant the psalm, to sing a song of triumph.

παιδεία, *ας, ἡ*, (παιδεύω,) the training or education of youth, learning, erudition; discipline.

παιδεύω, *f. εύσω, p. πεπαίδευκα*, 1 *aor.* ἐπαίδευσα, 1 *aor. pass.* ἐπαυιδεύθην, *p. pass.* πεπαυιδευμαι, (παῖς,) to educate, discipline, correct, chasten.

παίζω, *f. mid. παίζομαι and παιζοῦμαι*, 1 *aor.* ἔπαισα (*Att.*), ἔπαιξα, 1 *aor. pass.* ἐπαίχθην, *p. pass.* πέπαισμαι, to play like a boy; to sport, joke, trifle, dance.

Παῖων, *ωνος, ὁ* (= Παιών), *Pæon*, the god of medicine.

παῖς, παιδός, *ὁ and ἡ*, a child; a son or daughter; an attendant, servant.

παῖω, *f. usually παιήσω, rarely παῖσω*, 1 *aor.* ἔπαισα, *p. πέπαικα*, 1 *aor. pass.* ἐπαίσθην, to strike, smite, wound; to strike against, dash, fall upon.

πάλαι, *adv.*, anciently, formerly.

παλαιός, *ὁ, ὅν*, (πάλαι,) old, aged; ancient, from olden times; τὸ παλαιόν, *as adv.*, anciently.

παλαιστρα, *ας, ἡ*, (παλαίω,) a palaestra, a wrestling school.

παλάμη, *ης, ἡ*, (πάλλω,) the palm of the hand, the hand; a device, method, plan; handiwork, a work of art.

πάλιν, *adv.*, back, backwards; again, another time.

πάλλω, *f. παλῶ*, 1 *aor.* ἔπηλα, to brandish, hurl, shake; to caress; to cast lots *by shaking them in the urn*.

παλτόν, *οὔ, τό*, a dart, javelin.

πάμπολλα, *plur. neut. gen.* of

πάμπoλυς, πόλλη, πολυ, (πῶς, πολύς,) very much, very great; very many; πάμπoλυ, *adv.*, very much.

παμφαῖνω, or παμφανῶω, *f. ᾶ*, (φαίνω *tech. pl.*), to shine brightly, to be resplendent.

παμφανόωσαν. See the preceding.

πανδύλιος, *ου, ὁ, ἡ*, (πᾶς, ἔδλιος,) all-wretched, most miserable.

πάνθ', for πάντα.

παννύχιος, *ἰα, ἰον, αἰεο, es, on*, (πᾶς, νύξ,) lasting the whole night; the live-long night.

παντάπῃσι, or παντάπῃσιν, (πᾶς,) entirely, wholly, altogether.

παντοδαπός, *ἡ, ὅν*, (πᾶς, δάπεδον,) of every kind, of all sorts, manifold.

παντοῖος, *οἶα, οἶον*, (πᾶς,) of all sorts or kinds, manifold, various.

πάνυ, *adv.* (πᾶς,) altogether, very much, exceedingly.

πάππος, *ου, ὁ*, a grandfather.

παπταίνω, *f. ᾶνῶ*, 1 *aor.* ἐπάπτηνα, to be timorous, to look around uneasily.

πάπυρος, *ου, ὁ and ἡ*, the papyrus.

παρά, *prep. gov. gen. dat. and accus.*, from, of; near, at, with; nearly, near to, along; contrary to, against; besides; on account of.

παραβάλλω, *f.* βάλω, *p.* βέβληκα, 2 *aor.* παρέβαλον, (παρά, βάλλω,) to throw near, to place side by side, to compare, to go or come to a place.

παραγγέλλω, *f.* γελῶ, *p.* παρήγγελα, 1 *aor.* παρήγγειλα, 1 *aor. pass.* παρηγγέλθην, *p. pass.* παρήγγελμαι, (παρά, ἀγγέλλω,) to announce to, to direct, command, charge.

παραγίγνομαι, *f.* γενήσομαι, 2 *aor. mid.* παρεγενόμην, (παρά, γίγνομαι,) to come, approach, arrive; to be near, to be present.

παῖγω, *f.* ἔξω, 2 *aor.* πατήγαγον, 2 *aor. mid.* πατηγαγόμην, 1 *aor. pass.* πατήχθην, *p. pass.* πατήγμαι, (παρά, ἄγω,) to lead by or past; to lead aside, to change; to pervert, distort; to persuade.

παράδεισος, ου, ὁ, a garden, park.

παραδίδωμι, *f.* δώσω, 1 *aor.* παρέδωκα, 2 *aor.* παρέδων, *p.* παραδέδωκα, 1 *aor. pass.* παρεδόθην, (παρά, δίδωμι,) to deliver over, to give up; to commit, intrust, deliver, declare, teach.

παράδοξος, ου, ὁ, ἡ, (παρά, δόξα,) contrary to opinion, strange, marvelous.

παραινέω, ᾶ, *f.* ἐσω, 1 *aor.* παρήνεσα, (παρά, αἰνέω,) to exhort, admonish, persuade, command.

παρακαλέω, ᾶ, *f.* ἐσω, *p.* παρακέκληκα, 1 *aor.* παρεκάλεσα, 1 *aor. pass.* παρεκλήθην, *p. pass.* παρακέκλημαι, (παρά, καλέω,) to call to aid, beseech, entreat; to exhort, admonish; to comfort, console.

παρακελεύομαι, *dep. mid.* (παρά, κελεύομαι,) to order one to do a thing, to advise, prescribe; exhort, encourage.

παρακοίτης, ου, ὁ, (παρά, κοίτη,) a bed-fellow, husband, spouse.

παρακολουθεῖν, ᾶ, *f.* ἦσω, *p.* παρηκολούθηκα, (παρά, ἀκολουθεῖν,) to go beside or near, to follow close after, to accompany.

παραλαμβάνω, *f.* mid. λήψομαι, *p.* παρείληφα, 2 *aor.* παρέλαβον, 1 *aor. pass.* παρελήφθην, (παρά, λαμβάνω,) to take to or with one's self as a companion, to receive with or to one's self, to receive; to learn.

παραλογίζομαι, *f.* ἴσομαι, 1 *aor. mid.* παρελογισάμην, *p. pass.* παραλελογισμαι, (παρά, λογίζομαι,) to misreckon, miscount; to reason falsely; to cheat, delude.

παράμειναι, *f.* μενῶ, 1 *aor.* παρέμεινα, (παρά, μένω,) to stay beside, with, or near; to stand fast; to persevere; to survive, remain alive.

παραμηρίδιον, ου, τό, (παρά, μηρός,) armor for the thighs, a cuish.

παραμυθίζομαι, οὔμαι, *f.* mid. ἡσομαι, *dep. mid.* (παρά, μυθίζομαι,) to encourage, exhort, advise; to console, appease; to relieve, assuage.

παραρρέειν an assumed present from which is formed the perf. παρερρύηκα, 2 *aor. pass.* παρερρήην, (παρά, ῥέω,) to flow or pass by.

παρασάγγας, or -γης, ου, ὁ, a parasang.

παρασκευάζω, *f.* ὀσω, *p.* παρεσκεύακα, *perf. pass.* παρεσκεύασμαι, (παρά, σκευάζω,) to make ready, prepare at hand; to furnish, provide.

παραστώδον, *adv.* (παρίστωμι,) in standing beside, close by.

παρατείνω, *f.* ενῶ, *p.* παρατέτακα, 1 *aor.* παρέτεινα, 1 *aor. pass.* παρετάθην, (παρά, τείνω,) to stretch out near, by, or to, to extend, prolong.

continue; to defer, retard; to vex, harass.

παρατίθημι, *f.* δῆσω, 1 aor. παρέθηκα, 2 aor. παρέθην, *p.* παρατίθεικα, 2 aor. mid. παρεδέμην, (παρά, τίθημι,) to put or place near any one, to set or lay before one, as food; to propound, to deliver; mid. to give in charge to, to commit, intrust, commend.

παρατρέχω, *f.* δρέβομαι, usually δραμῶμαι, 2 aor. παρέδραμον, (παρά, τρέχω,) to run by, to outstrip; to run by one's side.

παραφέρω, *f.* παρίσω, 2 aor. παρήνεγκον, 1 aor. pass. παρηνέχθην, (παρά, φέρω,) to bring or carry along to; to bring forward, produce, propose; to sweep away; to turn aside; to mislead, misguide.

παραχρήμα, *adv.*, forthwith, immediately.

παραχωρέω, *ω*, *f.* ἤσω, (παρά, χωρέω,) to go aside, make room, give place; to give way, obey, allow, grant.

παρείμι, *f.* παρέσομαι, (παρά, εἰμί,) to be near or present, to stand by one as an assistant, to aid; to have come.

παρείμι, (παρά, εἰμί,) to go or pass by; to come, advance, arrive; to omit.

παρείσι, 3 sing. of παρείμι, (from εἰμί,) to come, and 3 plur. of παρείμι, (from εἰμί,) to be present.

παρέκ, before a vowel παρέξ, (παρά, ἐκ,) *prep. gov. gen. and accus.*, without, out of, outside; besides, except; out along, beyond; *adv.*, near, near by, along by; aside; besides, yet.

παρελαύνω, *f.* εἰλάσω, 1 aor. ἤλασα,

(παρά, ἐλαύνω,) to drive by or past; to overtake; to row or sail by.

παρέξ. See παρέκ.

πατέρχομαι, *f.* mid. παρελεύσομαι, 2 aor. παρήλδον, 2 perf. παρελήλυθα, παρά, ἔρχομαι,) to come near to, to go or pass near, to pass along by.

παρέχω, *f.* παρέξω or παρασχήσω, *p.* παρέσχηκα, 2 aor. παρέσχον, (παρά, ἔχω,) to hold out near to any one, to present, offer; allow, grant; to make or bring gain.

παρήνει, 3 sing. imperf. act. of παραινέω.

παρθένος, ου, ἡ, a maid, virgin; as *adj.*, maidenly, chaste, pure.

Πάρις, ιδος, ὁ, Paris, a son of Priam.

παρίστημι, *f.* παραστήσω, *p.* παρίστηκα, 1 aor. παρίστησα, 2 aor. παρόστην, (παρά, ἵστημι,) *trans.* to cause to stand near, to place near by, to present, exhibit, show, prove; *intrans.* to stand near or by, to be present, to stand against or before.

Παρμενίων, ωνος, ὁ, Parmenio, a celebrated general in the army of Philip and Alexander.

παρόδος, ου, ἡ, (παρά, ὁδός,) a by-path or road; a passing by, a passage; a coming forward; an entrance.

παροψίς, ιδος, ὁ, (παρά, ὕψον,) a dainty side-dish; a platter on which such meats are served.

πᾶς, πᾶσα, πᾶν, all, the whole, every.

Πασίων, ωνος, ὁ, Pasion, a Megarean general in the army of Cyrus the Younger.

πάσχω, *f.* mid. πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα, to suffer, endure, bear, feel, experience.

Παταγύας, ὁ, Patagyas, a Persian.

πύλαι, αἰ, (πύλη,) gates, a folding-door, which was composed of two wings.

πύλη, ἡς, ἡ, a gate, door, a wing of a folding-door.

πυνδάνομαι, *f.* πυνδομαι, *p.* πένπυσμαι, 2 aor. mid. ἐπυνδομην, to inquire, to learn by inquiry, to hear, examine, understand.

πῦρ, πυρός, τό, fire, a burning; violence, destruction.

πυρᾶμις, ἴδος, ἡ, (πῦρ,) a pyramid.

Πυραμός, ου, ὁ, Pyramus, a river of Cilicia.

πύργος, ου, ὁ, a tower, bulwark, fort, protection, turret.

πυρός, οὔ, ὁ, wheat.

πυρρῖχίζω, to dance the Pyrrhic or war-dance.

πω, enclit. particle, somehow, in some way, yet.

πώγων, ὄνος, ὁ, the beard.

πωλέω, *f.* ἤσω, to sell, barter, traffic.

πώποτε, adv. (πότε,) at any time, ever.

Πῶρος, ου, ὁ, Porus, a king of India.

πῶς, interrog. adv., how! in what way! by what means!

πῶς, εὐς, τό, (πάς,) a flock of sheep.

P.

ράβδος, ου, ἡ, a rod, staff, wand.

ράδιος, ἰα, ἰον, easy, ready, easy to make, do, or understand; of persons, easy, complaisant, obliging.

ραδίως, adv. (ράδιος,) easily, patiently.

ρᾶστος, η, ον, irreg. superlat. of ράδιος for ράιστος.

ρέζω, *f.* ρέξω, 1 aor. ἔρρεξα, for ἔρδω, to do, perform, cause, effect, accomplish.

δεῖα, Poet. for ρέα, easily.

ρέω, *f.* ρέομαι, later ρέσω, 1 aor. ἔρρευσα, *p.* ἔρρήκηκα, 2 aor. pass. ἔρρήην as active, 2 fut. pass. ρήσομαι as active, to flow, run or drop, to pour out.

ρέω, *p.* εἶρηκα, *p.* pass. εἶρημαι, 1 aor. pass. ἔρρήδην, 3 fut. εἰρήσομαι as fut. pass., to say, speak, make a speech.

ρηγμίν, ἰνος, ἡ, (ρήγνυμι,) a high or rugged shore, a breaker; the waves, surf.

ρήγνυμι, *f.* ρήξω, 1 aor. ἔρρηξα, *p.* pass. ἔρρηγμα, 1 aor. pass. ἔρρήχδην, 2 aor. pass. ἔρράγην, *f.* mid. ρήξομαι, to break, rend, tear; to break forth, to send forth, as a sound.

ρηδίως, adv., easily, with facility.

ρητήρ, ἦρος, ὁ, (ῥέω,) an orator, rhetorician.

ρίζα, ἡς, ἡ, a root; origin, source.

ρίζοτόμος, ου, ὁ, ἡ, (ρίζα, τέμνω,) a root-cutter, a gatherer of roots for purposes of medicine or witchcraft; a quack.

ρίμφα, adv. (ρίπτω,) quickly, fleetly, swiftly.

ρινός, οὔ, ὁ, ἡ, the skin, the hide; an ox-hide shield.

ρίπη, ἡς, ἡ, (ρίπτω,) a throw, casting, impulse, violence, force.

ρίπτω, *f.* ρίψω, 1 aor. ἔρριψα, *p.* ἔρριφα, *p.* pass. ἔρριμμαι, 1 aor. pass. ἔρρίφδην, 2 aor. pass. ἔρρίφην, to throw, cast, hurl, sling; to throw away, to expose.

ρόδινος, η, ον, (ρόδον,) made of roses.

Ῥόδιος, ἰα, ἰον, a Rhodian.

ροδοδάκτυλος, ου, ὁ, ἡ, (ρόδον, δάκτυλος,) rosy-fingered.

ρόδον, ου, τό, a rose.

ρόπαλον, ου, τό, (ῥέτω,) a club, staff, rod.

πέλωρον, τό, = πέλωρ, a monster, prodigy.

πέμπτες, ἡ, ον, (πέμπε, *Æol.* for πέντε,) the fifth.

πεντακῆσιοι, αἱ, α, (πέντε, κῆσιοι,) five hundred.

πέντε, οἱ, αἱ, τό, indecl., five.

πεντεκαίδεκα, fifteen.

πεντήκορτα, οἱ, αἱ, τό, indecl., fifty.

πεντήκοστήρ, ἦρος, ὁ, a commander of fifty men.

πεντηκστής, ὅς, ἡ, the number fifty, a division in the Spartan army.

πέπειρος, ον, ripe, mellow; soft, boiled down.

πέπλος, ου, *Ion.* οἷα, ὁ, a loose outside garment; a curtain, veil; a covering, carpet.

πέπονδα, 2 *perf.* of πάσχω.

πέπραχα, *trans. perf.* of πράσσω.

πέπωκα, *perf. act.* of πίνω.

πέρα, and πέραν, *adv.*, beyond, farther than, more than, above.

περάω, *f.* περάσω, *p.* πεπεράκα, 1 *aor.* ἐπέρασα, (πέρας,) to go over, pass through; to conduct through.

περάω, *f.* σω, 1 *aor.* ἐπερσα, 2 *aor.* ἐπραδον, 2 *aor. mid.* ἐπραδόμην, *f. mid.* πέρσομαι, both as *pass.*, to lay waste, sack, pillage, destroy, kill.

περί, *prep. gov. gen. dat. and accus.*, around, about; of, concerning; for, on account of, because of.

περιάγω, *f.* ἄξω, 2 *aor.* περιήγαγον, (περί, ἄγω,) to lead about, to conduct; to induce.

περιδέω, ὦ, *f.* ἥσω, *p.* περιδέδεκα, (περί, δέω,) to bind or tie around.

περιδρομος, ου, ὁ, ἡ, (περί, δρόμος,) running around, rounded, circular.

περίειμι, (περί, εἰμί,) to be around; to surpass, excel; to exceed in

number; to be over and above, to survive.

περιελαύνω, *f.* ἐλάσω, *p.* περιελήλακα, 1 *aor. pass.* περιηλάδην, (περί, ἐλαύνω,) to drive around, to collect; to drive about, to harass, distress.

περιέρχομαι, *f. mid.* περιελεύσομαι, 2 *aor.* περιήλδον, (περί, ἔρχομαι,) to go about, to wander up and down; to surround, circumvent; to deceive.

περιέχω, *f.* ἐξω, 2 *aor.* περιέσχον, (περί, ἔχω,) to surround, environ, contain; to comprise, comprehend; to surpass, overcome, excel.

περίστημι, *f.* περιστήσω, 1 *aor.* περίστησα, 2 *aor.* περίστην, *p.* περίστηκα, (περί, ἵστημι,) to put, place, or lay round, to move about; to bring around, change, alter.

Περιμήδης, εὖς, ὁ, Perimedes, a companion of Ulysses.

περίξ, round about; as *adv.* with the article, surrounding, circumjacent.

περίοδος, ου, ἡ, (περί, δόδος,) a going round, a way around; the circumference, circuit, compass; a period of time; a book of travels.

περίπατος, ου, ὁ, (περιπατέω,) a walking about, a promenade; a place for walking; a conversation while walking.

περιπήγνυμι, αἰο -νύω, *f.* ἤξω, to fasten round, to fit in, insert; to stiffen, curdle, congeal.

περιπίπτω, *f. mid.* περιπεσοῦμαι, *p.* περιπέτωκα, 2 *aor.* - περιέπεσον, (περί, πίπτω,) to fall around, into, or among, to fall in with; to befall.

περιπλανάω, ὦ, *f.* ἥσω, (περί, πλανάω,) to cause to wander, to lead astray; to go astray, to wander about.

περιπλέκω, *f. έξω*, (περί, πλέκω,) to twine or fold around, to intertwine, clasp, embrace; to speak intricately or obscurely.

περιπλέω, *f. εύσομαι*, to sail around or about.

περιπόδητος, ου, ό, ή, (περί, ποδών,) desired on all sides, much beloved.

περισσός, *Att. περιττός, ή, όν*, (περί,) extraordinary, uncommon, prodigious.

περιστερά, ας, ή, a dove, pigeon.

περιστήσαντο, *Epic for περιεστήσαντο*, 3 plur. 1 aor. mid. of περιίστημι.

περιφανώς, *adv. (περιφανής,)* manifestly, clearly, openly.

περιφέρω, *f. οίσω*, 1 aor. ήνεγκα, 2 aor. ήνεγκον, 1 aor. pass. περιενέχδην, (περί, φέρω,) to carry round or about; to bring about; to carry back, to recall; to induce.

περιχαρής, έος, ό, ή, (περί, χαίρω,) exceedingly joyous, highly delighted.

Πέρσης, ου, ό, a Persian.

Περσικός, ή, όν, Persian.

πέταμαι. See πέτομαι.

πετάννυμι, *f. πετάσω*, 1 aor. επέτασα, *p. πεπέτασμαι*, 1 aor. pass. επέτασδην, to expand, unfold, open; to spread out.

πέτομαι, *f. πετήσομαι*, 2 aor. επέδομην *syncop.*, to fly, to expand the wings for flight.

πέτρα, *as, Ion. πέτρη, ης, ή*, a rock, cliff; a stone, a fragment of a rock.

πετραίος, αία, αίων, (πέτρος,) rocky, stony.

πέτρος, ου, ό, a rock, stone.

πεφυλαγμένοι, *perf. pass. part. of φυλάσσω*.

πεφύλαξε, *perf. imperat. pass. of the same*.

πρ, *enclit. adv.*, in any way, perchance; to any place, any where.

πῆ, *interrog. adv.*, how! in what manner! in what way! *not interrog.*, somehow, in some way.

πηγή, ης, ή, a fountain, spring, well.

πήγνυμι, *f. πήξω*, 1 aor. έπηξα, *p. pass. πέπηγμαι*, 1 aor. *pass. έπήχδην*, 2 aor. *pass. έπιδην* usual aor. *pass.*, 2 *perf. πέπηγα* as *pres. mid.*, to fasten, fix, stiffen, freeze; to remain infixed, to stick fast; to become firm, hard.

πηδάω, ώ, *f. ήσομαι*, 1 aor. έπήδησα, to spring, leap, fly, as a missile.

πήλε, *Ion. for έπηλε*, 1 aor. of πάλλω, to caress.

πηλίκος, η, ον, how great, tall, long, strong, or old!

πήμα, άτος, τό, (πέπηδα, πάσχω,) evil, misfortune, injury, ruin; evil-bringing.

πήρα, *as, Ion. πήρη, ης, ή*, a leathern pouch, wallet, scrip.

Πίγρης, ητος, ό, Pigres, a man's name.

πιέζω, *f. έσω*, 1 aor. έπίεσα, *p. pass. πείπεσμαι*, 1 aor. *pass. έπίεσδην*, to press, squeeze; to straiten, distress; to press hard in argument.

πίδον, *Ion. for έπιδον*, 2 aor. act. of πείδω.

πικρός, ά, όν, sharp-pointed, piercing; bitter, sour; offensive, disagreeable.

πικρώς, *adv.*, (πικρός,) sharply, bitterly, sourly, disagreeably.

τιμελής, έος, ό, ή, fat, greasy.

πινακίδιον, ου, τό, (πίναξ,) a small tablet.

πινακίς, ίδος, ή = πινακίδιον.

πίνω, *f. πίομαι also πιοῦμαι, p. πέπωκα*, 2 aor. έπιον, *p. pass. πέπομαι*, 1 aor. *pass. έπίδην*, to drink, imbibe.

πιπράσκω, *f.* περᾶω, 1 *aor.* ἐπέρᾶσα, *p.* πέρᾶκα, *p. pass.* πέρᾶμαι, 1 *aor. pass.* ἐπέρᾶθην, 3 *f. pass.* πεπράσσομαι *the usual future passive*, (περᾶω,) to sell, to carry any where for sale.

πίπτω, *f.* πεσοῦμαι, 1 *aor.* ἔπεσα, *p.* πέπτωκα, 2 *aor.* ἔπεσον, to fall, to fall down, to prostrate; to fall into subjection, to go to ruin.

πίστις, *eos*, ἡ, faith, belief, trust; faithfulness, sincerity; a pledge, promise.

πιστός, ἡ, *όν*, worthy of belief, faithful, trustworthy.

πιστότης, *ητος*, ἡ, (πίστις,) fidelity, integrity.

πίττα, *ης*, ἡ, pitch, turpentine.

πιφαύσκομαι, to bring to light, to indicate, point out; to tell, report, communicate.

πίω, *for* πίνω, to drink, *whence is formed the 2 aor.* ἔπιον.

πίων, *ονος*, ὁ, ἡ, (πίος,) fat, rich, fruitful, abundant.

πλάγιον, *adv.*, obliquely.

πλάγιος, *ου*, ὁ, ἡ, *also* ιος, ία, ιον, slanting, aslant, athwart, oblique.

πλαίσιον, *ου*, τό, an oblong figure; a division of an army in the form of a square.

Πλάκος, ἡ, Placus, a mountain of Mysia.

πλακοῦς, οὔντος, ὁ a cake.

πλανᾶω, ὦ, *f.* ἤσω, 1 *aor.* ἐπλάνησα, *p. pass.* πεπλάνημαι, 1 *aor. pass.* ἐπλανήθην, (πλανέω,) to lead astray, to mislead, to deceive; to wander, roam about, stray.

πλαστός, ἡ, *όν*, (πλάσσω,) formed, fabricated, counterfeit.

πλάτος, *eos*, τό, breadth, width.

πλατός, εἶα, *έ*, broad, wide, spacious, numerous

πλεδριαῖος, αἶα, αἶον, of the measure of a πλέθρον.

πλέθρον, *ου*, τό, a plethron, a measure of 100 Greek or 101 English feet.

πλείον, *comparat. neut. of* πολός.

πλείστος, *η*, *ον*, (πολός,) most, the greatest part, very much.

πλείων, *ονος*, ὁ, ἡ, *comparat. of* πολός, more, greater, larger; many, very many.

πλέω, *f.* ἔω, *p. pass.* πέπλεγμαι, 1 *aor. pass.* ἐπλέχθην, 2 *aor. pass.* ἐπλάκην, to twist, twine, curl; to plan, devise.

πλέον, *ονος*, τό, *for* πλείον, more.

πλεονᾶκis, *adv.* (πλέων,) more frequently, oftener.

πλεονεκτέω, ὦ, *f.* ἤσω, (πλέον, ἔχω,) to have or claim more than another, to be greedy, avaricious; to gain or take advantage, to overreach.

πλέος, *έα*, *έον*, full, filled.

πλευρά, *ας*, ἡ, the side, a rib.

πλέω, *f.* πλεύσομαι, 1 *aor.* ἔπλευσα, *p.* πέπλευκα, *p. pass.* πέπλευσμαι, 1 *aor. pass.* ἐπλεύσθην *not classical*, to sail, navigate; to swim.

γληγγέis, *έντος*, 2 *aor. part. pass. of* πλήσσω.

πληγή, *ης*, ἡ, a blow, stripe, wound.

πλήθος, *ος*, τό, (πλέω,) fullness, a multitude, a great number; the multitude, populace.

πλήθω, 1 *aor.* ἔπλησα, 2 *perf.* πέπληθα, 1 *aor. pass.* ἐπλήσθην, to be full, abound.

πλήμι, *οδsol.* to approach.

πλήμνη, *ης*, ἡ, (πλήθω,) the nave of a wheel.

πλήρης, εος, ὁ, ἡ, full, filled; complete, perfect, whole.

πληρῶω, ὦ, *f.* ὤσω, 1 *aor.* ἐπλήρωσα, *p. pass.* πεπλήρωμαι, 1 *aor. pass.* ἐπληρώσθην, (πληρής,) to make full, to fill, furnish, impart; to fulfill, accomplish, complete; to satisfy, satiate.

πλησίον, *adv.*, near, near by.

πλησιόστιος, ου, ὁ, ἡ, (πέμπλημι, πλήσω, ἰστίον,) filling or swelling the sails.

πλήσσω, οτ τιτω, *f.* πλήξω, 1 *aor.* ἐπληξα, *p. pass.* πέπληγμαι, 1 *aor. pass.* ἐπλήχθην, 2 *aor.* πέπληγον, 2 *perf.* πέπληγα, 2 *aor. pass.* ἐπλήγην, to strike, wound, smite; to to strike from one's senses, to amaze, confound.

πλήτο, 3 *sing. aor. pass.* of πλήμι.

πλίνδος, ου, ἡ, a brick, tile.

πλοῖον, ου, τό, a ship, vessel, boat.

πλόος, οὔτ, *gen.* δού, οὔ, also ὅος, (πλέω,) sailing, navigation, voyage.

πλούσιος, ἰα, ἰον, (πλούτος,) rich, wealthy, opulent.

Πλούτων, ὠνος, ὁ, Pluto, the god of the infernal regions.

πλούτος, ου, ὁ, riches, wealth, abundance.

πνέω, *f.* πνεύσω, commonly πνεύσομαι, 1 *aor.* ἐπνευσα, *p.* πέπνευκα, 1 *aor. pass.* ἐπνεύσθην, to blow, breathe; to be haughty, arrogant; to be wise, intelligent.

πνίγω, *f.* ἵζομαι, also πνίξω, 1 *aor.* ἐπνιξα, *p. pass.* πέπνιγμαι, 2 *aor. pass.* ἐπίγνην, to choke, strangle, suffocate.

ποδάρος, ἡ, ὅν, from what place, country, or race.

ποδάρετος, εος, ὁ, ἡ, (πούς, ἀρκέω,) strong-footed, swift-footed.

ποδήρης, εος, ὁ, ἡ, (πούς, ἄρω,) reaching down to and touching the feet; covering the body as a shield.

ποδίζω, *f.* ἴσω, (πούς,) to bind or shackle the feet; to measure by the foot, as in *prosody*.

ποδώκης, εος, ὁ, ἡ, (πούς, ὠκύς,) swift-footed.

ποδώκεια, ας, ἡ, (ποδώκης,) swiftness of foot.

πόθεν, *enclit. adv.*, whence, from any place.

ποδέω, *f.* ἥσω and ἔσομαι, 1 *aor.* ἐπόδησα and -εσα, *p.* πεπόδηκα, to desire, regret, miss.

πόθος, ου, ὁ, wish, desire, longing for.

ποῖδ, ἄς, ἡ, the summer, the grass or herb season; grass, herba.

ποιέω, ὦ, *f.* ἥσω, 1 *aor.* ἐποίησα, *p.*

πεποίηκα, 3 *f. pass.* πεποίησομαι, to make, to do, bring about, occasion; to beget, bring forth; to labor.

ποιητής, οὔ, ὁ, one who makes, the maker of a poem, a poet.

ποικίλος, η, ον, many colored, spotted, variegated; various, artful, wily.

ποιμήν, ἐνος, ὁ, (ποιή,) a shepherd; a ruler, guardian.

ποιμνῆτος, ἰα, ἰον, (ποιμήν,) belonging to the flock or herd.

πόκος, ου, ὁ, (πέκος,) a fleece.

πολέεσ', for πολέεσι, *dat. plur.* Ἐπί for πολλοῖς.

πολέμειω, ὦ, *f.* ἥσω, 1 *aor.* ἐπολέμησα, (πόλεμος,) to wage war, to fight or contend with; to quarrel, wrangle, dispute.

πολέμιος, ἰα, ἰον, (πόλεμος,) of or belonging to war, warlike, hostile, conflicting.

πόλεμος, ου, ὁ, battle, fight, war; troops, a warlike force.

πολιορκέω, ὦ, *f.* ἥσω, (πόλις, ἔρκος,)

to hem in a city, to besiege, to beleaguer; to annoy, harass.

πολιορκία, ας, ἡ, (πάλις, ἔρκες,) a siege, assault.

πολύς, ἰδ, ἰόν, gray, white, hoary.

πόλις, εως, ἡ, a city.

πολιτεύς, f. εἶσω, (παλίτης,) to be a citizen; to administer or govern a state.

πολλάκι, Poet. for πολλάκις, adv. (πολύς,) many times, often.

πολύ, (πολύς,) much, very.

πολλάκις, ου, ὁ, ἡ, (πολύς, αἰνέω,) much praised, praiseworthy.

πολύανθρωπος, ου, ὁ, ἡ, (πολύς, ἄνθρωπος,) full of people, populous.

πολύγλωσσος, Att. γλωττος, ου, ὁ, ἡ, (πολύς, γλώσσα,) many-tongued.

πολυειρής, ἄδος, ὁ, ἡ, (πολύς, δαίρη,) many-peaked, having many summits.

πολύδωρος, ου, ὁ, ἡ, (πολύς, δῶρον,) richly-gifted, well-endowed.

Πολυκράτης, ους, ὁ, Polycrates, an Athenian captain.

πολύς, πολλή, πολύ, gen. πολλοῦ, ἧς, οὔ, many, much; great, large; vehement.

πονέω, ᾶ, f. ἦσω, 1 aor. ἐπόνηθα, p. πεπόνηκα, p. pass. πεπόνημαι, 1 aor. pass. ἐπονῆδην, f. mid. πονήσομαι, p. mid. πεπόνημαι as pres. (πόνος,) to labor, feel fatigue, suffer pain; to cause pain or distress.

πονηρός, ὁ, ἄν, (πονέω,) evil, evil-disposed, malevolent, wicked, bad, vicious.

πονηρῶς, adv. (πονηρός,) wickedly, badly.

πόνος, ου, ὁ, work, labor, pain; trouble, distress.

πόντος, ου, ὁ, the sea.

πώρα, Ion. for ἔπορε, 3 sing. 2 aor. of

πώρα, to give, show, cause to appear.

πορεία, ας, ἡ, (πορεύω,) a journey, route, way, passage.

πορεύομαι, f. mid. πορεύσομαι, p. pass. πεπόρευμαι, 1 aor. pass. ἐπορεύδην, (πώρας,) to go, travel, depart, journey.

πορεύσιμος, ου, ὁ, ἡ, (πορεύω,) that may be crossed, passable.

πορευτός, ἑα, ἔον, (πορεύω,) to be traversed, must be passed.

πορδμειον, ου, τό, a ferry-boat.

πορδμεύς, ἑως, ὁ, (πορδμεύω,) a ferryman.

πορδμία, ὧν, τό, ferry-money, fare.

πορίζω, f. ἴσω, 1 aor. ἐπόρισα, p. πεπόρικα, 1 aor. pass. ἐπορίσδην, p. pass. πεπόρισμαι, (πόρος,) to bring to pass, to procure; to provide for, furnish; to devise, contrive; to obtain, acquire, procure.

πόρος, ου, ὁ, a passage, way, ford.

πρόβω, adv. (πρό,) farther on, farther off.

πορῶναι, f. ὑνᾶ, (πόρω,) to bring to pass, further, prepare, provide.

πορφύρεος, ἑα, ὧν, (πορφύρα,) purple, purple-colored.

πορφύρίς, ἴδος, ἡ, a purple garment or covering.

πόσις, εως, ἡ, (πίνω,) drink.

πόσος, η, ὧν, interrog. pron. adj., how great? how much? how many?

ποταμός, οὔ, ὁ, (πίνω,) a river, a stream; a river-god.

πότε, adv. interrog., when? at what time?

ποτέ, adv. indef., once, on a certain time.

πότερον and πότερα, adv., whether.

πότερος, α, ὧν, interrog. pron. adj., which of the two?

ποτί, ποτίς, and ποτί, *Eric and Dor.*
in compound words for πρός.

πέτμος, ου, ὁ, (πίπτω,) lot, fate, decree; destiny, death.

πότνια, ας, ἡ, honored, venerable; as *eubet.*, sovereign, mistress.

ποτόν, οὔ, τό, (πίνω,) the act of drinking; drink.

πότος, ὁ, (πίνω,) a drinking; a drinking-bout, carousal.

που, *adv.*, somewhere, anywhere.

πουλυβοτείρη, ης, ἡ, (πολύς, βόσκω,) much-nourishing, fruitful, productive.

πούς, ποδός, ὁ, the foot.

πράγμα, ἄτος, τό, (πράσσω, πέπραγμα,) a thing done, deed, act, business, affair.

πρακτικός, ἡ, ὄν, (πράσσω,) fit for business, business-like.

πρηνής, εὖς, ὁ, ἡ, = πρηνής, prone, bending forwards, prostrate, headlong.

πρᾶος and πᾶος, ου, *gen. plur.* πρᾶέων, rarely πρᾶων, mild, gentle, soft, meek.

πράσσω, or -τω, *f. ξω*, 1 *aor.* ἐπραξα, 2 *aor.* ἐπᾶγον, *p.* πέπρᾶχα, 1 *aor. pass.* ἐπράχθην, to do, perform, execute.

πρέπει, *imperf.* ἔπρεπε, (πρέπω,) it is becoming, it becomes, bessema.

πρέσβα, *Ion.* πρέσβη, ης, η, for πρέσβεια, *fem. of* πρέσβυς, old, venerable.

πρεσβευτής, οὔ, ὁ, (πρέσβυς,) an ambassador, messenger.

πριάμαι, 2 *aor.* ἐπριάμην, to buy, purchase.

Πρίαμος, ου, ὁ, Priam, a king of Troy.

πρίν, *adv. of time*, before, formerly.

πρό, *prep. gov. gen.*, before, above, in preference to.

προαιρέω, ᾶ, *f.* ἤσω, 2 *aor.* προειλόμην, (πρό, αἰρέω,) to take before, to bring forth, produce; to prefer; to purpose, intend.

προβάλλω, *f.* βαλῶ, *p.* προβέβληκα, 2 *aor.* προέβαλον, *conit.* προύβαλον, 1 *aor. pass.* προύβληθην, (πρό, βάλλω,) to cast or thrust forward, to put forward or forth; to propose, present; to expose.

προβάτον, ου, τό, a sheep; *plur.* sheepr. πρόβολοι, ου, ὁ, (προβάλλω,) a projecting rock; a defence, protection. πρόγονος, ου, ὁ, (πρό, γέγονα,) one born first; the elder, an ancestor.

προεῖδω, *οὐδολ.* 2 *aor.* προεῖδον, to see before, foresee; to provide for, take care of.

πρόειμι, to proceed, go forward; go on.

προεῖπον, 2 *aor. of* προέπω, *p.* προείρηκα, to say before, to foretell, predict.

προΐειν, *pluperf. of* πρόειμι with imperfect signification.

προήκης, εὖς, ὁ, ἡ, (πρό, ἀκή,) pointed before.

προθυμέομαι, οὔμαι, *f.* ἤσομαι, 1 *aor.* προϋδυμησάμην, 1 *aor. pass.* ἐπροδυμήθην, (πρόδυμος,) to be ready, willing, or eager to do a thing; to be eager for, to desire ardently; to be forward, zealous.

πρόδυμος, ου, ὁ, ἡ, (πρό, θυμός,) ready, willing, eager, zealous; well-inclined, wishing well.

προδύμως, *adv.* (πρόδυμος,) willingly eagerly, zealously.

πρόδῦρον, ου, τό, the vestibule, the porch.

προιάπτω, *f.* ἀψω, 1 *aor.* προΐαψα, (πρό, ἰάπτω,) to send off or away, to send untimely to the nether world.

προῖκα, *adv.* (προῖξ,) gratuitously, freely, without return.

προκαλέομαι, *οὔμαι* (πρό, καλέω,) to call forth, to challenge, defy; to invite beforehand; to make an offer.

προκάλυμμα, *ἄτος*, τό (πρό, καλύπτω,) any thing put before; a veil, curtain, covering.

προκαλύπτω, *f. ὕψω* (πρό, καλύπτω,) to place or hang before as a covering, to conceal, mask; to use a pretext.

προκατακαίω, *f. καύσω* (πρό, κατά, καίω,) to burn beforehand, to lay waste by fire.

προκατακλίνω, *f. ἠῶ* (πρό, κατά, κλίνω,) to make to lie down before others, to place at a table before others.

προκαταλαμβάνω, *f. mid. λήψομαι* (πρό, κατά, λαμβάνω,) to seize, take away, or occupy beforehand; to prevent, anticipate.

προκύπτω, *f. ὕψω* (πρό, κύπτω,) to stoop, bend forward or over.

προμετωπίδιον, *ου*, τό (πρό, μέτωπον,) a frontpiece, frontlet for horses.

Πρόξενος, *ου*, δ, Proxenus, a Boeotian general in the army of Cyrus the Younger.

προπέμπω, *f. ψω*, 1 *aor. προπέμψα*, 1 *aor. pass. προπέμφθην* (πρό, πέμπω,) to send on before or forward, to bring on one's way, to accompany, escort.

προπετώς, *adv.* (προπετής,) precipitately, rashly.

προπηδάω, *ω*, *f. ἤσω* (πρό, πεδάω,) to leap before, to spring forward.

προπίνω, 2 *aor. contr. προῖπιον*, *p. προπέπωκα* (πρό, πίνω,) to drink before or to one, to pledge one in drinking.

προπίπτω, *f. πτώσω*, *f. mid. πεσοῦμαι*, *p. πέπτωκα* (πρό, πίπτω,) to fall before or forward, to lean forward.

πρός, *prep. gov. gen. dat. and accus.*, from, of; with, by, at, near; to, in respect to, towards, unto.

προσαγορεύω, *f. εὔσω*, *p. προσηγόρευκα* (πρός, ἀγορεύω,) to accost, address; to call, surname; to admonish, advise.

προσᾶγω, *f. ἄξω*, 2 *aor. προσήγαγον*, to lead or conduct to any one; to come or draw near, to approach.

προσαρηρότα, 2 *perf. part. neut. of προσάρω*.

προσαρτάω, *ω*, *f. ἤσω* (πρός, ἄρταω,) to fasten or attach to.

προσάρω, *f. ἄρσω*, 2 *aor. προσήραρον*, 2 *p. προσάρηρα* (πρός, ἄρω,) to fit, join, or fasten to, to add to.

προσαυδάω, *ω*, *f. ἤσω* (πρός, αὐδάω,) to speak to, address, accost.

προσβολή, *ἥς*, *ἡ* (προσβάλλω) a putting to or falling upon; an assault, shock, engagement.

προσγίγνομαι, *f. γενήσομαι* (πρός, γίγνομαι,) to come or join one's self to; to incline towards, befriend; to be added or accrue to.

προσδέομαι, *f. ἤσομαι*, *depon. pass.* (πρός, δέομαι,) to need besides, to be in want of; to beg, to ask of another.

πρόσειμι (πρός, εἶμι) to go to or towards, to approach; to attack; to come forward as an orator.

προσεῖπον, (πρός, εἶπον,) to speak to, to accost, address, salute.

προσελαύνω, *f. ἐλάσω*, 1 *aor. ἤλασα*, *πρός*, ἐλαύνω,) to drive towards, to ride to or against.

προσέρχομαι, *f. mid. προσελεύσομαι*,

depon. mid. (πρός, ἔρχομαι,) to come to or near to, to approach, to go against.

προσερωτάω, ᾠ, *f.* ἤσω, (πρός, ἐρωτάω,) to ask besides, to question further.

προσέχω, *f.* ἔξω, *p.* προσέσχηκα, (πρός, ἔχω,) to hold to, to bring to or near; to mind, attend; to listen to, obey; to bring to, bring to land.

προσηγορία, *as*, ἡ, (πρός, ἀγορεύω,) an addressing, a name, appellation.

προσῆσαν, 3 *plur.* *pluperf.* of πρόσκειμι.

προσῆκων, *part.* of πρόσῆκω, to belong or be related to, to be connected with.

πρόσθεν, *adv.* of place, before, forward; of time, before, formerly; *as prep. with gen.*, before.

προσδετός, ἡ, ὄν, (πρός, τίδημι,) additional, added; given or addicted to.

προσκαλέω, ᾠ, *f.* ἔσω, *p.* κέκληκα, (πρός, καλέω,) to call to or upon, to summon, invite, send for.

προσκυνέω, ᾠ, *f.* ἤσω, (πρός, κυνέω,) to kiss towards as one's hand towards another person; to do reverence or homage, to worship, to adore.

προσλαμβάνω, *f.* λήψομαι, 2 *aor.* προσέλαβον, *p.* προσείληφα, (πρός, λαμβάνω,) to take to, receive besides, to take to one's self; to provide, help, assist.

προσμάχομαι, to fight against, to contend with.

προσπαράμένω, (πρός, παράμένω,) to confine one's self to, to adhere to.

προσπίπτω, *f.* πεσοῦμαι, 2 *aor.* προσέπεσον, (πρός, πίπτω,) to fall to-

wards or upon, to strike against, to fall down to or before, to embrace; to fall in with, to occur.

προσποιέω, ᾠ, *f.* ἤσω, to add or attach to; *mid.* to add or attach one's self; to pretend, lay claim to.

προσπολεμέω, ᾠ, *f.* ὠσω, (πρός, πόλεμος,) to make hostile besides, to make one's enemy besides.

προστάσσω, or -ττω, *f.* ἀξω, *p.* προστέταχα, 1 *aor.* προσέταξα, *p. pass.* προστέταγμαι, (πρός, τάσσω,) to place or post at a place; to enjoin, give command.

προστᾶτης, ου, ὁ, (προτστημι,) a front rank man; a chief, leader, president.

προστερνίδιον, ου, τό, a breastplate for horses.

προστίδεμαι, 2 *aor.* προσεδέμην, (πρός, τίδημι,) to join one's self to, to agree with, consent to.

προστίδημι, *f.* δήσω, *p.* τέδεικα, 1 *aor.* προσέδηκα, 2 *aor.* προσέδην, (πρός, τίδημι,) to put to or upon; to put besides, to add to, give; *mid.* to associate one's self to, to agree with, consent to; to come over, submit.

προστρέχω, *f.* δρέξω, *f. mid.* -δραμοῦμαι, *p.* προσδεδράμηκα, 2 *perf.* πρόσδεδρομα, (πρός, τρέχω,) to run to, towards, or against, to run at, make a sally.

προσφέρω, *f.* οἶσω, 1 *aor.* ἤνεγκα, *p.* προσενήνοχα, 1 *aor. pass.* προσηνέχθην, (πρός, φέρω,) to bear, bring to, offer, present; to advance against, attack.

προσφύς, ὅσα, *part.* 2 *aor.* of πρόσφυμι, to adhere or cling to.

πρόσω, *adv.*, forth, forwards; in future.

πρόσωπον, ου, τό, (πρός, ὤψ,) the face, countenance, look, appearance; a person, man.

προσωτάτω, adv., farthest.

προτάσσω, or -τω, f. δέω, p. προτέταχα, 1 aor. pass. προτάχθην, p. pass. προτέταγμαι, (πρό, τάσσω,) to place or post in front; to defend; to appoint.

προτέρα, (ac. ἡμέρα,) the day before.

πρότερον, adv., before, formerly, rather.

πρότερος, α, ου, (πρό,) before, in front, forward; sooner, earlier, older.

προτιμάω, ᾶ, f. ἥσω, (πρό, τιμάω,) to honor, respect, esteem; to care for, to take heed of; to wish rather, to prefer.

πρότονος, ου, δ, (πρό, τείνω,) a rope, a cable.

προτραπέμην, 2 aor. opt. mid. 1 pers. sing. of

προτρέπω, f. έψω, p. τέτρεφα, 1 aor. προύτρεψα, (πρό, τρέπω,) to turn to or towards; to urge, excite, persuade, exhort, encourage.

προϋφαινον, contr. for προέφαινον.

προφαίνω, f. ανῶ, 2 aor. pass. προύφανην, (πρό, φαίνω,) to bring forth to light, to show forth, make manifest; to declare, announce, forebode, foreshow.

προφέρω, f. οίσω, 1 aor. ήνεγκα, (πρό, φέρω,) to bring forward, produce, exhibit; to surpass; to advance, promote.

προφεύγω, f. εύξω, f. mid. εύξομαι, 2 aor. προέφϋγον, contr. προϋφυγον, (πρό, φεύγω,) to flee before or forward; to escape, avoid.

προφήτης, ου, δ, (πρό, φημί,) a prophet, a foreteller of future events, a soothsayer.

προφυλακή, ης, ή, (πρό, φυλάσσω,) an advanced guard, an outpost.

πρυλείες, έων, οι, heavy-armed foot-soldiers, as opposed to cavalry.

πρύμνα, Ion. -η, ης, ή, (πρυμνός,) the stern of a ship, the poop.

πρυμνήσιον, ου, τό, (πρυμνήσιος,) a stern-rope, a hawser.

πρυμνός, ή, όν, the last, extreme, remotest.

πρώην, adv., lately, very recently, formerly.

πρωϊότερον, adv., earlier.

πρόρα, ας, ή, Ion. πρόρη, (πρό, βλέω,) the prow of a ship.

Πρωτεσίλαος, ου, δ, Protesilaus, a Grecian chief who was slain at Troy.

πρώτον, adv., first, the foremost.

πρώτος, η, ου, (superlat. from πρό, as if contracted from πρότατος,) first, foremost, earliest; την πρώτην, as adv., first, at present, just now; neut. sing. and plur. as adv., first, in the first place, especially, rather, sooner, formerly.

πτελέα, ας, ή, an elm.

πτερόν, ου, τό, a wing, pinion, feather.

πτερόω, ᾶ, f. άσω, (πτερόν,) to furnish with feathers, to feather; to furnish with oars; to excite, animate.

πτέρυξ, υγιος, ή, a wing, a pinion, a feather.

πτερωτός, ή, όν, (πτερόω,) winged, feathered.

πύκα, adv., thickly, closely.

πυκάω, f. άσω, 1 aor. pass. έπυκάσθην, p. pass. πεπύκασμαι, (πύκα,) to thicken, to make close or firm, to press closely together.

πυκινός, ή, όν, (πύκα,) thick, close, pressed together.

πύλαι, αἱ (πέλη,) gates, a folding-door, which was composed of two wings.

πύλη, ἡ, a gate, door, a wing of a folding-door.

πυνθάνομαι, *f.* πένθομαι, *p.* πέπευσμαι, 2 *aor. mid.* ἐπυθόμην, to inquire, to learn by inquiry, to hear, examine, understand.

πῦρ, πυρός, τό, fire, a burning; violence, destruction.

πυράμις, ἴδος, ἡ, (πῦρ,) a pyramid.

Πυραμός, ου, ὁ, Pyramus, a river of Cilicia.

πύργος, ου, ὁ, a tower, bulwark, fort, protection, turret.

πυρός, οὔ, ὁ, wheat.

πυρρίχιζω, to dance the Pyrrhic or war-dance.

πω, *enclit. particle*, somehow, in some way, yet.

πώγων, ὤνος, ὁ, the beard.

πωλέω, *f.* ἤσω, to sell, barter, traffic.

πώποτε, *adv.* (πωτέ,) at any time, ever.

Πώρας, ου, ὁ, Porus, a king of India.

πῶς, *interrog. adv.*, how! in what way! by what means!

πῶν, εὐς, τό, (πάς,) a flock of sheep.

P.

ράβδος, ου, ἡ, a rod, staff, wand.

ράδιος, ἰα, ἰον, easy, ready, easy to make, do, or understand; of persons, easy, complaisant, obliging.

ράδιως, *adv.* (ράδιος,) easily, patiently.

ῥάστος, η, ον, *irreg. superlat.* of ῥάδιος for ῥάιστος.

ῥέζω, *f.* ῥέξω, 1 *aor.* ἔρρεξα, for ἔρδω, to do, perform, cause, effect, accomplish.

ῥεῖα, *Poet.* for ῥέα, easily.

ῥέω, *f.* ῥεύσομαι, *later* ῥεύσω, 1 *aor.*

ἔρρευσα, *p.* ἔρρύηκα, 2 *aor. pass.*

ἔρρύην as *active*, 2 *fut. pass.* ῥηή-

σομαι as *active*, to flow, run or drop, to pour out.

ῥέω, *p.* εἴρηκα, *p. pass.* εἴρημαι, 1 *aor.*

pass. ἔρρηκην, 3 *fut.* εἰρήσομαι as

fut. pass., to say, speak, make a speech.

ῥηγμῖν, ἴνος, ἡ, (ῥήγνυμι,) a high or rugged shore, a breaker; the waves, surf.

ῥήγνυμι, *f.* ῥήξω, 1 *aor.* ἔρρηξα, *p.*

pass. ἔρρηγμα, 1 *aor. pass.* ἔρρηκην,

2 *aor. pass.* ἔρράγην, *f. mid.* ῥήξο-

μαι, to break, rend, tear; to break

forth, to send forth, as a sound.

ῥηιδίως, *adv.*, easily, with facility.

ῥητήρ, ἥρος, ὁ, (ῥέω,) an orator, rhetorician.

ρίζα, ἡ, ὁ, a root; origin, source.

ρίζοτός, ου, ὁ, ἡ, (ρίζα, τέμνω,) a

root-cutter, a gatherer of roots for

purposes of medicine or witchcraft;

a quack.

ρίμφα, *adv.* (ρίπτω,) quickly, fleetly,

swiftly.

ρίνός, οὔ, ὁ, ἡ, the skin, the hide; an

ox-hide shield.

ρίπη, ἡ, ὁ, (ρίπτω,) a throw, casting,

impulse, violence, force.

ρίπτω, *f.* ῥίψω, 1 *aor.* ἔρριψα, *p.* ἔρ-

ριφα, *p. pass.* ἔρριμμαι, 1 *aor. pass.*

ἔρριφην, 2 *aor. pass.* ἔρριφην, to

throw, cast, hurl, sling; to throw

away, to expose.

ῥόδινος, η, ον, (ῥόδον,) made of roses.

ῥόδιος, ἰα, ἰον, a Rhodian.

ροδοδάκτυλος, ου, ὁ, ἡ, (ῥόδον, δάκτυ-

λος,) rosy-fingered.

ῥόδον, ου, τό, a rose.

ῥόπαλον, ου, τό, (ῥέω,) a club, staff,

rod.

ῥοῦς, ῥοῦς, ἄ, a current, a stream.
 ῥυθμός, ου, ἄ, any regular or measured motion, or time; rhythm; measure, harmony; temper, disposition; fashion, way, manner.
 ῥυμός, οὔ, ἄ, (ῥόμος) the pole of a chariot.
 ῥόμη, ης, ἡ, (ῥόνημα) force, strength.

Σ

σά, Dor. for σή.
 σάγῃς, εως, ἡ, a battle-axe, a two-edged sword.
 σάιρω, f. σαρώ, 1 aor. ἔσηρα, 2 perf. σέσηρα, p. pass. σέσαρμαι, to grin, show the teeth; to sweep, clean.
 Σάκις, α, ἄ, a Sacian.
 σάκος, and σάκος, ου, ἄ, a coarse cloth of hair, sackcloth; a sack, bag.
 σαλπίζω, f. ἰγῶ, 1 aor. ἐσάλπιγξα, p. pass. σεσάλπισμαι, (σαλπίγω, σάλπιγξ) to sound a trumpet, to proclaim by sound of trumpet.
 σάλπιγξ, γγος, ἡ, a trumpet.
 σάδᾶλον, ου, τό, a footstep.
 σάνις, ιδος, ἡ, a board, plank; doors, folding-doors, always plur. in this sense; a stage, scaffold.
 Σάρδεεις, εων, αἱ, Sardis, the capital of Lydia.
 Σάρος, ου, ἄ, Saros, a river of Cilicia.
 σάρξ, κος, ἡ, flesh; the body; mankind.
 σατραπεύω, f. εὔσω, to be satrap or governor of a province.
 σατράπης, ου, ἄ, a satrap or governor of a province.
 σάτυρος, ου, ἄ, a satyr; a lewd goatish fellow.

σαυῆς by crasis for σεαυῆς.
 σαφῶς, adv., clearly, manifestly, distinctly.
 σεαυτοῦ, ἡς, οὔ, reflex. pron., of yourself.
 σεβάσασατο, Ion. and Poet. for ἐσεβάσασατο, 1 aor. mid. 3 sing. of σεβάζομαι, (σέβας,) to stand in awe, to be afraid of, to reverence, venerate.
 σεῖ' for σεῖο.
 Σεῖρην, ἥρος, ἡ, a siren.
 σεῖω, f. σείσω, p. σέσεικα, 1 aor. ἔσεισα, p. pass. σέσεισμαι, 1 aor. πασ. ἐσεισάην, 1 aor. mid. ἐσεισάμην reflex. or trans., to shake, brandish; to agitate; to threaten; to accuse.
 Σερίπιος, ου, ἄ, a Seriphian.
 σεῦ, Dor. for σοῦ.
 σηκός, οὔ, ἄ, a stall, sheepfold, temple.
 σῆμα, ἄτος, τό, a sign, signal; a device, badge, monument.
 σημαίνω, f. ἀνῶ, 1 aor. ἐσήμανα, p. pass. σεσημασμαι, (σῆμα) to give a sign or signal, to signify; to make known, declare.
 σήμαντρον, ου, τό, (σημαίνω) a seal.
 σησάμη, ης, ἡ, sesame, an eastern leguminous plant.
 σησαμίνος, ης, ον, made of sesame.
 σθένος, εος, τό, (σθένεα) strength, power, might, vigor.
 σιγή, ἡς, ἡ, (σιγῆς) silence, quiet, calmness.
 σιδήρεος, ἑα, ον, contr. οὖς, ᾶ, οὖν, (σίδηρος,) made of iron or steel; hard, firm, strong; cruel, inexorable.
 σίδηρος, ἄ, and σίδηρον, ου, τό, iron, steel; things made of iron or steel, arms, furniture; hardness, hard heartedness.

Σιδών, ὄρος, ἡ, Sidon, a city of Phœnicia.

Σικυνώνιος, α, ον, a Sicyonian.

σίνουμαι, *p.* σέσιμμαι, *aor. mid.* ἐσινδύμην, to injure, harass, damage, destroy.

Σιτάκη, ἡς, ἡ, Sitace, a city on the Tigris.

σιτέω, ὦ, (σίτος,) to nourish, feed; to eat, devour.

σίτος, ου, ὁ, corn, bread, food; flour, meal.

σιωπάω, *f.* ἥσομαι, *p.* σεσιώπηκα, 1 *aor.* ἐσιώπησα, *p. pass.* σεσιώπημαι, (σιωπή,) to be silent, still; to keep silence.

σιωπή, ἡς, ἡ, silence, stillness.

Σκαίαι πόλαι, the Scæan gate, so called because it was on the west side of Troy.

Σκαμάνδριος, η, ον, Scamandrian, on the Scamander.

σκαφίδιον, ου, τό, (σκάφος,) a little boat.

σκεδάννυμι, *f.* ἄσω, 1 *aor.* ἐσκεδάσα, 1 *aor. pass.* ἐσκεδάσθην, *p. pass.* ἐσκεδάσμαι, (σχίζω,) to scatter, disperse, put to flight, spread abroad.

σκέλος, εος, τό, the leg, calf, foot.

σκέπη, ἡς, ἡ, (σκεπάω,) a covering, protection, shelter, defence.

σκεπτεόν, *verb. adj.* (σκέπτομαι,) one must examine, consider.

σκέπτομαι, *f. mid.* σκέβομαι, *p. pass.* ἔσκεμμαι, 1 *aor. pass.* ἐσκέφθην, 3 *fut. pass.* ἐσκέβομαι passively, to view, consider, examine.

σκεῦος, εος, τό, a vessel, utensil, implement, furniture, apparatus.

σκηφάμενος, 1 *aor. mid. part. of* σκέπτομαι.

σκηνέω, ὦ, *f.* ἥσω, (σκηνή,) to dwell in a tent, to be encamped, quar-

tered, or billeted; to dwell, abide, stay in a place.

σκηνή, ἡς, ἡ, a booth, hut, tent; any temporary dwelling.

σκηπτούχος, ου, ὁ, ἡ, (σκήπτρον, ἔχω,) bearing a staff or sceptre of command, a wand-bearer, a high officer in the Persian court.

σκιὰ, ἄς, ἡ, a shade, shadow.

σκόπελος, ου, ὁ, (σκέπτομαι,) a mountain-peak, a rock, cliff.

σκόπεω, ὦ, to look out; to observe.

σκοπός, οὔ, ὁ, ἡ, a spy, watch, scout; an overseer, superintendent; object, aim, purpose.

Σκύλλα, ἡς, ἡ, (σκύλλω,) Scylla, a sea-monster in the Sicilian straits opposite Charybdis.

σκάπτω, *f.* σκάψω, usually σκάφομαι, 1 *aor.* ἔσκαψα, 1 *aor. pass.* ἐσκάφθην, *p. pass.* ἐσκαμμαι, to ape, mimic; to jeer, scoff at; to jest, joke.

σμερδαλέος, ἑα, ἑον, lengthened from σμερδνός, (σμέρδνω,) frightful, fearful, terrible, odious, horrible.

σμερδνός, ἡ, ὄν = σμερδαλέος.

σοβέω, ὦ, *f.* ἥσω, to say σοῦ, σοῦ, (shoo! shoo!) to a bird; hence to scare or drive away birds; to drive away, expel; to hasten; to move pompously, to strut.

Σόλοι, οἱ, Soli, a city of Cilicia.

σός, σή, σόν, thine, yours.

Σούσα, ων, τά, Susa, a Persian city.

Σοφαίνετος, ου, ὁ, Sophanetus, a Stymphalian general in the army of Cyrus the Younger.

σοφία, ας, ἡ, (σοφός,) wisdom, skill, good management, ability.

σπάνιος, ἰα, ἰων, (σπανός,) rare, few, scarce, scanty.

Σπαρτιάτης, ου, ὁ, a Spartan.

σπᾶω, *f.* σπᾶσω, *p.* ἔσπᾶκα, 1 *aor.*

- ἔσπασα**, *p. πασά. ἔσπασμαι*, 1 aor. *πασά. ἐσπείσθην*, mid. *σπείσμαι* transitive, to draw, pull; to draw out, unsheathe.
- ἐσπένδω**, *f. σπείσω*, 1 aor. *ἔσπεισα*, *p. ἔσπεικα*, *p. πασά. ἔσπεισμαι*, 1 aor. *πασά. ἐσπείσθην*, to offer a libation, to make a drink-offering; to pour; mid. to conclude a treaty, since this was done with libations and other religious ceremonies.
- ἐσπές**, τό, a cave, cavern, grot.
- ἐσπεύω**, *f. σπεύσω*, 1 aor. *ἔσπευσα*, to hasten, make haste; to take pains, strive; to hasten on, accelerate.
- ἐσῆ**, dat. sing. of *ἐσπές*, Ion. *ἐσῆος*.
- ἐσῆλαιον**, ου, τό, (*ἐσπές*), a cave, grotto, cavern, den.
- ἐσπεύδω**, *f. ἔσω*, *p. ἐσπεύδακα*, *p. πασά. ἐσπεύδασμαι*, (*σπευδή*) to make haste, to be busy, zealous, serious, earnest; to do a thing hastily, earnestly.
- ἐσπουδαίως**, adv., diligently, attentively.
- σπουδή**, ἥς, ἡ, (*σπεύδω*), haste, speed, readiness; zeal, pains.
- στάδιον**, ου, τό, (*στάδιος*), a standard of length, a stade = 606½ English feet or about ½ of a Roman mile; a race-course; a running, a race.
- σταδμός**, οὔ, δ, (*ἵσσημι*), a stable, stall, fold; a station or resting-place, a day's journey, day's march; a balance or scales; a weight.
- στέγη**, ης, ἡ, (*στέγω*), a roof, covering, house.
- στενωπός**, οὔ, Ion. for *στενωπός*, (*στένός, ὀπή*), a narrow passage or way.
- στενάω**, *f. ἔλω*, 1 aor. *ἐστέναξα*, (*στένω*) to sigh, groan, lament.
- στενός**, ἡ, ὄν, narrow, strait, close, confined.
- στερέω**, ᾧ, *f. ἥσω*, 1 aor. *ἐστέρησα*, 1 aor. *πασά. ἐστερήσθην*, *f. mid. στερήσομαι*, *p. ἐστέρηκα*, *p. πασά. ἐστέρημαι*, to deprive, despoil, plunder; to frustrate; mid. to be in want of, to want, to go without.
- στέρον**, ου, τό, the breast.
- στεφανίσκος**, ου, δ, a small crown, a garland.
- στεφανώω**, ᾧ, *f. ἔσω*, *p. ἐστεφάνωκα*, 1 aor. *πασά. ἐστεφανάσθην*, (*στέφανος*) to surround, encompass, encircle; to crown, wreath, honor, decorate.
- στέφω**, *f. στέψω*, 1 aor. *ἔστεψα*, *p. ἔστεφα*, 1 aor. *πασά. ἐστέφθην*, *p. πασά. ἔστεμμαι*, to surround, encircle; to adorn with a crown, to ornament.
- στηρίζω**, *f. ἴξω*, 1 aor. *ἐστήριξα*, *p. πασά. ἐστήργμαι*, 1 aor. *πασά. ἐστηρίχθην*, (*ἵσσημι*) to support, place firmly, sustain; to fix, establish, strengthen; mid. to support one's self, to lean upon.
- στιβάρος**, δ, ὄν, (*στέλλω*) pressed, thick, firm, stout, strong.
- στιβάρως**, adv. (*στιβαρός*), densely, closely.
- στίβος**, ου, δ, (*στέλλω*), a trodden path, a way, a foot-path.
- στή**, obsolet. gen. *στιχός*, ἡ, a row, line, rank, or file of soldiers; a line or verse.
- στῖφος**, εος, τό, a band of soldiers, a close body of troops.
- σκληγγίς**, ἴδος, ἡ, a scraper, a flesh-brush.
- στολή**, ἥς, ἡ, (*στέλλω*), a fitting out or equipment in clothes; clothing, dress; a garment, robe.
- στόμα**, ἄτος, τό, the mouth; an entrance, a gate.

στορέννυμ, and στόρνυμ, *f.* στορέσω,

1 aor. ἐστόρεσα, 1 aor. pass. ἐστορέσθην, to spread, strew, lay out; to allay, depress, calm; to recline.

στορέσας, 1 aor. part. of στορέννυμ.

στρατεία, *as*, ἡ, (στρατεύω,) warfare, a military expedition.

στράτευμα, ἄτος, τό, (στρατεύω,) an army, force, troops; a band, detachment.

στρατηγέω, ᾠ, *f.* ἦσω, *p.* ἐστρατήγηκα, (στρατός, ἡγέομαι,) to be a general, to command an army.

στρατηγία, *as*, ἡ, (στρατηγός,) the office of a general; a military command; generalship, skill of a general.

στρατηγός, οὐ, ὁ, (στρατός, ἄγω,) the commander of an army, a general.

στρατιά, ᾠς, ἡ, an army, host.

στρατοπεδεύω, *f.* εὔσω, *p.* ἐστρατοπέδευκα, (στρατόπεδον,) to encamp, bivouac, take up a position.

στρατόπεδον, ου, τό, (στρατός, πέδον,) a camp, an encampment; an army.

στρεπτόν, οὐ, τό, and στρεπτός, οὐ, ὁ, (στρέφω,) easily bent or twisted, pliant, flexible; bent, curved.

στρεύγομαι, to be gradually exhausted of one's strength; to become enfeebled, weary.

στρέφω, *f.* στρέψω, 1 aor. ἔστροφα, *p.* ἔστροφα, *p.* pass. ἔστραμμαι, 1 aor. pass. ἐστρέφθην, 2 aor. pass. ἐστράφην, to turn, twist, turn around; to revolve, reflect upon; *mid.* to turn one's self as if to flee; to retreat; to plot, contrive; to be occupied or concerned about.

σπουδίον, ου, τό, (σπουδός,) a little sparrow.

στυγερός, ὁ, ὄν, (στυγέω,) hateful, abhorred, abominable, horrible.

στυπτεῖον, ου, τό, tow, flax.

σύ, *gen.* σοῦ, thou, *pers. pron.* 2 *pers.* sing.

συγγενής, ἑός, ὁ, ἡ, (σύν, γίνομαι,) kin, kindred, related; a kinsman, relative.

συγγίγνομαι, *f.* συγγενήσομαι, 2 aor. συνεγενόμην, (σύν, γίγνομαι,) to be together, to hold converse with; to be present at; to have intercourse with.

συγγνώσκω, *f.* *mid.* γνῶσομαι, *p.* συνέγνωκα, 2 aor. συνέγγνων, (σύν, γινώσκω,) to think or agree with; to yield, own, confess; to grant, allow; to excuse, pardon, forgive.

συγκαλέω, ᾠ, *f.* ἔσω, *p.* συγκέκληκα, 1 aor. συνεκάλεσα, (σύν, καλέω,) to call together, to convoke, invite.

συγκαλύπτω, *f.* ὑψω, 1 aor. pass. συνεκαλύφθην, *p.* pass. συγκεκάλυμμαι, (σύν, καλύπτω,) to cover or veil completely, to conceal, hide.

συγκύπτω, *f.* ὑψω, 1 aor. συνέκυψα, (σύν, κύπτω,) to bend or incline forwards, to stoop and lay heads together; to act in concert, to conspire.

συγχαίρω, *f.* ἦσω, 2 aor. pass. συνεχάρην, (σύν, χαίρω,) to rejoice with, to wish one joy, to congratulate.

συγχορεύω, to dance with; to be one of the same chorus.

συγχωρέω, ᾠ, *f.* ἦσω, 1 aor. pass. συνεχωρήθην, *p.* pass. συγκεχώρημαι, (σύν, χωρέω,) to go together, to unite; to give place; to yield, make concessions, concede; to assert, acquiesce in.

σύειος, α, ον, (σῦς,) of a swine, swinish.

Συεννέσιος, ου, δ, Syennesis, king of Cilicia.

συλλαμβάνω, *f. mid. λήφομαι, p. συν-είλφα*, 2 aor. *mid. συνελαβόμεν, p. pass. συνείλημαι*, (σύν, λαμβάνω,) to take together, seize, apprehend; to comprehend; to collect, rally; to take part with, assist.

συλλέγω, *f. λέξω, p. συνέλοχα*, 1 aor. *συνέλεξα, p. pass. συνέλεγμαι*, 1 aor. *pass. συνέλεχθην*, 2 aor. *pass. συνέλεγγη*, (σύν, λέγω,) to collect, gather, bring together; to bring forth, produce, procure.

συμβαίνειν, *f. mid. συμβήσομαι, p. συμβέβηκα*, 2 aor. *συνέβην*, (σύν, βαί-νω,) to stand with the feet together, to come or happen together; to agree, coincide with, suit, fit, be like; to come to pass, occur, fall out.

συμβόη, (σύν, βοάω,) to cry aloud or shout together, to shout to.

συμβουλεύω, *f. εύσω*, 1 aor. *συνεβούλευσα*, (σύν, βουλεύω,) to counsel with; to give counsel, advise.

σύμβουλος, ου, δ, ή, (σύν, βουλή,) an adviser, counsellor.

συμμαχέω, ᾱ, *f. ήσω*, (σύν, μάχομαι,) to fight along with, to be an ally, to side with; to defend, protect.

συμμαχία, ας, ή, (σύν, μάχομαι,) help, succor, aid; alliance, a league offensive and defensive.

σύμμαχος, ου, δ, ή, (σύν, μάχομαι,) fighting along with; a fellow-combatant, an ally, auxiliary.

συμπαίστωρ, ορος, δ, a playmate, play-fellow.

συνπᾶς, ᾱσα, ἅν, (σύν, πᾶς,) all together, all, the whole.

σύμπεμπω, *f. ψω*, 1 aor. *συνέπεμψα*,

(σύν, πέμπω,) to send together, to assist in conducting.

συμπλέω, *f. πλεύσομαι*, (σύν, πλέω,) to sail with, to accompany in sailing.

συμποδίζω, (σύν, ποδίζω,) to tie the feet together, to bind hand and foot; to entangle, involve.

συμπολεμέω, ᾱ, *f. ήσω*, (σύν, πολεμέω,) to war together with, to succor or join in war.

συμπόσιον, ου, τό, (σύν, πίνω,) a drinking or feasting together, a drinking-party, a feast.

συμφέρον, τό, *neut. from συμφέρω*, utility, convenience, advantage, interest.

συμφέρω, *f. συνολσω*, 1 aor. *συνήνεγκα*, 2 aor. *συνήνεγκον*, *p. συνενήνοχα*, 1 aor. *pass. συνηνέχθην*, *p. pass. συνενήνεγμαι*, (σύν, φέρω,) to bear or bring together; to meet with; to be profitable, useful, advantageous; to happen, come to pass; *mid.* to go along with, to accompany, have intercourse with.

συμφιλοσοφείω, ᾱ, *f. ήσω*, (σύν, φιλοσοφείω,) to unite in the pursuit of wisdom, to philosophize together.

συμφορά, ᾱς, ή, (συμφέρω,) a bringing together; an event, circumstance, chance, accident, mishap, casualty.

σύν, *prep. gov. dat.*, with, together with, implying near and close connection.

συνᾶγω, *f. ἄξω*, 2 aor. *συνήγαγον*, *p. pass. συνήγαμαι*, 1 aor. *pass. συνήχθην*, (σύν, ἄγω,) to lead or bring together, to collect, assemble, convene.

συναινέω, ᾱ, *f. έσω*, aor. *συνήνεσα*,

- (*σύν, αινέω*,) to join in praising or approving, to agree with.
- συναναγιγνώσκω, *f. γινώσμαι, (σύν, ἀνά, γινώσκω)*, to read along with or together.
- συναντάω, *ᾱ, f. ἦσω, 1 aor. συνήντησα, (σύν, ἀντάω)*, to meet with, to come together with, to encounter; to happen.
- συναπάγω, *f. ἄξω, 1 aor. pass. συναπήχθην, (σύν, ἀπό, ἄγω)*, to lead away with, to carry away or along with, to lead by example.
- συναποδνήσκω, *f. mid. θανοῦμαι, p. act. τέθνηκα, 2 aor. συναπέθανον, σύν, ἀπό, θνήσκω*, to die at the same time or together with.
- συνάπτω, *f. ἀψω, 1 aor. mid. συνεψάμην, p. pass. σύνημμαι, (σύν, ἀπτω)*, to join together, to connect with; to contend with; to contrive; to unite with, to assist.
- συναρπάζω, *f. ἄσω, p. συνήρπακα, 1 aor. συνήρπασα, 1 aor. pass. συνήρπασθην, (σύν, ἀρπάζω)*, to snatch and carry away with; to rob, spoil, plunder; to comprehend.
- συνδιαπράσσω, *Att. -ττω, f. ξω, (σύν, διά, πράσσω)*, to carry through, to effect together; to negotiate with.
- συνείργω, *contr. συνείργω, (σύν, εἰργω)*, to confine or shut up together, to bind together.
- συνειλεγμένος, *η, ον, Att. for συλλελεγμένος, p. pass. part. of συλλέγω*.
- σύνειμι, *f. mid. ἔσομαι, (σύν, εἰμί)*, to be with, to be present with; to live or have intercourse with; to be conversant with, to discourse with.
- συνείρω, (*σύν, εἶρω*), to string or connect together; to connect words
- in a discourse; to discourse uninterruptedly.
- συνεισέρχομαι, *2 aor. συνεισῆλθον, (σύν, εἰς, ἔρχομαι)*, to enter along with or together.
- συνέπομαι, *f. ἐψομαι, (σύν, ἔπομαι)*, to follow along with, to accompany, attend; to reach, obtain.
- συνέρχομαι, *f. mid. συνελεύσομαι, 2 aor. συνῆλθον, 2 perf. συνελήλυθα, (σύν, ἔρχομαι)*, to go or come with, to accompany, to come together, to converse, assemble.
- σύνεσις, *εως, ἡ, (συνήμι)*, a coming together, joining, union; comprehension, judgment, understanding, intelligence; prudence, wisdom.
- συνέχης, *έος, ἡ, (σύν, ἔχω)*, holding together, close or next to; continual, connected, frequent, habitual, incessant.
- συνηγμένος, *η, ον, p. part. of συνάγω*, collected together, assembled.
- συνθήκη, *ης, ἡ, (συντίθημι)*, a putting together; an agreement, arrangement, convention.
- σύνθημα, *ἄτος, τό, (συντίθημι)*, a concerted sign or signal, a watchword, countersign.
- συνήμι, *f. συνήσω, 1 aor. συνῆκα, 2 aor. συνῆν, (σύν, ἵημι)*, to send or bring together; to discern, perceive, be aware of; to understand, comprehend; *mid.* to make an agreement or contract.
- συνοδεύω, *f. εὐσω, (σύν, ὀδεύω)*, to be on the way with, to travel or journey with; to attend.
- συνοράω, *ᾱ, f. ὀψομαι, (σύν, ὁράω)*, to perceive, understand; to see, remark, comprehend.
- συνουσία, *ας, ἡ, (σύνειμι)*, a being together, a friendly meeting, a

party ; friendly intercourse, society.

συντάσσω, or -ττω, *f. ἄνω*, 1 *aor.*

συντάξα, 1 *aor. pass.* συντάχθην, *p. pass.* συντάγμαι, (*σύν, τάσσω*), to put together in order, to arrange, array, organize ; to ordain, appoint, command.

συντίδωμι, *f. δῆσω*, 2 *aor.* συνέδην,

p. συντίδεικα, p. pass. συντίδευμαι, 2 *aor. mid.* συνεδέμην, 1 *aor. pass.* συνετέδην, (*σύν, τίδωμι*) to put together, join, unite ; to agree or covenant with ; to assent ; to compose, contrive.

συντρέφω, *f. δρέψω*, (*σύν, τρέφω*) to help to feed, nourish, support, rear ; *mid.* to grow up together, to live together.

συντριβω, *f. ἴψω*, 1 *aor.* συνέτριψα, 2 *aor.* συνέτριβον, *p. pass.* συνετριμμαι, 2 *aor. pass.* συνετριβην, (*σύν, τριβω*), to rub together, to bruise, crush, mash ; to destroy ; to afflict with pain, labor or hardship ; to beat, chastise.

Συρακούσιος, *α, ον*, a Syracusan.

Συρία, *ατ, ἡ*, Syria, a country of Asia.

Σύρος, *ου, ὁ*, a Syrian.

Συριστί, *adv.*, in the Syrian language.

συσκευάζω, *f. ἄσω*, (*σύν, σκευάζω*) to pack up baggage ; to make ready, prepare ; to equip, fit out ; to plot, overreach, obtain by stratagem.

συσκιάζω, *f. ἄσω*, (*σύν, σκιάω*) to shade or cover over, to conceal, obscure.

συσκοτάζω, *f. ἄσω*, (*σύν, σκοτάζω*) to darken round about, to make dark ; to become dark ; *impers.*

συσκοτάζει, it grows dark.

συσπειράω, *ῶ, f. ἄσω*, (*σύν, σπειράω*) to roll up together ; to stand in close and compact order.

συστρατεύω, *f. εὔσω*, (*σύν, στρατεύω*) to make war together, to join in an expedition.

συχνός, *ἡ, ὄν*, dense, thick, frequent ; many, much ; long ; of time.

σφαγιάζω, and σφαγιάζομαι, to sacrifice victims, to kill the victim.

σφάγιον, *ου, τό*, (*σφαγή*), a victim, sacrifice.

σφάζω, or σφάττω, *f. ἄνω*, 1 *aor.*

ἔσφαξα, 2 *aor.* ἔσφαγον, 1 *aor. pass.* ἐσφάχθην, 2 *aor. pass.* ἐσφάγην, *p. pass.* ἐσφαγμαι, to cut the throat, slay, slaughter ; to kill for sacrifice.

σφάλλω, *f. ἄλω*, 1 *aor.* ἐσφηλα, 2 *aor.* ἐσφάλον, 2 *aor. pass.* ἐσφάλην, *p. pass.* ἐσφαλμαι, to cause to fall, to cause to totter, stagger, reel ; to perplex, embarrass, disappoint ; to stumble, stagger, reel ; to fail, go wrong, blunder.

σφάττω. See σφάζω.

σφέας, *Epic and Ion.* for σφᾶς.

σφενδονάω, and ἔω, *ῶ, f. ἤσω*, (*σφενδόνη*) to sling, to whirl with a sling.

σφενδόνη, *ης, ἡ*, a sling ; a sling-stone.

σφενδοήτης, *ου, ὁ*, (*σφενδόνη*) a slinger.

σφόδρα, *adv.*, vehemently, greatly, very much.

σφραγίζω, *f. ἴσω*, 1 *aor.* ἐσφράγισα,

p. pass. ἐσφράγισμαι, 1 *aor. pass.* ἐσφραγίσθην, (*σφραγίς*), to seal or shut up, to stamp ; to establish, confirm, ratify.

σφραγίς, *ἰδος, ἡ*, a seal, an impression.

σχεδία, *ατ, ἡ*, (*σχεδόν*) a vessel built in haste ; a raft, float, hand-boat ; a bridge, pontoon.

σχεδόν, *adv.*, near, nearly, almost.

σχέτλιος, *ία, ιον, (σχύς),* strong, bold, rash; harsh, severe, cruel; wretched, miserable.

σχίζω, *φ. ἴσω, p. pass. ἔσχισμαι, 1 aor. pass. ἔσχισθην,* to cleave, split, rend, divide.

σχολαστικός, *ή, όν, (σχολή),* being at leisure, idle; a scholar, a pedant, a learned ass, a simpleton.

σχολή, *ής, ή, leisure, idleness, rest; a learned discussion, lecture; a school.*

σώζω, *φ. σώσω, p. σέσωκα, 1 aor. ἔσωσα, 1 aor. pass. ἐσώθην, p. pass. σέσωσμαι, (σός),* to save, preserve, protect; to remember.

Σωκράτης, *ου, ό, Socrates, an Achaean general in the army of Cyrus the Younger.*

σῶμα, *ἄτος, τό, a body.*

σῶος, *ου, ό, ή, or σώος, α, εν, safe, secure, unhurt, sound, well.*

σωρεύω, *φ. εύσω, p. pass. σεσώρευμαι, (σώρος),* to heap together, pile up, load.

σωτήρ, *ήρος, ό, (σάζω),* a savior, preserver, deliverer.

Σωτηρίδας, *ό, Soteridas, a Sicyonian.*

σωφρονέω, *ω, φ. ήσω, p. σεσωφρόνηκα, 1 aor. ἐσωφρόνησα, (σώφρων),* to be wise, to be of a sound mind or understanding; to be discreet, chaste, modest.

T.

ταλαιπωρέω, *ω, φ. ήσω, to do hard work; to endure toil, hardship, labor; to be wretched, miserable.*

τάλαντον, *ου, τό, a scale, balance; a talent of money.*

τάληδες *for τὸ ἀληδές.*

ταμῆ, *ης, η, Ion. for ταμία, as, (τέμνω),* a stewardess, housekeeper, dispenser.

Τάνταλος, *ου, ό, Tantalus, a king of Lydia.*

τανῦν, *also τὰ νῦν, now.*

τανύπεπλος, *ου, ό, ή, (τανύς, πέπλος),* having a long upper garment or robe.

τανύω, *φ. ύσω, 1 aor. ἐτάνυσα, p. pass. τετάνυσμαι, 1 aor. pass. ἐτανύσθην, (τείνω),* to stretch, extend, draw, bend; to move violently, to excite; to hasten, run, leap.

Τάοχοι, *οί, Taochians, whose country embraced that portion of Georgia lying between the 'Arás and the Kúr.*

τάξις, *εως, ή, (τάσσω),* an arranging esp. of soldiers, battle-array, order or line of battle; a body of men, a troop, cohort; a station, place, post; order, duty, office, occupation.

ταπρῶτα, *adv. for τὰ πρῶτα, (πρό),* at first.

ταράσσω, *οτ -ττω, φ. ξω, 1 aor. ἐτάραξα, p. τέτρηχα, p. pass. τετάραγμαi, 1 aor. pass. ἐταράχθην,* to stir, to stir up; to perplex, disquiet, disturb.

τάραχος, *ου, ό, (ταράσσω),* commotion, trouble, tumult, disorder, confusion.

Ταρσοί, *οί, Tarsus, the capital of Cilicia. The singular, Τάρσος, ου, ή, is found in the New Testament and elsewhere.*

τάσσω, *οτ -ττω, φ. τάξω, 1 aor. ἔταξα, p. τέταχα, p. pass. τέταγμαi, 1 aor. pass. ἐτάχθην, 2 aor. pass. ἐτάγγην,* to arrange, order, set in array; to appoint, station, establish; to assign, determine.

ταῦρος, *ov, δ*, a bull.
 τάφρος, *ov, ἡ*, (θάπτω,) a ditch, trench;
 a pit, grave.
 τάχα, *adv. (ταχύς)* quickly, swiftly,
 promptly.
 ταχέως, *adv. (ταχύς)* = τάχα.
 τάχιστα, *superl. adv. (ταχύς)* very
 quickly, as soon as possible.
 τάχιστος, *η, ov, superl. of ταχύς*,
 swiftest, quickest, most speedy.
 ταχύς, *εἶα, ὅ*, quick, swift, nimble.
 ταῦς, *ταῦ, ὅ*, a peacock.
 τέ, *an enclit. copul. particle*, and,
 both.
 τέγος, *eos, τό*, (στέγω,) a roof, cover;
 a room, chamber, hall.
 τέδναι, *contr. for τεδναίην, p. mid.*
inf. of δρήσκω.
 τεῖνω, *f. τεῖνῶ, p. τέτακα, 1 aor. ἔτει-*
να, 2 p. τέτονα, p. pass. τέταμαι,
1 aor. pass. ἐτάδην, to stretch, ex-
 tend, spread out; to bend, draw,
 aim at; to intend, endeavor.
 Τειρεσίης, *aa, Epic for Τειρεσίας,*
Tiresias, a famous prophet of
Thebes.
 τεῖρέω, *ω, f. ἦσω, p. τετεῖρηκα*, to
 conquer, pierce, rub or wear down.
 τεῖρω, *f. τεῖρῶ, 1 aor. ἔτειρα, (τέρω),*
 to rub off or out, to exhaust, en-
 feeble, weaken; to vex, molest,
 annoy, distress.
 τεῖχος, *eos, τό*, a wall, rampart.
 τεκμαίρω, (τέκμαρ,) to fix a limit, end,
 or boundary, to determine, point
 out; to show, demonstrate.
 τέκνον, *ov, τό*, (τίκτω,) a child.
 τελευταῖος, *αἶα, αἶον, (τελεύτη)* final;
 the last, in the rear; the newest.
 τελευτάω, *ω, f. ἦσω, p. τετελεύτηκα,*
 to end, finish, complete, accom-
 plish.
 τέλος, *eos, τό*, end, boundary, aim;

accomplishment, completion, issue;
 a band, troop, company; *used ad-*
verbially, at last, lastly, finally.
 τέμνω, *f. τεμῶ, p. τέμηκα, p. pass.*
τέμμαι, 1 aor. pass. ἐτμήδην, 2
aor. ἔτεμον, 2 aor. mid. ἐτεμόμην,
 to cut asunder, to cleave, divide,
 separate; to cut off, lay waste,
 ravage.
 τένων, *οντος, ὁ*, (τεῖνω,) a tendon,
 sinew, muscle.
 τέρας, *ἄτος, Epic, aos, nom. plur.*
τέραα, τό, a wonder, prodigy, por-
 tent, omen.
 τεράστιος, *ov, ὁ, ἡ*, (τέρας,) wonderful,
 portentous, ominous.
 τερεβινθίνος, *η, ov, (τερεβινθος),* made
 from the turpentine tree, made
 from turpentine.
 τέρενα, *acc. sing. of τέρην*.
 τερέω, *ω, to bore, pierce, transpierce.*
 τέρην, *εἶνος, f. τέρεινα, η, τέρεν,*
 rubbed smooth; tender, soft, deli-
 cate.
 τερπνός, *ἡ, ὄν, (τέρπω)* agreeable,
 charming, delightful.
 τερπνόν, *οὔ, τό*, pleasure, delight, sa-
 tisfaction.
 τέρω, *f. ψω, 1 aor. ἔτερψα, 1 aor.*
pass. ἐτέρφθην, 2 aor. pass. ἐτέρ-
πην, to delight, refresh, recreate,
 charm; *mid.* to refresh one's self,
 to take delight or rejoice in, to be
 sated.
 τερψίμβροτος, *ov, ὁ, ἡ*, (τέρψις, βρο-
 τός,) causing men to rejoice, de-
 lightful.
 τέσσαρες, *oi, ai, neut. -ρα, gen. ὧν,*
card. adj., four.
 τέτατο, *Ion. for ἐτέτατο, 3 sing. plu-*
perf. pass. of τεῖνω.
 τέτευχα, *p. of τυγχάνω*.
 τέτμον, *Epic for ἔτεμον, a defect.*

2 aor., to overtake, come upon, find, partake of.

τετρακισχίλιοι, αι, α, (τετράκις, χίλιοι,) four thousand.

τετρακόσιος, ια, ιον, four hundred.

τετραφάλῃρος, ου, δ, ἡ, (τέτρα, φάλος,) having four crests; or according to some, having four knobs or bosses.

τέττιξ, ἴγος, δ, a cicada or locust.

τετύκοντο, 3 plur. 2 aor. mid. of τεύχω.

τέτυκται, 3 sing. p. pass. of τεύχω.

τεῦχος, εος, τό, (τεύχω,) a tool, instrument; a vase, vessel; a weapon.

τεύχω, f. τεύξω and τεύξομαι, 1 aor. έτευξα, p. τέτευχα as passive, p. pass. τέτυγμαι, 1 aor. pass. έτέχθην, mid. fut. τεύξομαι, trans. or pass., to prepare, make; to do, effect; to invent, devise, fabricate.

τέχνασμα, ἄτος, τό, (τέχνη,) any thing made by art, a contrivance, machine, trick.

τέχνη, ης, ἡ, (τεύχω,) an art, trade, craft, skill.

τήκω, f. ξω, 2 p. τέτηκα as middle, 1 aor. pass. έτήχθην, 2 aor. pass. έτάκην, to melt, to melt away, to soften, dissolve.

τῆλε, adv., in the distance, far, a-broad.

Τηλεβόας, δ, Teleboas, a river of Armenia.

τηλικούτος, αύτη, οὔτο, (τηλίκος, οὔτος,) as great as, so very, so much.

τῆμος, adv. of time, then, at that time.

τηνικά, adv. (τῆνος,) then, at this or that time.

τηνικαῦτα, the usual form of τηνικά.

Τηρίβαζος, οὔ, δ, Teribazus, a satrap of Western Armenia.

Τίγρης, ἦτος, δ, Tigris, a celebrated river of Asia Minor.

τιδή, ης, ἡ, a nurse.

τιδήμι, f. δῆσω, 1 aor. έδηκα, p. τέδεικα, p. pass. τέδειμαι, 1 aor. pass. έτέδην, 2 aor. έδην, 2 aor. mid. έδέμην, to put, place, lay, appoint, constitute; mid. to think, suppose, resolve.

τιδήνη, ης, ἡ, (τιδή,) a nurse, a female attendant.

τίκτω, f. τέξω, commonly τέξομαι, 1 aor. έτεξα, p. pass. τέτεγμαι, 1 aor. pass. έτέχθην, 2 aor. έτεκον, 2 perf. τέτοκα, 2 aor. mid. έτεκόμην, to bring forth, beget, generate, produce.

τιμάω, ᾶ, f. ἥσω, p. τετίμηκα, p. pass. τετίμημαι, (τιμή,) to hold worth, to estimate, esteem, honor, reverence. τίμιος, ια, ιον, (τιμή,) valued, esteemed worth, held in honor, worthy.

τιμωρέω, ᾶ, f. ἥσω, p. τετιμώρηκα, 1 aor. pass. έτιμωρήθην, p. pass. τετιμωρήμαι, (τιμή, ἔρω,) to help, aid, succor; to redress an injury, to avenge.

τινάσσω, f. ξω, 1 aor. έτίναξα, 1 aor. pass. έτινάχθην, (τείνω,) to shake, move, brandish.

τίνω, f. τισῶ, 1 aor. έτίσα, p. τέτικα, 1 aor. pass. έτίσθην, p. pass. τέτιμαι and τέτισμαι, (τίω,) to pay, expiate, atone for; mid. to avenge one's self, to punish.

τίς, neut. τί, gen. τίνος, interrog. pron. who? which? what?

τίς with accent on the last syllable, neut. τί, gen. τινός, indef. pron. enclit., one, some one, a certain one.

τίσαι, 1 aor. infn. act. of τίω.

Τισσαφέρης, es, ους, ὁ, Tissaphernes, a Persian satrap.

Τίταν, ἄνος, ὁ, Titan, i. e. the sun.

τιτρώσκει, f. τρώσω, 1 aor. ἔτρωσα, p. pass. τέτρωμαι, 1 aor. pass. ἐτρώδην, to wound, hurt, pierce, disable.

τίω, f. τίω, p. pass. τέτιμαι, mid. τίωμαι, as active, to honor, esteem, value, estimate.

τοῦν, adv., therefore, wherefore, hence.

τοιόσδε, τοιαῦδε, τοιόνδε, (τοιός, δέ,) of such a kind, such.

τοιούτος, τοιαύτη, τοιοῦτα, of this kind or sort, such.

τοῖχος, ου, ὁ, a wall of a house, a house, a wall or fortification.

τόλμα, and τόλμη, ης, ἡ, courage, boldness, promptitude, confidence.

τολμάω, ᾶ, f. ἦσω, p. τετόλμηκα, 1 aor. ἐτόλμησα, (τόλμα,) to have courage, boldness, confidence; to bear, endure.

τολμηρός, ὁ, ὄν, (τόλμα,) bold, courageous, confident; prompt, rash.

τόξευμα, ἄτος, τό, (τοξέω,) an arrow, dart, or javelin thrown; a bow-shot, the distance of a cast or throw.

τοξέω, f. εὔσω, (τόξον,) to shoot with the bow; to dart, throw, shoot.

τόξον, ου, τό, (τόξω,) a bow; archery, bowmanship.

τοξότας, ης, ἡ, Dor. for τοξότης, ου, ὁ, (τοξόται,) an archer, a bowman.

τοξότης, ου, ὁ, a bowman, an archer.

τόπος, ου, ὁ, a place, space, spot, abode, condition.

τοσούδε, τοσήδε, τοσόνδε, so much, so very, so far, to such an extent.

τοσούτος, τοσαύτη, τοσούτα, so great so much, so many.

τόσσοι, η, ον, Poet. for τόσος, so great, so much.

τότε, adv. demonstr., then, at that time.

τοῦμπαλιν, for τὸ ἔμπαλιν, back again, back, the opposite.

τουνάντιον, for τὸ ἐνάντιον, on the contrary, on the other hand.

τόφρα, adv., then, yet, as long as, until.

Τράλλεις, αἱ, Tralles, a city of Lydia.

τράπεζα, ης, ἡ, (τέτρα, πέζα,) a table for food, meats, food; a broker's bench or office, a bank.

τραῦμα, ἄτος, τό, a wound, blow, cut; carnage, slaughter.

τράχηλος, ου, ὁ, (τραχύς,) the neck, nape.

τρεῖς, οἱ, αἱ, card. num., three.

τρέπω, f. Φω, 1 aor. ἔτρεψα, 2 aor. ἔτραπον, p. τέτροφα, p. pass. τέτρωμαι, 1 aor. pass. ἐτρέφην, 3 f. pass. τετράψομαι, 2 aor. pass. ἐτράπην, to turn, to cause to turn, put to flight, rout, defeat; mid. to turn one's self, to flee; to put to flight.

τρέφω, f. θρέψω, 1 aor. ἔθρεψα, p. τέτραφα, p. pass. τέτρωμαι, 1 aor. pass. ἐτρέφην, 2 aor. pass. ἐτράφην, to make fat by feeding, to nourish, feed, nurse.

τρέχω, f. mid. θρέξομαι, commonly δραμοῦμαι, p. δεδράμηκα, 2 aor. ἔδραμον, 2 perf. δέδρομα, p. pass. δεδράμηναι, to run, haste, hasten; to incur a hazard.

τρέω, obsol. f. ἦσω, (τερέω,) to bore, pierce.

τριάκοντα, οἱ, αἱ, τὰ, (τρεῖς,) thirty.

τριακόσιοι, αι, α, (τρεῖς,) three hundred.

τριήρης, εὖς, ἡ, (ἐρέσσω,) a galley with three banks of oars, a trireme.

τρίς, (τρεῖς,) three times, thrice.

τρισχίλιοι, αἱ, α, three thousand.

τρίτος, ἡ, ον, (τρεῖς,) ordin. adj., the third; τὸ τρίτου, adv., thirdly; ἐκ τρίτου, the third time.

τρίχα, adv. (τρεῖς,) trebly, in a three-fold manner.

Τροία, ας, ἡ, Troy, a celebrated city of Asia Minor.

τροπαῖον, ου, τό, (τρέπω,) a monument, a trophy.

τροπή, ἡς, ἡ, (τρέπω,) the act of turning, a turning, turn, return.

τρέπις, ἰδος, υρ ἰος, ἡ, (τρέπω,) the keel, the bottom of a vessel; the bottom, foundation.

τροπότηρ, ἦρος, δ, (τροπός,) a leather thong by which the oar was fastened to the rowlock or pin.

τροφή, ἡς, ἡ, (τρέφω,) nourishment, food, aliment, support.

τροχός, οὔ, δ, a wheel, trundle, hoop; a round mass of wax, tallow.

Τρωάς, δδος, a pecul. fem. to Τρωός, a Trojan, plur. Trojan women.

Τρωός, ἡ, ὄν, a Trojan; αἱ Τρωαί, Trojan women.

τρώγω, f. ξομαι, 2 aor. act. ἐτῶγον, 2 aor. pass. ἐτῶγην, to eat, masticate, gnaw.

τυγχάνω, f. mid. τεύξομαι, 2 aor. ἐτύχον, 1 aor. ἐτύχησα, p. τετύχηκα, to obtain, receive, hit, happen, chance.

Τυδεύς, Epic ἦος, and εὖς, δ, Tydeus, the father of Diomedes.

τύπτω, f. τύψω, 1 aor. ἐτύψα, 2 aor. ἐτυπον, p. pass. τέτυμμαι, 2 aor. pass. ἐτύπην, to strike, beat, smite, wound; to lament, to strike the breast through grief.

τύραννος, ου, δ, ἡ, an absolute sovereign; a king, queen, prince.

Τυριαῖον, ου, τό, Tyriæum, a city of Phrygia.

τυρός, οὔ, δ, a cheese.

τύρσις, and τύρρις, ἰος, and εὖς, ἡ, a tower, defence, fortification, rampart.

τυττά, adv., scarcely.

τυφλός, ἡ, ὄν, blind; dark, obscure, ignorant.

τύχη, ης, ἡ, fortune, luck; fate, chance, destiny.

T.

ὕβριστης, οὔ, δ, proud, arrogant, haughty.

ὕγιαινω, f. ἄνω, (ὕγις,) to be sound, healthy, well.

ὕγεια, ας, ἡ, (ὕγις,) health, soundness.

ὕγις, εὖς, δ, ἡ, sound, healthy, well.

ὕγρός, δ, ὄν, (ὕω,) moist, wet, watery.

ὕδροφορέω, ᾶ, f. ἦσω, (ὕδωρ, φέρω,) to carry water.

ὕδροφόρος, ου, δ, ἡ, (ὕδωρ, φέρω,) carrying water; a water-carrier.

ὕδωρ, ἄτος, τό, water.

ὕλακῆ, ἡς, ἡ, (ὕλαω,) barking, yelping.

ὕλῃεις, ἥεσσα, ἦεν, (ὕλη,) wooded, abounding in wood.

ὕμεις, nom. plur. of σύ, you.

ὕμνος, ου, δ, a song, hymn.

ὕπαγω, f. δέω, 2 aor. ὑπήγαγον, 1 aor. pass. ὑπήχθην, (ὕπό, ἔγω,) to lead under, to lead away from under, to convey away; to inform against, to accuse.

ὕπαρχος, ου, δ, (ὕπό, ἔρχομαι,) one hav-

ing command under another; a lieutenant, governor, viceroy, satrap.
ὑπάρχω, *f. ἄρξω*, 1 *aor. ὑπῆρξα*, *p. παρ. ὑπῆργμαι*, (*ὑπό, ἔρχω*.) to begin, to begin to be, to exist, to be extant, to be on hand; to favor; *mid.* to make a beginning, to commence.

ὑπάτος, *ἀτη, ατον*, (*ὑπέρ*), highest, supreme, high, grand, elevated.

ὑπείμι, (*ὑπό, εἰμί*.) to be under, within reach; to be concealed; to be inferior or subject to.

ὑπείσσειμι, and *ὑπείσέρχομαι*, to come into under or underhand, to creep into by stealth.

ὑπέκκαυμα, (*ὑπό, ἐκ, καίω*.) fuel, combustible matter; a provocative, incentive.

ὑπέκφεύγω, *f. εὐξομαι*, 2 *aor. ὑπέφευγον*, (*ὑπό, ἐκ, φεύγω*.) to escape privately, to flee away or escape secretly, to take refuge.

ὑπέκφυγε, *Ion. for ὑπέξφυγε*, 3 *sing. 2 aor. of the preceding*.

ὑπελαύνω, *f. ἐλάσω*, (*ὑπό, ἐλαύνω*.) to drive under, into, or to; to ride or march up to.

ὑπένερθε, *adv. (ὑπό, ἔνερθε)*, beneath, below, under.

ὑπέρ, *prep. gov. gen. and accus.*, above, over, beyond; for, for the sake of, in the stead of; because of, about, concerning.

ὑπέρα, *as, ἡ*, (*ὑπέρ*), a line, rope, or brace, the main-sail brace.

ὑπερβαίνω, *f. βήσομαι*, *p. βέβηκα*, 2 *aor. ὑπερέβην*, (*ὑπέρ, βαίνω*.) to go or cross over; to go beyond; to transgress; to excel, conquer, surpass.

ὑπερβάλλω, *f. ἄλλω*, 2 *aor. ὑπερέβαλον*, *p. ὑπερβέβηκα*, 2 *perf. ὑπερβέβολα*,

p. παρ. ὑπερβέβημαι, (*ὑπέρ, βάλλω*.) to throw over or beyond, to overshoot; to pass over; to excel, exceed, be redundant; to surpass, overcome; to put off, defer.

ὑπέρβασαν, *Epic 3 plur. 2 aor. for ὑπέρβησαν*, from *ὑπερβαίνω*.

ὑπέρβιον, *adv.*, haughtily, overbearingly, violently.

ὑπερβολή, ἡ, ἡ, (*ὑπερβάλλω*.) a throwing beyond; superiority, excess, addition.

ὑπερδέξιος, *ου, ὁ, ἡ*, (*ὑπέρ, δεξιός*.) being above, situated higher; superior, successful; advantageous.

ῥπέρεια, *ἡ, ἡ*, Hyperia, a fountain in Thessaly.

ὑπερεκτίνω, *f. τίσω*, (*ὑπέρ, ἐκ, τίνω*.) to pay or suffer for another.

ὑπέρχω, *f. ἔξω*, (*ὑπέρ, ἔχω*.) to hold above, to project, to be prominent; to excel, to be superior; to protect.

ὑπερθε, *adv. (ὑπέρ)*, from above, above, in the upper part.

ῥπεριονίδης, *ου, ὁ*, son of Hyperion, i. e. *Helios*.

ῥπερίων, *ονος, ὁ*, Hyperion, a *Τίταν*.

ὑπερκαχλάζω, *f. ἀσώ*, (*ὑπέρ, καχλάζω*.) to boil over, to effervesce.

ὑπερμεγάρης, and *-ίδης*, *εος, ὁ, ἡ*, very large, enormous, huge; very difficult.

ὑπέρτερος, *ἐρα, ερον*, (*ὑπέρ*), upper, that is above; higher, superior, more excellent.

ὑπερφῦα, *acc. sing. contr. of ὑπερφυεᾶ*, enormous, immense, supernatural.

ὑπέρφῦμι, 2 *aor. ὑπερφύν*, (*ὑπέρ, φύω*.) to surpass by nature, to excel.

ὑπερχαίρω, *f. ἄρω*, (*ὑπέρ, χαίρω*.) to be qverjoyed, to rejoice greatly.

Ῥπήκοος, ου, ὁ, ἡ, (ὑπό, ἀκούω,) listening, obedient, submissive.

Ῥπηρεσία, ας, ἡ, (ὑπό, ἐρέσια,) the service of rowers or sailors; the rowers, sailors of a ship, the ship's crew.

Ῥπηρετέω, ᾧ, f. ἦσω, p. ἦκα, 1 aor. Ῥπηρετήσα, (Ῥπηρετής,) to perform the duty of a rower; to minister, serve, subserve; to be subject to.

Ῥπηρετής, ου, ὁ, (ὑπό, ἐρέτης,) an under rower, a common sailor; hence generally, a hand, agent, attendant; a lictor, officer, beadle; a minister, associate.

Ῥπισχνέομαι, οὔμαι, f. mid. Ῥποσχέσσομαι, p. pass. Ῥπέσχημαι, 2 aor. mid. Ῥπεσχόμεν, 1 aor. pass. Ῥπεσχέδην, (ὑπό, ἴσχω,) to promise, pledge one's self, to undertake, profess.

Ῥπνος, ου, ὁ, sleep.

ὑπό, prep. gov. gen. and accus., under, beneath, from under, from, by, through.

Ῥπογραφή, ἥς, ἡ, (ὑπό, γράφω,) a subscription, a signature, an impression, design, outline.

Ῥποδείκνυμι, and -νύω, f. δείξω, p. χα, 1 aor. Ῥπέδειξα, p. pass. Ῥποδέδειγμαι, (ὑπό, δείκνυμι,) to show or point out, to suggest, signify, teach.

Ῥποδέχομαι, f. mid. δέξομαι, p. pass. δέδεγμαι, 1 aor. mid. Ῥπεδεξάμην, (ὑπό, δέχομαι,) dep. mid., to take to one's self, to receive to one's self, to welcome, entertain, to approve, believe, promise; resist.

Ῥποδέω, f. ἦσω, p. δέδεκα, p. pass. δέδεμαι, (ὑπό, δέω,) to bind under, to put on as sandals, slippers, to shoe; mid. Ῥποδέομαι, to bind un-

der or put on one's own sandals.

Ῥποζύγιον, ου, τό, (ὑποζύγιος,) a beast for the yoke; any beast of burden.

Ῥποζύγιος, α, ον, (ὑπό, ζυγόν,) under the yoke, drawing under the yoke.

Ῥπολαμβάνω, f. mid. Ῥπολήψομαι, p. Ῥπείληφα, 2 aor. Ῥπέλαβον perf. pass. Ῥπείλημμαι, (Ῥπολαμβάνω,) to take under, to take or receive up; to answer, reply; to suppose, think, believe.

Ῥπολείπω, f. ψω, p. Ῥπολέλοιπα, p. pass. Ῥπολέλειμμαι, 1 aor. pass. Ῥπελείφθην, (ὑπό, λείπω,) to leave behind, to fall short, to be deficient; mid. to remain behind, to be left.

Ῥπομένω, f. ενῶ, 1 aor. Ῥπέμεινα, 2 perf. Ῥπομέμονα, (ὑπό, μένω,) to remain behind, to wait for, expect; to support, endure, suffer.

Ῥπομνησκα, f. Ῥπομνήσω, 1 aor. act. Ῥπέμνησα, p. pass. Ῥπομέμνημαι, 1 aor. pass. Ῥπεμνήσθην, (ὑπό, μιμνήσκω,) to remind, cause to remember, suggest.

Ῥπόμνημα, ἄτος, τό, (Ῥπομνησκα,) a remembrance, memorial; a memorandum-book, a note-book.

Ῥποπέμπω, f. ψω, p. πέπομφα, to send under; to send secretly as a scout or spy.

Ῥποπλάκιος, η, ον, at the foot of Mount Placus, epithet of Thebes in Troas.

Ῥποπτήσσω, f. ἤξω, (ὑπό, πτήσσω,) to crouch from fear, to cower; to be bashful.

Ῥποτίδῃμι, f. δῆσω, p. τέδεικα, 1 aor. Ῥπέδηκα, 1 aor. pass. Ῥπετέδην, (ὑπό, τίδῃμι,) to put or place under; to assume, take for granted;

to suggest; *mid.* to propose to one's self, to advise.

ἐπίτρεπος, ου, ὁ, ἡ, (ἐπὶ, τρέπω,) turning back, returning.

ὑποχωρέω, ᾧ, f. ἔσω, p. ὑποκεχώρηκα, 1 aor. ὑπεχώρησα, (ὑπὸ, χωρέω,) to retire, retreat, go back; to depart, pass away.

ὀπίσθια, πλur. (ὀψ, ὀπτομαι,) the parts under the eyes; the aspect, appearance.

ὀστᾶτος, η, ον, the last in time or order; the newest, most remote.

ὀστέραίος, αἰα, αἰον, later, subsequent; the day following.

ὀστερον, adv., after, afterwards, behind; at last.

ὀφαίνω, f. ᾄνω, 1 aor. ὤφηνα, p. pass.

ὀφαιμαι, (ὀφάω,) to weave, plot, devise, plan.

ὀφασπιδω, ᾧ, f. ὤσω, (ὑπὸ, ἀπλῶς,) to spread under.

ὀψηλός, ἡ, ὄν, (ὀψος,) high, lofty, eminent.

ὀψίκομος, ου, ὁ, ἡ, (ὀψι, κόμη,) having a bushy top; high-leaved.

ὀψιπύλος, ου, ὁ, ἡ, (ὀψι, πύλη,) having lofty gates, high-gated.

ὀψος, εος, τό, height, depth; sublimity.

ὀψόσε, adv. (ὀψος,) on high, up, upward.

Φ.

φάγω, *obso.* f. *mid.* φάγομαι, 2 aor.

ἐφαγον, (for the other tenses, see ἐσθίω,) to eat, consume, gnaw, devour.

φαείνω, *Poet.* for φαίνω, to shine, beam, gleam.

φαίδιμος, ου, ὁ, ἡ, (φαίνω,) shining, noble, beautiful; glorious, famous.

φαίνα, f. φανῶ, p. πέφαγκα, 1 aor.

ἔφηνα, 2 aor. ἔφανον, p. pass. πέφα-

σμαι, 1 aor. pass. ἐφάνδην, 2 aor.

pass. ἐφάνην, 2 *perf.* πέφηνα as

middle, to show, shine, make known,

display; to declare, indicate; to

inform against; *mid.* to show one's

self, to appear.

φάλαγξ, αγγος, ἡ, the line of an army in battle array; an army; the Greek or Macedonian phalanx.

φαλακρός, ὁ, ὄν, (φαλός, ἔκρος,) bald, smooth, shining.

φανερός, ὁ, ὄν, (φαίνω,) apparent, clear, manifest, conspicuous, visible; celebrated, famous.

φάνεσκε, *Ion.* for ἔφανε, 3 *sing.* *imperf.* of φαίνω.

φάνη, *Ion.* for ἐφάνη, 3 *sing.* 2 aor. *pass.* of φαίνω.

φαρέτρα, ας, *Ion.* φαρέτρα, ης, ἡ, (φέρω,) an arrow-case, a quiver.

φαρέτρην, *accus. sing.* *Ion.* of φαρέτρα.

φαρμακεύς, έως, ὁ, a dealer in drugs, an apothecary, druggist.

φάρμακον, ου, τό, a medicine, drug, remedy.

φάσκω, *imperf.* ἔφασκον, *defect.*, to affirm, assert, allege; to think, suppose, deem.

φαῦλος, η, ον, *also*, ος, ον, evil, bad, worthless, base, vile; simple, uninstructed.

φέρτατος, ἄτη, ατον, *syncop.* for φερέστατες and φέριστος, the best; the strongest, bravest, most powerful.

φέρω, f. οἶσω, 1 aor. ἤνεγκα, 2 aor.

ἤνεγκον, p. ἐνήνοχα, p. pass. ἐνήνε-

γμαί, 1 aor. pass. ἤνέχδην, to bear,

to bear up, to uphold; to bear

about, to carry; *mid.* to bear one's

self along, to move along, to rush.

φεῦ, *interj.*, alas! ah! woe!

φεύγω, *f.* φεύξομαι, *Att.* φευξοῦμαι, 2 aor. ἐφύγον, *p.* πέφυγα, *p. pass.* with *act.* signif. πέφυγμαι, to flee, escape; to avoid; to decline, to hold in aversion; to go into exile, to be an exile.

φημί, *f.* φήσω, 1 aor. ἔφησα, to say, speak, utter.

φήναι, 3 sing. opt. 1 aor. of φαίνομαι.

φθάω, *f.* φθάσω, *p.* ἔφθακα, 1 aor. ἔφθασα, 2 aor. ἔφθην, to anticipate, be beforehand with, to do a thing unexpectedly; to get, obtain, bring about; to be able.

φθέγγομαι, *f.* mid. φδέττομαι, *p. pass.* ἔφδεγμαι, 2 perf. ἔφδοργα, to produce a sound; to speak, call, cry, shout.

φθίω, and φθίω, *f.* φθίσω, 1 aor. ἔφθισα, *p. pass.* ἐφθίμμαι, to waste, destroy, ruin; to perish, sink, decline; to be consumed.

φθέγγος, ου, ὁ, (φδέττομαι,) a voice, sound, call.

φιάλη, ης, ἡ, a phial, cup, bowl, goblet.

φίλειαι, ᾠ, ἡσω, *p.* πεφίληκα, 1 aor. ἐφίλησα, *p. pass.* πεφίλημαι, 1 aor. *pass.* ἐφιλήθην, (φίλος,) to love, hold dear; to treat or receive kindly, to welcome.

φιλία, ας, ἰον, -ίης, ης, ἡ, (φίλος,) love, affection, friendship.

φίλιος, ία, ἰον, and ου, ὁ, ἡ, (φίλος,) dear, beloved, friendly, benevolent.

Φίλιππος, ου, ὁ, Philip, king of Macedonia.

φιλόκαλος, ου, ὁ, ἡ, (φίλος, καλός,) loving beauty, virtue, goodness; fond of elegance; having a fine taste.

φολικινθύνως, *adv.*, rashly, boldly.

φίλος, ου, ὁ, a friend.

φίλος, η, ον, loved, dear, befriended; valued, acceptable, agreeable.

φιλόσοφος, ου, ὁ, ἡ, (φίλος, σοφός,) love of wisdom, devoted to the study of wisdom; a philosopher.

φιλόστοργος, ου, ὁ, ἡ, (φίλος, στοργή,) loving tenderly, affectionate, benevolent.

φιλοτιμέομαι, οὔμαι, *f.* ἡσσομαι, (φίλος, τιμή,) to love or seek honor; to be ambitious, jealous, envious; to be eager or anxious for; to strive to do, to aspire to.

φίλυμνος, ου, ὁ, ἡ, (φίλος, ὕμνος,) fond of song, loving song.

φλόγος, ία, εον, (φλέξ,) flaming, sparkling, shining.

φοβερός, ὁ, ὄν, (φόβος,) terrible, dreadful, frightful; timid, alarmed, fearful.

φοβέω, ᾠ, *f.* ἡσω, 1 aor. ἐφόβησα, 1 aor. *pass.* ἐφοβήθην, *p. pass.* πεφόβημαι, (φόβος,) to put in fear, to terrify, frighten; to fear, reverence, honor.

φόβος, ου, ὁ, (φίεσμαι,) fear, terror, affright; reverence, respect, honor.

φοινικιστής, οῦ, ὁ, (φοινίξ,) a dyer of purple or red, a person of high rank, i. e. one who was entitled to wear a purple dress.

φοινικός, ἡ, ὄν, (φοινίξ,) purple, scarlet, red; bloody, sanguinary.

Φοινίκη, ης, ἡ, Phœnicia, a country of Asia.

φοινίξ, ἱκος, ὁ, a Phœnician; a palm-tree; a purple color.

φοιτάω, ᾠ, *f.* ἡσω, *p.* πεφοίτηκα, to go to and fro, in and out, up and down; to stroll about, to roam, wander; to go to school as a scholar.

φοξός, ἡ, ὄν, having a conical head.
 φορέω, ᾶ, *f.* ἦσω, 1 *aor.* ἐφόρησα,
 (φόρος,) to bear, carry, convey; to
 wear.

φόρτος, ου, ὁ, (φέρω,) a burden, load,
 freight, ballast.

φράω, *f.* ἄσω, *p.* πέφρακα, 1 *aor.*
 ἐφράσα, 1 *aor. pass.* ἐφράσθην, *p.*
pass. πέφρασμαι, (φράδω,) to say,
 relate, tell, explain; to advise,
 order; *mid.* to consider, perceive.

φρέαρ, ἄρος, τό, a well, cistern, re-
 servoir.

φρήν, ἐνς, ἡ, properly the diaphragm,
 midriff; usually put for the soul,
 spirit, mind, understanding.

φρόνημα, ἄρος, τό, mind, will, spirit;
 purpose; disposition, character.

φροντίς, ἰδος, ἡ, thought, care, anx-
 iety.

φρουρά, ἄς, ἡ, (φρουρός,) a guard,
 garrison; a post; a part of an
 army.

φρουρέω, ᾶ, *f.* ἦσω, (φρουρός,) to keep
 watch or guard; to watch, keep,
 garrison a place; to watch for,
 observe.

φρουρία, ἄς, ἡ, (φρουρίς,) a fortress, a
 guard-house, garrison.

Φρυγία, ἄς, ἡ, and *Ion.* ἰη, ης, Phry-
 gia, a country of Asia Minor.

φρύξ, υγός, ὁ, a Phrygian.

φυγάς, ἄδος, ὁ, ἡ, (φεύγω,) a fugitive,
 an exile.

φυγή, ἡς, ἡ, (φεύγω,) flight, banish-
 ment, exile.

φῦλ', for φύλα, *nom. plur.* of φύλον,
 ου, τό, a tribe.

φυλακή, ἡς, ἡ, a guard, custody,
 watch.

φυλακτήριον, ου, τό, a post for watch-
 men, a guard-house; a garrison,
 citadel.

φύλαξ, ἄκος, ὁ, (φυλάσσω,) a watcher,
 keeper, guard.

φυλάσσω, οτ-τω, *f.* ἄξω, *p.* πεφύλακα,
 1 *aor. pass.* ἐφυλάχθην, *p. pass.*
 πεφύλαγμαι, (φύλαξ,) to watch,
 keep watch, guard, keep, observe.

φυλή, ἡς, ἡ, (φύω,) a race, tribe, class,
 troop, company.

φύλλα, τά, leaves.

φῦλον, ου, τό, = φυλή.

φύσις, εως, ἡ, (φύω,) nature, character,
 disposition; figure, stature, ap-
 pearance.

Φύσκος, ου, ὁ, Phycus, a river of
 Asia.

φυτεύω, *f.* εὔσω, 1 *aor.* ἐφύτευσα, *p.*
pass. κεφύτευμαι, 1 *aor. pass.* ἐφυ-
 τεύθην, (φυτόν,) to plant, sow seed,
 beget, produce; to plot, plan, con-
 trive.

φύω, and φύμι, ὁδεσλ. *f.* φύσω, 1 *aor.*
 ἐφύσα, 2 *aor.* ἐφυν, *p.* πεφύκα, 2
perf. πέφῡα, to produce, beget; to
 grow, spring up; to stick, adhere,
 cling to; *mid.* to be begotten,
 produced; to spring up, grow.

φωνέω, ᾶ, *f.* ἦσω, *p.* πεφώνεκα, 1 *aor.*
 ἐφώνησα, 1 *aor. pass.* ἐφωνήθην,
 (φωνή,) to utter a sound; to speak,
 discourse; to cause to sound.

Φωκίων, ἄνος, ὁ, Phocion, an Athe-
 nian general.

φωνή, ἡς, ἡ, (φάω,) a sound, a tone;
 a voice, word, speech, language.

φῶς, φωτός, τό, light, the light of the
 sun; fire; a firebrand, a torch.

X.

χαίνω, *f.* *mid.* χανοῦμαι, 2 *aor.* ἐχᾶ-
 νον, *p.* κέχηνα, 1 *aor.* ἐχηνα, *p. pass.*
 κέχασμαι, to yawn, gape, open; to

open the mouth wide, to gape; to desire greatly.

χαίρεσκον, *Epis* 1 *sing. imperf. act. of* χαίρω, *f. χαίρησιν, p. κεχάρηκα, 2 aor.*

ἐχάρων, *p. pass. κέχαρμαι, 2 aor. pass. ἐχάρην, opt. χαρείη, 2 f. pass. χαρήσομαι, to joy, rejoice, be glad; to take pleasure in, to rejoice at; imperat. used in greetings, hail, health or joy to thee.*

χαίτη, *ης, ἡ (χάω), disheveled or streaming hair, the hair.*

χαλάω, *ᾶ, ᾶσα, 1 aor. ἐχάλασα, p. pass. κεχάλασμαι, (χάω) to loosen, slacken, unbend, relax; to loosen a sail, to let go; to expand.*

Χαλδαῖος, *ου, ὁ, a Chaldean.*

χαλεπαίνω, *f. ᾶνῶ, 1 aor. ἐχαλέπηνα, 1 aor. pass. ἐχαλεπώνην, (χαλεπός,) to be harsh, ill-tempered, angry; to rage, chide; to give offence, provoke.*

χαλεπός, *ῆ, ὄν, (χαλέπτω,) rough, rugged, difficult; troublesome, disagreeable, harsh.*

χαλεπῶς, *adv., with difficulty, labor, or trouble; harshly, angrily.*

χαλινῶω, *ᾶ, f. ᾶσω, (χαλινός,) to put a bridle upon; to curb, restrain, repress; to guide, direct.*

χάλκεος, *οὖς, ἴα, Ion. -έη, ἡ, -ευν, οὖν, and χάλκεος, ου, ὁ, ἡ, (χαλκός,) made of brass, brazen; hard, indefatigable.*

χαλκοκορυστῆς, *οὔ, ὁ, (χαλκός, κόρυς, wearing a helmet of brass, brazen-armed.*

χαλκός, *οὔ, ὁ, brass, bronze, brazen armor; money.*

χαλκοχίτων, *ωνος, ὁ, ἡ, (χαλκός, χιτῶν,) mailed in brass, having a brazen cuirass.*

Χάλος, *ου, ὁ, Chalus, a river of Syria.*

Χάλυβες, *οἱ, Chalybians, a people inhabiting the mountainous regions of Armenia, Pontus, and Paphlagonia.*

χαράδρα, *ας, ἡ, (χαράσσω,) a chasm, cleft, ravine, torrent; a ditch, canal. χαρίεις, ἰεσσα, ἰεν, (χάρις,) graceful, elegant, witty, pleasant; lovely, beautiful; polite, refined.*

χαρίεν, *τά. See χαρίεις.*

χαρίζομαι, *f. χαρίσομαι, Att. χαριούμαι, p. pass. κεχαρίσμαι, 1 aor. pass. ἐχαρίσθην, (χάρις,) depon. mid., to gratify, give, grant, bestow.*

χάρις, *ιτος, ἡ, grace, favor, kindness, benefit, agreeableness; thanks, gratitude.*

χαριστήριος, *ου, ὁ, ἡ, (χάρις,) inclining to gratitude or giving thanks; favor, grace; a thank-offering.*

Χάροψ, *πος, ὁ, Charops, a man's name.*

Χάρυβδις, *ιος, ἡ, Charybdis, a whirlpool on the Sicilian coast.*

Χάρων, *ωνος, ὁ, Charon, the fabled ferryman of the infernal regions.*

χάσμη, *ης, ἡ, (χαίνω,) a yawning, gaping; an aperture, chasm.*

χείλος, *εος, τό, (χέω,) the lip; the snout, bill, beak; the edge, border, brink, brim.*

χειμών, *ωνος, ὁ, rain, storm, tempest; winter.*

χείρ, *πος, ἡ, the hand.*

Χειρίσοφος, *ου, ὁ, Chirisophus, a Lacedæmonian general in the service of Cyrus the Younger.*

χειρόμακτρον, *ου, τό, a napkin, a towel.*

χειρόδομαι, *οὔμαι, (χειρώ,) to reduce under, to worst, subjugate.*

χειροτονέω, *ᾶ, f. ἤσω, p. κεχειροτόνηκα, 1 aor. ἐχειροτόνησα, 1 aor. pass. ἐχειροτονήθην, (χείρ, τείνω,)*

- to stretch out or hold up the hand as in voting; hence, to vote, to give one's vote.
- χείρων, *ὄνος*, ὁ, ἡ, inferior, worse; more feeble, poor, indigent; a rogue, villain.
- χειιδόν, *ὄνος*, ἡ, a swallow.
- χειλάνη, *ἡς*, ἡ, (χέλυνς,) a shell, tortoise.
- χέω, *f. χέω, Epic χέωσα*, 1 aor. *έχέα*, *p. κέχυκα*, 1 aor. *pass. έχέδην*, *p. pass. κέχῃμαι*, to pour, pour out, shed, scatter, emit.
- χήρα, *ας*, ἡ, (χήρος,) a widow.
- χήρος, *α, ον*, (χάω,) bereft, forsaken, widowed.
- χῆτος, *εος*, τό, (χάω,) penury, want, privation.
- χθιζός, ἡ, ὄν, (χθές,) of yesterday.
- χθών, χθονός, ἡ, the earth, ground, country, land.
- χιλιάρχος, *ου*, ὁ, (χίλιος, ἄρχος,) one who commands a thousand men, a chiliarch.
- χίλιοι, *αι, α*, (χελιοι,) a thousand.
- χιλιοστés, ὅος, ἡ, (χίλιοι,) the thousandth part; a thousand soldiers.
- χιδός, *οῦ*, ὁ, fodder, provender, hay, grass.
- χιτών, ὠνος, ὁ, (χέω,) a tunic, an inner garment.
- χιών, *ὄνος*, ἡ, (χέω,) snow.
- χλωρός, ὁ, ὄν, (χλόα,) green, verdant; fresh, blooming, youthful.
- χολδομαι, *οῦμαι*, *f. mid. ὠσομαι*, *p. pass. κεχόλωμαι*, 1 aor. *pass. έχολώδην*, (χολή,) to be angry, incensed, indignant.
- χολωσόμενος, *η, ον*, 1 aor. *part. mid. of the preceding verb*.
- χορδή, ἡς, ἡ, a gut, intestine; the strings of a musical instrument.
- χορεία, *ας*, ἡ, (χορεύω,) a dance, a choral dance with music.
- χορευτής, *οῦ*, ὁ, (χορεύω,) a dancer, a member of a chorus.
- χορεύω, *f. εὔσω*, 1 aor. *έχορευσα*, (χορός,) to dance, to dance around with a chorus, to celebrate with dancing.
- χοροποιός, *οῦ*, ὁ, ἡ, (χορός, ποίεω,) forming a dance, leading in a choral dance.
- χορός, *οῦ*, ὁ, a circular movement of dancers, a dance; a choir or chorus; company of singers and dancers.
- χρόμαι, *ᾶμαι*, *f. mid. ἡσομαι*, *p. κέχρημαι*, 1 aor. *pass. έχρήσθην*, to use, make use of, to treat.
- χρεία, *ας*, ἡ, (χρέος,) need, want of, use, utility, advantage; employment, business.
- χρή, *impers.* (χρᾶω,) it needs, it behooves, it ought.
- χρῆμα, ἄτος, τό, (χρᾶω,) something useable, useful; profit, riches, property, money.
- χρήσιμος, *ου*, ὁ, ἡ, useful, serviceable, advantageous.
- χρηστήριον, *ου*, τό, the seat of an oracle; a temple; an oracle.
- χρηστός, ἡ, ὄν, (χρᾶω,) useful, advantageous, worthy, good, courteous.
- χρίσμα, ἄτος, τό, ointment, oil; an anointing, an unction.
- χρίω, *f. ἴσω*, 1 aor. *έχρισα*, to anoint, besmear, dye, stain.
- χροῖ, *dat. sing. of χροῦς*.
- χροιά, *ας*, ἡ, (χρῶς,) color, complexion.
- χρόνος, *ου*, ὁ, time, period, season.
- χρόος, *contr. χροῦς*, *gen. χροός*, *dat. χροῖ*, *accus. χρόα*, ὁ, the skin, the surface of the body.

χρoύς. See the preceding.

χρoύσῳ, ἔκoς, ὁ, ἡ, (χρoύσoς, ἄμ-
πυξ,) with a golden head-band or
frontlet.

Χρoύσαντας, α, ὁ, Chrysantas, a com-
mander in the army of Cyrus the
Elder.

χρoύσειας, εἰα, εἰον, (χρoύσoς,) golden,
made of gold, beautiful.

χρoύσεος, ἐη, εον, contr. οὐς, ἡ, οὖν,
(χρoύσoς,) golden, made of gold;
bright, beautiful.

χρoύσoθρονος, ου, ὁ, ἡ, (χρoύσoς, θρόνος,)
having a golden throne, golden-
throned; epithet of Juno.

χρoύσοχαλῖνος, ου, ὁ, ἡ, (χρoύσoς, χαλῖ-
νος,) having a golden bridle, hav-
ing a bridle ornamented with gold.

χρoύς, ἄτος, τό, the surface; the
skin; color, complexion.

χυτή, -ῆς, ἡ, (χέω,) a mound or heap
of earth, a tumulus.

χωλός, ἡ, ὅν, (χαλῶ,) lame, limping,
crippled.

χωόμενος, η, ον, part. pres. mid. of
χώομαι.

χώρα, ας, ἡ, Ion. χώρα, ης, ἡ, (χώρος,)
a country, land, region, province.

χωρέω, ᾠ, f. ἤσω, p. κεχώρηκα, 1 aor.
ἐχώρησα, (χώρος,) to give place,
yield; to have space; to contain,
receive, admit, comprehend; to go,
come, advance.

χωρίον, ου, τό, (χώρος,) a place, coun-
try, region.

χωρίς, adv., apart, apart from; sing-
ly, except, besides.

pass. ἐψάουδην, p. pass. ἐψαυσμαι,
to touch, handle, feel.

ψέγω, f. ψέξω, 1 aor. ἔψεξα, p. pass.
ἔψεγμαι, 2 aor. pass. ἐψέγην, (ψέω,)
to censure, blame, rebuke. —

ψεδνός, ἡ, ὅν, (ψέω,) thin, scanty,
bare, bald.

ψεκάζω, to drop, trickle; to bedew,
moisten.

ψελῖον, or ψέλλιον, ου, τό, a bracelet,
ring, necklace.

ψευδόμαι, f. mid. ψεύσομαι, to break
one's word, to make false to de-
ceive expectation; pass. to be de-
ceived.

ψεύδος, εος, τό, a lie, falsehood; de-
famation, slander.

ψεύδω, f. ψεύσω, 1 aor. ἔψευσα, 1 aor.
pass. ἐψεύσθην, p. pass. ἔψευσμαι,
to deceive, speak falsely, lie, cheat.

ψηφίζω, f. ἴσω, 1 aor. ἐψήφισα, p.
pass. ἐψήφισμαι, (ψηφος,) to calcu-
late, compute; to put to vote; to
give one's vote; to decree, elect,
acquitt, condemn.

ψηφος, ου, ἡ, a little stone, pebble,
counter; a vote, decree; a calcu-
lation.

ψιλός, ἡ, ὅν, (ψίω,) thin, slender,
smooth, bald, base.

ψυχαγωγέω, ᾠ, f. ἤσω, (ψυχή, ἄγω,)
to raise or lead up ghosts from the
shades; to conduct souls, spoken
of Mercury.

ψυχή, ἡς, ἡ, the breath, life, spirit,
soul.

Ω

ὦ interj., oh! ah!

Ὀγυγίη, ἡ, Ogygia, a mythic island.

ὧδε, adv., thus, so; here, hither.

ψάμμος, ου, ἡ, sand, gravel.

ψάω, f. σα, 1 aor. ἔψαυσα, 1 aor.

ᾠδὴν, or ᾠδῆς, ἰνός, ἡ, (δδύρη) the pains of travail, childbirth.

ᾠδέω, *f.* ᾠσῶ or ᾠδήσω, 1 aor. ἔωσα, *p. pass.* ἔωμαι, 1 aor. *pass.* ἐώσθην, to thrust, push, expel, urge on.

ᾠκτα, *adv.* (ᾠκτός,) quickly, rapidly.

ᾠκία, *acc. sing. Ion. of ᾠκός,* swift, also *nom. plur. neut. gend. used adverbially for ᾠκίως.*

ᾠκτάλες, οὐ, ὁ, ἡ, (ᾠκός, ἄλς,) running swiftly through the sea, swift-sailing.

ᾠκυπόους, οὐδός, ὁ, ἡ, (ᾠκός, πούς,) swift-footed, fleet.

ᾠμοθετέω, ᾠ, *f.* ἤσω, (ᾠμός, τίδημι,) to place raw pieces of flesh upon the thighs of the victim, *enveloped in the caul, and thus to be sacrificed to the gods.*

ᾠμος, οὐ, ὁ, the shoulder, the upper part of the arm.

ᾠμός, ἡ, ὅν, raw, uncooked; unripe, untimely.

ᾠρησα, 1 aor. *act. of ὀρίνημι. See ὀρημι.*

ᾠρήσω, 2 *sing. 1 aor. mid. of ὀρημι.*

ᾠνιος, οὐ, ὁ, ἡ, (ᾠνέομαι,) that may be bought, vendable; τὰ ᾠνια, wares, merchandise.

ᾠόν, οὐ, τό, an egg.

ᾠπῖς, ἰδός, ἡ, Opis, a city on the river Phrygia.

ᾠρα, αἰ, ἡ, a time, season; *spoken of the day, daytime, day.*

ᾠραι, ᾠν, αἱ, the Hours, the door-keepers of Olympus, and goddesses of the seasons.

ᾠρσα, αἰ, ε, 1 aor. *act. of ὀρω,* to rouse or stir up.

ᾠς, *relat. adv. (ὅς,) correl. to πᾶς, τᾶς,* in which way, in what way, how, how that, as, so that, so as that, like as; as if, as though; as it were, about as, according as; how! how very! how much!

ᾠσαύτως, *adv. (ᾠς, αὐτός,) in the same manner; just as, equally so.*

ᾠσπερ, *adv., wholly as, just as, like as, as.*

ᾠστε, (ᾠς, τέ,) as, like as, so as that, so that.

ᾠφελέω, ᾠ, *f.* ᾠφελήσω, 1 aor. ᾠφέλησα, *p.* ᾠφέληκα, 1 aor. *pass.* ᾠφελήθην, *p. pass.* ᾠφέλημαι, to help, aid, assist, succor; to be of use or service; to receive help, aid, succor.

ᾠφέλιμος, οὐ, ὁ, ἡ, (ᾠφελέω,) useful, advantageous, profitable.

ᾠφθην, ἡς, ἡ, 1 aor. *pass. of ὀπτομαι.*

ᾠχρός, ὁ, ὅν, yellowish, pallid, pale.



